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ON THE WATCH-TOWER

By THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

TRUTH AND COMPASSION

WE have as the motto of The Theosophical Society "There is no Religion higher than Truth," and it is a splendid motto, for it is a dynamic motto, bidding us seek and seek and seek, ever adding to our stores of experience, for Truth is elusive, ever beckoning to us to wonder where she is and to look for her everywhere. The Truth we have just discovered cannot last us for ever. It will last us only a short time if we are free, though it may last us for years and years if we are slaves. There is no finality in Truth, for the Truth of tomorrow changes the Truth of today. All that is most true to us now undergoes substantial change as new Truth dawns upon our horizons. So is Life fascinating, intriguing,

wonderful, all that could be desired—with all its tragedies—for as Truth unfolds to our gaze and seeking we discover new vistas of strength, beauty and activity, more and more we play the game of Life with increasing zest. No book, no person, finally embodies Truth. Even the greatest of persons, the most marvellous of scriptures, only reveal their Truth as our understanding of them grows, and there may be in them layer upon layer of Truth taking ages for our unveiling mode after mode.

Furthermore, the ultimate, and often the immediate, knowledge of Truth must come to us from within, however much stimulated from without. True indeed that there is no Religion higher than Truth. But it may well be also said that there is no Truth higher than that of our Selves, there is no Religion higher than that of our own restoration on the plane of Self-consciousness to the ultimate Realities of Being. Religion is as much an individual matter as it is a collective matter. The faith of an individual is as great as the faith of a race or a nation. The Saviours of the world came to arouse in each of us his own Religion, his own Truth, and were by no means concerned only with the establishment of a general code. "To thine own self be true . . . thou canst not then be false to any man" is a sublime religion, and the more so as we gradually learn to spell the word "self" with a capital "S".

But it is not enough to say that there is no Religion higher than Truth. We must utter its corollary: "There is no Duty (Dharma) higher than Compassion." Duty (Dharma) is a form of Religion, and it is best conceived as Compassion—an ever-increasing depth of understanding and therefore of what may well be called passionate sympathy with all who are in need of sympathy—and who are not?

I find myself wishing that we had these two phrases as joint mottoes of The Theosophical Society. Truth is not enough. It must find expression in Compassion. To what end all our lore of Theosophy if it does not endow us with the sublime virtue of Compassion? Our lore may help us individually to live more comfortable lives. It may help us collectively to plan a happier and a more prosperous world. But first of all,

and most of all, it must cause us to enter deeply, and ever more deeply, into the miseries of those around us, so that we may try to alleviate these while we are building the new world which Theosophy reveals to us.

Dare we suppose that the Masters of Wisdom and Compassion who gave to the world Theosophy and The Theosophical Society were, or are, indifferent to the sorrows of the world, to its terrible inflictions, to the frightful despairs of millions upon millions of individuals? It would indeed be blasphemy to suppose this. They gave Theosophy to the world in order that there might be more real Brotherhood. They gave The Theosophical Society to the world in order that there might be more real Brotherhood. They gave the Ancient Wisdom to the world, or rather restored a fragment of it, in order that there might be more real Brotherhood in the world. And down here we quarrel among ourselves not as to ways in which Brotherhood may best be expressed, but as to what is orthodoxy and what is heterodoxy, as to what is respectable and what is not. We quarrel as to H. P. Blavatsky's *The Secret Doctrine*, as to which edition is genuine and which spurious. We quarrel about teachings, even going so far as to damn this teaching because we do not like it, or think it unorthodox, and to approve that teaching because it suits us, or we think it orthodox.

We are playing the old, old game of quarrelling about the forms and ignoring the life. What does H. P. Blavatsky care which edition of *The Secret Doctrine* we approve, or think is really hers? Thank God, she has a soul far too great for such pettiness. What do the Masters care as to which teaching we canonize and which we place on our little "Index Expurgatorius"? What do we know in any case?

Shall not the search for Truth be free? And shall not any book and any teaching be free to us? Shall any member dare to constitute himself a final arbiter as to what is true and what is false for members of The Theosophical Society? H. P. Blavatsky never so established herself. Colonel Olcott never so established himself. Dr. Besant never so established herself. Bishop Leadbeater never so established himself.

Indeed, each has explicitly stated more than once that he or she is giving of his best, which must never be more than a hint, a suggestion, never on any account a doctrine, an article of faith.

All who would set up orthodoxies in our Society, always of course, as these must be, in terms of their own personalities, are gravely injuring our Society by denying to each member his perfect freedom of thought, of belief, of activity. It is part of my work as President to guard each member against these narrowing influences. Let every member proclaim his own Truth as he sees it for himself. But let him not demand that others shall see as he does himself.

Instead of thus wasting and befouling our energies, let us remember that the search for Truth does not end in finding it, but in the expression of it in terms of increasingly wide and wise Compassion. Surely we need not trouble ourselves as to which teaching is right and which wrong. Surely we need not trouble ourselves about others' differences from ourselves or from our own particular conceptions of what is true and what is false. Let us be happy in our own individual Truths whatever they may be, but above all let us be sure we are busy about giving to these Truths the value the Masters intended they should have, as I believe at all events, value in terms of compassion and service towards those who are finding their lives unhappy and hopeless.

There is, I make bold to say, no Truth higher than Compassion. The whole world would be glad and peaceful were the spirit of Compassion to be spread far and wide.

Instead, we have ruthlessness and cruelty abroad, oppression and tyranny, and to meet these have we the power of Theosophy and of our membership of The Theosophical Society?

We have what is called appeasement—a word of fear and weakness, of compromise with injustice, with cruelty, with ruthlessness, with oppression, with tyranny. We dare not oppose these messengers of darkness, for we are too weak. Our Gibaltars are defenceless. Our homes are without the power of self-defence. Our Empire is as a house divided against

itself, its East and its West being separate one from the other, India and Britain and the other Dominions being at cross-purposes, to our shame and indefensible futility.

Compassion is not King. Rather has cruelty usurped the throne. Yet we Theosophists have our Theosophy and our Theosophical Society. We have the power of these, the wisdom of these, the beauty of these, and the activity of these, at our disposal. We are custodians of their power, their wisdom, their beauty, their activity. What is each one of us doing with these for the immediate alleviation of the world-wide distress? Our utopias must wait. Our panaceas and cures must wait. *The world needs the action of Theosophists*, as it needs the penetrating goodwill of all who know that the world is torn by the forces of evil.

I have said in my Presidential Address that it is not the time for The Society as such to take action. I am as convinced of this as ever. But I say again that it is the duty of every single member to take action such as may seem to him right, and I also say that it is the duty of The Society as such to call him to action, leaving to him the line of action which his conscience dictates—his experience, his sense of membership, his study of Theosophy.

I would urge every General Secretary, every officer, in every Section, every officer in a Lodge, to be busy about calling every individual member to do his duty, to be active, to be understanding, to translate his Theosophy and his membership of The Theosophical Society into the service of all who are suffering.

With the Oriflamme of Compassion before us, let us march to the defence of all who are unjustly attacked, of all who are weak, of all who are at the mercy of force.

I wonder if among our members generally it would be regarded as appropriate to institute December 19th each year as the Day of Compassion, not for the purpose of holding meetings, but for definite remembrance of Compassion as the most urgent duty of Theosophists throughout the world. On December 19th, 1882, H. P. Blavatsky and H. S. Olcott finally settled down at Adyar to make it the international

headquarters of The Theosophical Society and also to begin their work both in India and elsewhere. This day, therefore, has very special association for us all, and if it be true that the sublime purpose of the gifts of Theosophy and of The Society to the outer world was, and is, the evoking of a wise and strong compassion in the hearts of all men and women of goodwill throughout the world, then December 19th seems an appropriate day for the remembrance of the real purpose of the gifts. In any case this day is chosen by the residents of Adyar for an annual quiet recollectedness as to compassion and for a sending of it forth in blessing.

THE PEOPLE ARE CALLING. . . .

I do not hesitate to extract in full the following statement which appears in the issue of a new journal, *Conscience*, dated March 3rd. I consider it both significant and true :

In every land the people are calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the people have grown tired of parties and protestations, of programmes and principles, and above all of that fear and clinging to power which find expression in subterfuges and compromises, in negotiations and diplomacies, in agreements and appeasements. In every land the people have grown tired of their governments, be these governments futile governments tinkering everywhere and achieving nowhere, or be they dangerous governments tyrannizing every citizen into helpless compliance with their oppressive disciplines. In every land the people are struggling to be Free, but they do not know how to be Free, and suffer themselves either to be cajoled or coerced into slavish subservience.

In every land the people are struggling to be Free—Free from government by brutality, Free from government by blandiloquence—always one or the other.

In every land many of the people, in some lands most of the people, are unhappy. For some there is unending unemployment. For some there is unending privation. For some there is unending ill-health. For most there is unending fear and anxiety. Where is the government in any land which is effectively governing to the substantial diminution of all these?

In every land the people hate the idea of war. In every land the people hate the idea of even the youngest citizens being taught to love war and desire it. In every land the people hate the idea of its citizens being hounded to fight for the causes of governments. In every land the people hate the idea of the destitution of so many of their fellow-citizens. In every land the people hate the idea of unlifting fear and anxiety.

In every land the people desire to be at peace with the people of every other land, to unite in mutual prosperity and peace.

In every land the people as a whole believe that all governments as at present constituted are primarily animated by the selfishness of the majority of their members, in that their primary attachment is to their own prestige and power.

In every land the people as a whole believe that all governments as at present constituted are secondarily animated by the will of the majority of their members either to peace at almost any price, or to Empire at almost any price—at any price save the price of their own individual downfall.

In every land the people as a whole are convinced that fear lurks in the hearts of every government, and that fear and fear alone for the most part restrains a government either from righteousness or from wrong.

In every land the people as a whole believe that all governments as at present constituted do not frame their policies according to the needs of the people, but according to the dictates of self-preservation in political power.

In every land the people know that it is governments that stand between them and the peace and plenty they need so urgently.

Therefore are the people calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the call is beginning to find its answer.

The time shall soon come when in every land a Man or a Woman shall stand forth in answer to the call.

The time shall soon come when government by despotism shall cease to be.

The time shall soon come when government by party shall cease to be.

The time shall soon come when government by interests shall cease to be.

The time shall soon come when government by jingoism shall cease to be.

The time shall soon come when at last Democracy shall come into her own, when in the peace and prosperity of the individual the community shall find its happy life.

Let there be but one in every country to utter the call. Ere long there will be many to join it.

Let there be but one in every country to dare, and to be willing to suffer for his or her daring. Ere long there will be many to join in the daring, and to be willing if need be to suffer also.

Let there be but one to call to earth and to the heavens for justice to all, for peace to all, for prosperity to all. Ere long there will be many to join in the call.

Let there be but one in every country fearless to begin, fearless to continue, fearless to suffer and if need be to die. Ere long the people of every land will become one in brotherhood, and the peoples of the world shall burst asunder the frontiers of selfishness which keep them now apart. Ere long they shall join together, and the many nations shall establish the World State.

Not yet has the Man or the Woman arisen. But the call is 'sounding forth, and the answer to the call is certain, as have the answers to such calls been certain from time immemorial.

Whence will come the Man or Woman? It matters not. There is no caste, there is no creed, there is no class, there is no man-made rule or standard, that can confine the Man or Woman who answers the calls of peoples in distress.

Of the people such Men and Women are. For the people such Men and Women are. To each individual they belong, and for the service of each they come.

They come to release the peoples who are prisoners in their prisons.

They come to speak the word of peace that shall drive away all conflict.

They come to speak the word of courage that shall drive away all fear.

They come to speak the word of plenty that shall drive away all destitution.

They come to speak the word of brotherhood that shall drive away all discord between races, between nations, between faiths.

To every land a Man or Woman shall come, and these Men or Women—these Men *and* Women—shall form a company of elders to ensure the peace and freedom of nations and the whole world.

It is not for governments to call. Governments have no right to call.

It is for peoples to call, for theirs is the need.

It is for the people of poor estate to call.

It is for the splendid suffering masses to call.

It is for the villagers to call, and for the dwellers in the slums of towns and cities.

It is for the oppressed to call, and for the destitute, and for those who are ridden with fear and helplessness.

It is for those to call who have lost all faith in life, to whom justice and freedom and leisure and sufficiency and happiness are but words.

It is for those who feel for such as these to call, for those who feel a righteous indignation at all wrong, for those who are filled with a lacerating compassion, for those who feel as naught before the consuming flames of woe.

I can assure you themes of this nature will vibrate through every lecture of my forthcoming tour of India, fortified by such information as I may be able to gain from the Manu spirit itself, and, of course, from that Besant spirit which was the early herald of this re-creation, this awakening of consciousness at every stage of its expression.

The Voice of the People is taking shape. The Call is beginning to sound forth, and men and women Regenerators are waiting until the Voice and the Call shall be so compelling that not only must They come, but that with the compelling nature of the Call there will come also a Victory in which peace, happiness and prosperity shall be assured to the world for a long time to come.

Georges Arundale

THE PROBLEM OF NATIONALITY AND INTERNATIONALITY IN ART

By J. H. COUSINS

The Vice-President of the International Academy of the Arts, Adyar, here propounds the thesis that true internationality in art is not a matter of one nation imitating the ways of another, or of a universal art-technique. It consists, rather, in the fullest expression of the artist's individual characteristics through the circumstances and tradition of his nation. Such complete national expression is the essential condition of the universal sympathetic understanding, and spiritual, rather than technical, unity that is true internationality.

I HAVE entitled the subject of this study a problem ; and I have done so in both the etymological sense of presenting something for intellectual consideration, and the geometrical sense of a process by which the solution of a problem is found. Involved in the problems of life in general, and of art as a constituent of life, are two terms—the unit and the total, the individual and the others. These terms are constants in being ever present. But they are not constants in the fixed sense, inasmuch as they are not unchangeable, but are perpetually undergoing modification, and are therefore, like most things in the universe, paradoxes—variable constants, or constant variants, ground into the stuff of life between the upper and nether millstones of the temporal and the eternal.

In the early stages of human history the relationship between the individual and the others was apparently a simple matter, “the others” dividing themselves into those that were detrimental to the individual's well-being, and those that were

accessories to it. The individual's activities ran into a simple programme of reducing the effectiveness of the detrimental and cultivating the accessories.

Both of these divisions of "the others" led to the grouping of capacities in furtherance of both the detrimental and accessory purposes. The original human unit found himself, in his successors, a part of a new multiply unit which contributed to his ability to meet the detrimental, but at the same time put limits to the freedom of his action in fulfilling his own purposes and desires. With the progress of time, the development of the human consciousness, the migration of peoples, the variations of climate, the interchange of commodities, the interaction of cultures, other group-units emerged, racial, religious, cultural, political, economic, each imposing conditions on the individual, and extracting tribute and service from him. Today we hear, not for the first time in idealistic human thought, but for the first time as a demand of realistic human necessity, talk of a new inclusive unit, the unit of humanity.

In the interrelationships of the individual and "the others" quite a formidable list of repulsions from detrimental and attractions to accessories has been developed and tabulated by modern psychology as forces in the complex and unstable motivation of human action, or as reactions to such action. Until recently these were generalized by one phase of psychological science as rising out of a "sex complex," hence being rooted in the physical nature of humanity. But there have been a number of students of human nature who have had experiences, particularly in art-activity, which have led them to the conviction that, though much of what has been elicited by experimental psychology may have a sex-basis, the source of human action is in the deeper consciousness of humanity; and action, in its outward movement, operates through a "creation-complex," which includes the observed universal impulse to create in various ways, including sex.

The impulse to creation is the primordial and perpetual source of the external manifestation of life in all its aspects, in the world of nature as well as in the world of human nature.

In human consciousness the creative impulse is usually identified as self-expression; that is, the pressing outwards, into some kind of form, of the creative stress in the inner nature or self of the individual. Such expression carries with it the special intellectual and aesthetical qualities and quantities of the individual; and these are modified by the materials and laws of the chosen form of expression. In Theosophical terminology, art-creation originates in the Atman, is synthetically inclusive in the Buddhi, differentiated as to essentials in the Manas, and characterized and embodied by the astral and physical vehicles.

In the case of the expressor in any of the arts, three claims are made on him; the claim of his own inner necessity, the claim of his environment, and the claim of the world. Our subject, therefore, fully entitled, is: The problem of individuality, nationality and internationality in art. A consideration of these three terms will carry us towards an understanding if not a solution of the problem involved in them.

In my own thinkings on these and related matters, I have long preserved a clear distinction between the terms personality and individuality. I observed in myself and others a fluctuation of feeling and a movement of thought around my own central persistence as an ego. To my friends I presented different masks at different times and in different circumstances through which I sounded some phase of my total self, that operated behind the mask and was not divided by it. To use an Indian musical figure of speech, whatever changes my *swarans* (notes) underwent, my *sruti* (key) was unchanged. The word "personality" came into English through the French from the Latin, as indicating the *persona* or mask through which the hidden actor expressed some transient aspect of a total life. In the creation of an illusion of character in the imagination of the auditor, the mask was only an auxiliary expedient, and ultimately dropped out of western stage technique. The actor was the creator out of the fullness of his own life. That fullness of life was not exhausted in the presentation of one

character. On another occasion he would present another character, and be the same actor. But the second character did not depend on the first character; it depended on the actor who, whatever the number and kind of his created *personalities*, himself remained an *individual*, that is, one who is indivisible.

We have in these derivations of two words a verbal parallel of what I take to be the basic principle of true creative art; namely, that it expresses the indivisible life of the artist, moving into expression with one or two phases in predominance and the others in subordinate collaboration with them. There is an obvious relationship between certain artists and their times and its interests. That relationship is usually regarded as that of parental time-spirit and artistic offspring. Sometimes the offspring expresses his age, like certain novelists of today. Sometimes he is, like Shelley, its accuser. But whatever be the inspiration or provocation from his era that influences the expressor in the arts, and provides him with the intellectual and emotional incidentals of his craft, that which outlives his era is not *of* his era, but comes out of the full-orbed response of the artist to the fullness of eternal life, though expressed in the terminology of a period and its preoccupations and enthusiasms. There is no life in nature outside some wholeness of its organization. Loppings from the tree of life may continue to bear the semblance of life for a while, like so many cults, and isms and fads of technique and curiosities of mentality in the arts. But the tree of life lives only as a tree, and not in essays on arboriculture.

Where artists have lived beyond their time, they have done so because of the expression of the immortalities, and not because of any intellectual formulations or emotional stresses outside themselves. These may have their own longevities, but they are only accessories to creation. The paintings in the Sistine chapel are not famed for their theology, but for the creative art of Michael Angelo. Raphael's Madonna and Child is not treasured as dateable portraiture, but for its beautiful portrayal of the artist's imagination of ideal motherhood and ideal childhood. The frescoes

of Ajanta are not admired for their want of theology, but for the share of the unknown painters' individual immortality that they transmitted to their works. The secret of art is in the artist, said a wise man of China long ago. But when one seeks to penetrate a secret, or when a secret wishes to tell itself in the high way of creative art, the artist is no longer self-sufficient; he has to concede some of his vision and impulse to the limitations of the paraphernalia of Art-creation. One of these limitations is the second factor in our problem—nationality.

Nationality, as distinct from theories of human organization involved in Nationalism, is vital, not only mental or emotional. It stands for a natural relationship between individual and group based on the essentials of life; not only on a legal relationship arising out of the expedients of life. If the individual is an intelligent entity, the relationship of Nationality will naturally include an interest in the isms of human organization, but the creative artist will be the master of such isms, not their servant. Nationality consists of the involuntary relationships of physical make-up, with their mixture of parental, family and racial elements, acted upon by such natural relationships as climatic and geological conditions, and the stream of traditional cultural achievements and tendencies of the nation or a group within a nation. This generalization, like all attempts to summarise the phenomena of humanity and nature, is subject to exceptions, some of which arise from the unknown quantity of the inner nature of the individual. But the generalization remains, and is the basis of the recognition of Nationality in Art of which I have had personal experience.

When I came to India in 1915 I found a renascent movement in painting in Bengal, and, out of my experiences in the literary renaissance in Ireland, understood the significance of the turning of a nation towards indigenous ways of seeing things and depicting them. Ten years later, on a European tour, I was unexpectedly asked in Florence to give a lecture to a club on Indian painting. Screens were improvised, on which

the forty little coloured reproductions that I carried with me for my own pleasure, looked exquisitely impressive against a brown-paper background. My brushing in of the historical background and the foreground of contemporaneous circumstances of the movement was received with complete understanding, and the little exhibition of miniatures, in the city of vast galleries of immortal paintings, gave delight to a large audience of art-lovers, not because they found in them copies or reflections of their own art, but something different, something illustrative of the law of life, the law of inner unity and outer diversity, of internationality in spirit and nationality in expression.

Three years later, in 1928, I took a collection of one hundred and forty original Indian paintings to the western world on a lecture-tour. In Geneva they were exhibited for a week in the hall of the senior art institution of the city. The president of the school had a preview. He was an elderly artist, confirmed in western oil-painting. He knew nothing of the history of the movement in India, and he did not inquire. He took the pictures as works of art; and he made three discoveries as he proceeded in his survey of the collection—discoveries which he quietly but with intensity communicated to me at intervals, which I have recorded elsewhere, but repeat here because of their bearing on the topic of this study. Discovery number one was “mastery” in even the paintings of the student-artists; number two, the spirit of “consecration” in all the paintings; number three, behind the paintings “a great civilization.”

I had similiar responses in England and America, but will rest content with the foregoing three recognitions of eastern art by a western artist, because they give us the three main elements in any national art—that is, an art which has been freed from the domination of artistic forces alien to it in temperament, outlook, location and history; freed by a few artists who, being supreme creators, were also supreme liberators: Ibsen, for example, who liberated Norwegian drama from continental imposition, and who, by becoming intensely local, found the human constants that made him an

international influence; Borodin and his comrades who rescued Russian music from west-European tendencies; Scriabine most of all, who liberated not only Russian music but all western music from the bondage of the senses into the freedom of the spirit; Havell, the English artist, who freed Indian painting from the suzerainty of South Kensington, and by pointing Indian artists back to Ajanta, set them on the straight road to the discovery of India and themselves.

Let it be said here (before we consider the three recognitions by the Genevoise painter) that no implications of turpitude or inferiority are involved in our references to the influences from which certain regional expressions of art have been freed. The impulse to creation through the arts is coincidental with human history everywhere. The varieties of art-expression are as inevitable and justifiable and admirable as the fauna and flora of a particular region. But just as hybridization in the animal kingdom results in sterility, so does hybridization in the arts result in dead imitation instead of living creation. The imposed art is not necessarily wrong; it is the imposition that is wrong. Artistic imperialism is not likely to last any longer than other imperialisms. All external imposition on the growing soul of humanity can only be temporary; but while it exists it encourages a spiritual debility of a very serious kind. India has suffered from this debility in art for at least a century and a half, though the beginnings of the decline are farther back. In the last forty years the decline has been steepest, with a special descent in the last five years through the confederate forces of denationalization let loose on the consciousness of India by the talkie, the radio, and reinforced concrete. At the same time the signs of a return to national expression have become more and more widespread and emphatic. Painting, music, dance, drama, have responded to the renascent impulse. Sculpture is beginning to do so. But architecture, from the national point of view, with certain admirable exceptions, cannot be spoken of in artistic terms.

Another matter that asks for attention, before we consider the three recognitions of mastery, consecration, and

civilization in art, is the argument that, because one cannot speak of national mathematics or national science, one cannot therefore speak of national art. The logic of the argument is broken by the fact that one can, if one pleases, speak of national mathematics and national science. It is true that certain matters, such as the fact that the sum of the digits of any figure or figures multiplied by nine gives nine, or the common experience that heat warms and water wets, assume the guise of universality. But the proving that twice two make four has become a more complicated affair than it was in my school-days; and it is the experience of persons who have lived in both England and India that a degree of heat that would cause prostration in London would be regarded in the Punjab in May as a cold wave. All abstractions, since they are the formulations of minds conditioned by personality and environment, carry with them the stamp of their conditions, their nationality. It is conceivable that, if the science of numbers had developed exclusively through the oriental mind, certain curious correspondences between digits and sequences and accumulations that the occidental mind has dismissed as fantastic, would have been otherwise dealt with. It is also conceivable that if the ancient Irish expedient of non-violent non-cooperation had survived the violence of the Norman invasion, and non-violence had become a settled national practice in all departments of the national life, the procedures, findings and applications of science which are based on violence to the animal kingdom, would have been different from what they are today. But even if mathematics and science were completely outside the terrain of nationality, this would have no bearing on the question of Nationality in Art. The arts have their universals as well as the sciences (sound, colour, texture, rhythm, for example). But as soon as the universal creative impulse moves through such universals towards the realization of its own inner reality by means of outer forms and substances and instruments, in a particular area and era, through a physical vehicle sharing the characteristics of a group, it becomes national; and any attempt to impose on it, or to impose it on, the forms and

materials and modes of expression of another equally national art, goes against the law of life, and is doomed to destroy either itself or the art on which it seeks to impose its will.

And now for the three recognitions by a European artist in the works of Indian artists of mastery, consecration and civilization, the consideration of which is simplified by anticipation in what has been said above. We may call these three recognitions, in their broadest sense, the three corners of the triangle of art: (1) the degree of skill in the use of the ways and means of art-expression; (2) the individual impulse and personal touch of the artist; (3) the trends from the past, and their present implications in the environment of the artist. For easy reference we may briefly term them, *technique, temperament and tradition*.

Nationality in technique is the using of materials and methods that are native to the artist's location and the general physique and temperament. Oil painting, with its dramatic quality, brilliance and strength, seems more natural to the tougher general build and more pronounced physical energy and quickness of external and internal movement of the Occident than to the Orient with its tendency towards detail and delicacy and its lighter sensorium. There are arguments on both sides of this point. But it is a general fact that when opportunity and encouragement to express himself in traditional ways are given to the young artist, he reaches the mastery that the Genevoise painter noticed in the works of the young Indian painters, and the joy of freedom that comes from the expression of his individuality in terms agreeable to his nationality.

When such freedom of nationality is attained, the inner spirit finds its way into fuller and finer expression. It accepts natural limitations in substance and method as inducements, not as frustrations. It is not troubled because its outer expressor cannot paint, in the pictorial sense, with a violin, or sing, in the vocal sense, with a brush. But, freed from the unnatural restrictions of external and artificial imposition, the inner spirit infuses into the outer life of the artist the warmth of consecration which will not only show itself in the elevation

of his craftsmanship, but in the overflow of the beauty and truth of the universe into his own personal life and the environing life of his nation.

The recognition of the civilization behind and around the artist, made by the European painter in his survey of a collection of paintings by modern Indian painters in the Indian manner, is his instinctive assent to all that has been said above. The clearest and truest and fullest revelation of the reality of a nation is made in its art, that is, in the most widespread expression of its creative impulse, as well as the creations of its men and women of genius.

The third term of our subject, Internationality in Art, recognizes the world surrounding and interpenetrating the environment of the artist. The word internationality is sometimes used to mean an artist's working in the way of another group; sometimes as claiming one way of expression for all the world. But this is not inter-nationality; it is uni-nationality, which is in effect non-nationality. In order that there may be the relationship *between nations* that *inter-nationality* implies, it is necessary to have nations; and the richer and finer the nations, the richer and finer will be the internationality and the general quality of world-art. To seek the uniformity of a spurious internationality is to seek the death of art. To seek the highest national artistic expression is to seek the only eligibility for internationality.

The solution of the problem of nationality and internationality in art lies in the recognition, and the application in education and life, of the facts that the impulse to art is universal, and should have free course for its expression first in education and afterwards in daily life; that the spirit behind art is one, and, when art is as common in life as other essentials, will form the basis of universal sympathetic interest between the nations; but that art in its completeness must include the elements of individual and local distinctiveness expressed in freedom, utilizing modes and materials as it may, but never losing touch with national essentials.

RECOLLECTIONS OF ANNIE BESANT

By A. P. WARRINGTON

THE first time I met Dr. Annie Besant was in Washington in 1897. She was "Mrs." Besant then, a designation I think I have always preferred. I had longed to meet her ever since coming into The Theosophical Society the year before; and when I learned she was in America and would very soon be in Washington, I hurriedly made plans to join her there. She was visiting at the home of Mrs. Adelaide Johnson, the widely known sculptress. Promptly at the hour appointed she entered the room and went right to business. What could she do for me?

I told her that I had been considerably stirred by the reading I had done in Theosophy, and greatly wished to do something about it. Much to my delight, she remarked that I was evidently very much in earnest. I went on to tell her how, fired by my reading, I had eagerly tried to spread Theosophy among all with whom I had come into touch; that I had experienced discouragement after discouragement as I realized that this, which I had found so thrilling myself, apparently meant little to anybody else; and not that alone, but that I had found myself curbed in my efforts by my most intimate associates, and had deplored the effect those efforts were having upon the family and official relations. This had made me feel quite bottled up until I came across Mr. Leadbeater's *Invisible Helpers*, which had made me feel that at least I would be free to work on the astral plane; and would she please accept me as a worker there under her guidance?

To my surprise she had very little to say, and almost at once asked me to return the next morning at the same time. Of course I didn't understand this, but it is my nature not to question the decision of a superior, but to do what I am expected to do. So I left to fill in the time until I could see her again. Then came the incident which I can never forget.

At about four o'clock in the morning I was half awakened by a most vivid "dream." In this I seemed to be put through a number of tests, such as the test of high places and other physical tests. But the most memorable one was the test of motive, and also that of racial prejudice. The latter came first.

I found myself springing from a small boat which had been brought up to a lovely tropical landing where a radiant, beautiful lady awaited me. At first I did not recognize the lady, she was so young in her beauty ; but in a moment I saw it was none other than a very youthful "edition" of Mrs. Besant herself. Immediately a number of brown men appeared. My reaction to them was most friendly, even though I had come from the South where there is supposed to be a prejudice against people with coloured skins. So at once the scene changed, I having gone through that test satisfactorily.

Now I was aboard ship. Everybody on board appeared to be doing something about handling the ship, but I just stood around watching. I think I was rather shy about meddling in somebody else's business, and so kept my hands off the lines. But just then a swift wind whirled about me, and there was a voice in it saying: "Is it for yourself that you want these powers, or is it for others?" Three times the question was put to me; and then I realized that it was a test of my motive in asking to become an invisible helper. A few hours later I returned to Mrs. Besant to fulfil my engagement, and on meeting her I simply said that I had received my answer in a very striking dream in which she had figured as the chief person. She looked up to me smiling, and with eyes shining said: "I am glad the lesson was so clear to you." We then got on to other subjects, and soon I took my departure, much wiser, and certainly with a greater assurance that my motive was not as altruistic as I thought it was, than I would have had

if she had given me the lesson in words. But here I had been confronted by my own self and its true reactions, and nothing could gainsay that. A most wonderful woman was she, thought I, one that I would like to be linked with for many a long period.

To show the effect upon one as earnest as myself of a simple statement made by one such as herself, I will mention my final touch with Mrs. Besant just before she sailed from America. I had gone to New York to have a last word with her, but unfortunately missed her at her hotel. Learning this, she wrote me a short note saying simply that if I would go on as I was doing all would be well. All would be well ! That seemed to me like a promise from heaven telling me that as I was on the right road I was sure to reach my goal. It gave me great confidence and strengthened my purpose in living. All through the subsequent years these words, "All will be well !" rang in my ears, and helped me to get over the rough places on the road.

Not long after this I had another experience so similar in kind that, although I did not see Mrs. Besant objectively as before, yet I felt she had conducted the "dream." I was awakened at about two o'clock in the morning, half in and half out, and seemed to be walking on a street in the presence of my lawyer friends. Suddenly a most repulsive person seemed to be walking beside me. He took my arm even, and when he bore down very heavily I saw he was ill. Of course it looked outlandish that I should be walking the streets of a southern city with such a person so intimately and in the presence of those who would not understand. Yet I felt I must not fail the wretched person. So I said to myself: "You may hold on to me, my man, but I don't know that I shall feel called upon to converse with you as if we were boon companions." With this conclusion the man and I walked along until suddenly he stumbled and fell into a kind of small crater, disappearing entirely except for his feet. I remembered how heavy he was, and I knew I could not pull him out. I therefore called for help, and in response two turbaned brown men appeared ; but before they

could render assistance, up rose the man in all the splendour of a Master. You can imagine what my feelings were then!

After these two experiences I have thought that this dream method of teaching might be peculiarly Mrs. Besant's, although others may use it also who are capable. And a very convincing method it is too! Words can be disputed, statements can be made the basis of argumentation, but being confronted by oneself in an unmistakable experience is, to say the least, arresting.

The next time I met Mrs. Besant was in 1899 in London on Avenue Road. I had been having some difficulty with my nerves in connection with meditation and other causes of strain, and so appealed to her for advice. At once she told me the best thing to do, which I followed with good results. On another point she referred me to just the right person to tell me what would be wise, and this too turned out to be of lasting usefulness. In these instances Mrs. Besant showed how very wise she was in quickly discerning what was wrong and what would set the wrong right.

Then followed a period of years during which she remained away from America, and so I did not see her again until 1907, when she gave me the appointment of American representative for a special branch of her work, a position which I held until 1928, when my assistant succeeded me and I was made Vice-President of The Society.

Her visits of 1907 and 1909 were concerned no little with the so-called "X case," which had caused much disturbance in the American Section. Having joined her on both occasions, I travelled with her and learned much of how she worked. On one of these occasions we toured the whole country, and I heard every lecture she gave. It became a little game between us for me to say at the end of the lecture if she showed signs of having been influenced by either of the Masters in the course of her address, and if so, which one. Sometimes I would miss my guess, but for the most part I guessed correctly.

Our contacts were always very happy. She was never solemn or moody, but always cheery and bright. But there

was just one disturbing thing, one unnecessary thing, one cruelly unkind thing, that confronted us in every city on this tour which was enough to make her unhappy. It was the presentation by a reporter of a sheaf of papers in which the head of a Theosophical Centre, not connected with our Society, assertively made damaging statements concerning our leaders and The Society. What the reporters wished was to have Mrs. Besant's statement concerning the charges ; but nowhere did she really make a reply, unless such was the magnificent address she delivered before a large audience packing one of San Diego's theatres. There she made an eloquent appeal for the true understanding of real brotherhood. I had never before known her eloquence to be so overpowering. In a seat behind me I overheard a large man sobbing softly ; at the same time tears were running down my own cheeks, for I was moved as I had not been throughout the entire western leg of our trip. If any Theosophist could have doubted that the speaker was strongly influenced by her Master, he certainly would have been harder to convince than myself.

This event marked the turning-point of our tour, and from there onwards, as we swung back eastwardly, we left behind the annoying finger of the unbrotherly accuser. Stimulated by the reporters' visits, as we went westward, and the knowledge of what it was that they brought with them every time, and the uncertainty of what else to expect, that San Diego lecture was naturally the climax of the whole tour, and so after that the homeward trip was a bit tame for us all.

At one time when we were in Chicago, a taxi driver slammed the door on a finger of one of Mrs. Besant's friends with whom she was driving, smashing it most painfully. At once Mrs. Besant took the lady's hand in hers and within a minute the finger was as before ; a most interesting case of instantaneous healing.

I remember that when we were in Buffalo, Mrs. Besant made a remark in a small gathering, which I never heard her make afterwards, although the general subject was discussed in every place we visited ; for then it was her plan to explain as much of the so-called "X case" as possible. She said

there that one cause of the troubles we were going through was the bringing over from a Greek incarnation by the person chiefly concerned of a knowledge of what was only too common among the intelligentsia in Greece at the time he was living there in his next previous incarnation. In this life the repugnant practice was to be outmoded.

Between 1909 and 1926 Mrs. Besant made no visit to America at all. When Mr. Leadbeater was appealed to for a visit, his reply was that America was doing very well and did not need the leaders, which of course was very complimentary. My only way of seeing her, therefore, was by *going* to her. I did so in 1911. She was in London. One day I was invited to make her a business visit, and much to my surprise discovered that someone, who had wished me to follow his ideas instead of those of my chief, had asked her to remove me from my office as her representative. When she found out the reason for this, she exclaimed with some show of impatience: "Why, this is too silly for anything, Mr. Warrington. You will keep the office I have given you, and what is more, if the American members should wish you to be General Secretary, take that office also." Suffice it to say, what she suggested came true. I left her with a feeling of admiration for her splendid understanding and loyalty to her subordinate. We are often too prone to think of loyalty as a quality to be expressed by subordinate to superior, overlooking that it is due to an equal extent from the superior as well; and her example made this clear.

From 1911 onwards I never saw Mrs. Besant until 1921, when we met again in London. We went thence to Paris and from there to India together; and after a stay of about nine months at Adyar, we travelled together to Sydney; all these months with her: a rare privilege, one that I accepted with much gratitude.

On one occasion, when making the voyage to India together in 1921, she gave me another exhibition of her staunch loyalty. She came out on deck with a file of papers, and sitting beside me very painstakingly looked them over.

When she had finished, she stepped to the side of the ship and threw the whole file overboard. She then turned and handed me just one letter and said that this was the only paper on which she needed to have a word from me. She then went to her stateroom. I very quickly and happily penned an answer and sent it to her; for the accusation in it, like those in the papers thrown overboard and aimed at myself, was based on a complete misunderstanding.

This incident was a decisive act in a series of incidents and years of correspondence concerning the American Centre known as Krotona. As far back as 1906 I had proposed a plan for a colony of congenial workers and had sent an outline of it to Mrs. Besant and to Mr. Leadbeater. Immediately both wrote back favouring the plan and suggesting suitable sites for its inauguration. It had been Mrs. Besant's practice to give every encouragement and help to any of her associates who had an idea that seemed worth while. She said she had taken this practice from Mr. William Q. Judge, who had found it to be successful. So from the start she put herself behind the Krotona idea, and eventually assumed responsibility for it, acting through me as her sole representative.

I chose a site in the hills of Hollywood, and the work of establishing our little pioneer group there was begun in 1912. The development of the centre had proceeded thenceforward with such energy and success during the eight years that followed that, according to her, I had made myself a target for those forces which had before tried to ruin the efforts and stain the character of those who had worked so assiduously for the upbuilding of our Society. And the attack of those forces, she said, had taken the form of the subversive acts which had been expressed in that file of papers which she had thrown overboard, as mentioned.

Soon after this she gave her approval to the removal of "Krotona" to Ojai Valley, a more suitable and serene location and away from the intensive development of Hollywood around us, which had taken place so remarkably during those years of Krotona's activities there.

To return to our voyage: after reaching India, Mrs. Besant kept me near her a great deal of the time. I had a standing invitation to come and spend my mornings on the veranda just outside her office, and you may be sure it was one that I accepted eagerly. To be in her aura for so many hours a day was a very real source of upliftment.

One day she asked if I did not want to go to Benares with her. Of course I did. I had no idea what the trip was for until I got to Benares. She was to receive her doctor's degree from the Hindu University there. The occasion was a most memorable one, for besides herself, the Prince of Wales was present and was similarly honoured.

In the spring of 1922 quite a notable group left Adyar for Sydney to pay a visit to Mr. Leadbeater. Mrs. Besant and I were to have been of the party. She had not seen Mr. Leadbeater for a number of years, and the planned gathering was looked forward to with eagerness. But she could not leave with the party, as she was writing the last pages of an important book on India; and so, she asked me to remain behind and sail later with her. After taking the time to see the book through the press, she at length gave the word that we too were ready to follow the party to Sydney.

On the voyage she mentioned that Nityananda needed to go to some mountainous climate to recover his health. There arose at once in me the impulse to offer to take him and Krishnaji to Ojai Valley; but then came the thought that I had planned to spend a kind of sabbatical year there all by myself, catching up on certain readings and studies in which I felt I was far behind. I must give up that cherished plan if I made the offer. And there was the problem: Should I speak or hold my peace? Well, it didn't take me long to decide. I made the offer, to which she listened in silence. And from then onwards I heard no more of the matter until one day in Sydney a friend said to me that it was nice that I was to take the brothers to California with me. I went at once to Mrs. Besant and asked her about it, and she replied: "Why of course, didn't you make the offer?" She evidently had taken it for granted that her silence gave consent or meant

acceptance. And that was the starting-point of Krishnamurti's connection with Ojai Valley.

After making telegraphic arrangements with Mrs. Mary Gray for their entertainment, I, with Krishnamurti, Nityananda and Fritz Kunz, soon sailed for California, where the brothers remained under my eye for a year, at the end of which we toured the country together, finally reaching New York where I saw them safely aboard a French ship about to sail for Europe. And for my fulfilment of this trust, Dr. Besant later gave signs of appreciation which again displayed her fine nature.

Next came the meeting in 1925 at Adyar. The great Jubilee was on. Every moment of her time apparently was taken, and so I personally could be spared but little of what was so precious. Therefore not much can be said that was not observed by all who were present on this occasion, which is a subject all by itself. One incident, however, stands out. It was the well-remembered appeal to the Lord to come again to the world that needed Him. The force, the power she put into the appeal, was truly striking and smacked strongly of the quality of will, the ruling force of the First Ray upon which she worked. It really was unforgettable.

The following year she came to America, and I had the privilege of meeting her in New York, as almost always before during my public work for Theosophy, and seeing her safely through her tours. Just before I started from Krotana I had as a guest for a few days my good friend Captain Max Wardall. The inspiration came to me to ask him if he would not like to go to New York with me and then travel with us across the country; for, not feeling very strong at the time, I dreaded to take up the manifold duties that usually arose out of travel with a party. He, I thought, being strong, could relieve me of all this. (I didn't know then that she was to sign a contract with the Pond Agency which would look out for such things.) Max readily agreed to come with us, and so he and I went off to New York together, where for the first time he met our great leader. On the instant a warm friendship arose between them, Dr. Besant was very happy in this friendship, and I was more than glad that I had paved the way for its formation.

During this American visit, she stopped off at Ojai and spent many weeks with Krishnaji in his Arya Vihāra home. It was then that she organized the Happy Valley undertaking, and helped to find the lands suitable for holding Krishnaji's camps. These and many other valuable things were accomplished.

Let me mention a notable incident. The scene was the music-room at Krotona, with a group of Krotonians gathered round Dr. Besant and Krishnaji. Krishnaji rose to speak, standing quite without design under the beautiful painting which I call "World Peace," because of the white clouds, reflected in the waters, and faintly outlining the wings of a mighty bird, let us say, a dove. During the talk, as I afterwards learned, it was with the greatest difficulty that Krishnaji could resist the constant impulse to speak in the first person—not as Krishnaji, but One far higher. Indeed, after the address Dr. Besant told me with tears in her eyes that at last the Lord had definitely come and spoken, and she was deeply happy. This occurred between five and six o'clock on December 28, 1926. A fortnight later, I may mention in passing, although there was nothing about it specially connected with Dr. Besant, except that she was present as before, Krishnaji spoke again at Krotona, and at the same hour, though this time on the open veranda and to a larger audience. Then the influence was that of the Lord Buddha. About two minutes before Krishnaji closed his remarks, a very light rain began to fall and a gorgeous rainbow appeared on the nearby mountain-side in full view of all. Those who are familiar with stories of the Buddha may recall the significance of this beautiful event.

Dr. Besant left Ojai for London in the spring of 1927, and I met her again at the Camp of that year and at the Castle Eerde in Holland. I recall how she joined in a few brief discussions with visitors, striving to understand the meaning of Krishnaji's talks. She gave me the impression that she was watching Krishnaji's every utterance for some new word for the New Age; and I remember how she made use of one thing he said, namely, "Behaviour is righteousness."

It was at this Camp that she delivered that splendid address in which she indicated that there would be no liberation for her until everybody else had first reached that lofty state.

She returned to America for the last time in 1929, and to me the Mrs. Besant we saw then was but a fragment, as it were, of her old self. Her forces were feeble then, and there was not that grand completeness in her which we were so accustomed to see.

I saw Dr. Besant for the last time at Adyar, whither I was called to perform whatever Vice-Presidential duties might fall to my hand. She was so near the end when we reached Adyar that there is not much that can be said of that meeting, but what I saw showed her at her best. The following incident was notable :

The scene was the 1931 Convention. Proceedings were in progress. Word came that the President, who we supposed was held of necessity by a physician's orders in her upstairs rooms, was coming down. She came supported on both sides, her face wreathed in smiles. She apologized for her weakness. She honoured me with special salutations and asked for Mrs. Warrington, who at once stood up. She declared the Convention open, and asked Mr. Leadbeater to speak for her. He said a few words of greetings, and she then called on the Vice-President to speak. I then read my address, which she followed by reading the advanced printed copy handed to her. In this I had alluded to her as not being able to be present, since none of us had expected she would be able to come ; but as I read along I corrected that reference to agree with the happy fact of her unexpected arrival. Just the same, when she arose to speak, following me, she remarked : " Although I am very weak, still I am glad it is quite true that I am present. I am here." And this, much to the amusement of the audience.

She then proceeded to give what I believe to be one of the most significant talks of her remarkable career. She appealed to us to live our Theosophy, stating that we could only spread Theosophy as we lived it. " It is not words, it is life that affects people," she said. " Do not imagine

that because you are not learned . . . you cannot influence people . . . you can because they see your life."

She thought that most of us were afraid to trust ourselves, and urged that we go deep within ourselves and give our trust there. "Learn to trust the divine in you," she said, "There lies your real strength. You are divine." Again she said: "If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. . . . It matters very little what you believe; it matters enormously what you are. . . . Give the God in you a chance. Open yourself and pour out to all around you. . . . Love is always good even when sometimes its expression may be foolish. . . . Believe in the self in you, the God within you, and then you will live the noblest life because it is a life of love."

I have looked upon this utterance as the summing up of her life's philosophy, and coming as it did, as the last she ever made in public, it seemed to me to put the capstone upon the noble spiritual structure she had erected during a long career of selfless devotion to the welfare of humanity.

I do not know what she may have said to others, but the last Mrs. Warrington and I heard her say in private was something to this effect: "Make young people welcome at Adyar. Let them come here and study Theosophy. It will not matter if they are members or not. After all, what is a Theosophist? Not just a member of the Society. A Theosophist is one who is searching for truth whatever his connection may be." It may push the point home more effectively if I quote some notes I made very soon after this interview:

"Saw Dr. Besant. She was 'all there.' Talked of taking non-sectarianism into the Society. Wanted to unite our lives and ideals with all spiritual people's ideals. She defined Theosophy as the living of the highest spiritual ideals with the greatest nobility. Evidently she feels we are in a dogmatic rut and wishes to see us really universalists." (Diary, March 13, 1932.)

The last months of Dr. Besant's life were spent in quiet peacefulness. From her upstairs veranda she could look down

the river to the sea, less than a mile away—the direction from which, it is said, the Masters approached in the early days—a view which to me for its sheer beauty is one of the most satisfying in all the world, and one I know she loved. None came to disturb her in these last days. Only those who were very near and dear to her came, those whose presence was always a happiness to her. The great Self was mostly absent, leaving only a fragment of itself in the failing body. Her great friend and brother, Bishop Leadbeater, is said to have remarked that he did not know why the spirit slipped away so slowly, except that the Masters needed to use the body as a focus for Their forces, which were so greatly needed in the world. She had made the vehicle for these forces such an effective one that it could be used even when the spirit had temporarily flown to other duties.

When in the hushed hours of an early morning that great spirit finally kept its tryst with fate, the faithful and tired body lay still forever; and in a few hours that too was dissolved into the invisible. And thus closed a remarkable life.

Can I ever forget that life? Can I fail to recognize its influence on my life? At the thought of her, or the mention of her name, there would well up in me a surge of devotion and delight which I would not exchange for anything. She was a constant source of spiritual stimulation, and I think I can say that my whole life, after coming into touch with her, was devoted to the ideals for which she stood, and service to her could be nothing less than a joy. It must be that a link such as this will hold for a long, long time, for its metal has been proven, and happy and highly privileged am I that it should be so.

THE REAL WARRIOR

FROM THE PRESIDENT'S NOTEBOOK

THERE are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell in the ends no less than in the means to them.

They work for results. They desire results. And they become anxious and disturbed lest no results appear.

Upon the advent of success they hang cagerly. They are not content to set in motion causes. They are ardent for effects.

But there are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell powerfully in the causes alone. They know the Law. They are content to set in motion the Wheel of a Righteousness, knowing that it must move to its predestined end.

These are the trusted servants of Those who rule the world. To each may be with safety entrusted a Cause, a living, for it is known that he will become the Cause, that he will live the life, and that in such becoming and living he will find joyous expression for the whole of his being.

He knows that the Cause is not his, but Theirs. He knows that the life is not his, but Theirs. He seeks not to know the end. Sufficient unto him is that which is given unto him. The end is Theirs. The way they have entrusted to him.

THE DELUSION OF SELF

By BRAHMACHARI ARYA ASANGA

“Remember that there is within man no abiding principle whatever, and that only the learned disciple who acquires wisdom in saying ‘I am’ knows what he is saying.”—The Master K.H.

THEOSOPHISTS think and speak somewhat flippantly of their Self, or Spirit, as the abiding principle of their existence, enduring in life and death. Death means nothing serious, at least not to the departing, whatever it may mean to the surviving relatives and friends. It does not cause any difference in the man, except to deprive him of his physical base of manifestation. For the rest, he remains what he was, the same thinking, feeling and living entity or individual, though restricted for the time being to worlds of subtler matter for his self-expression. Withdrawing gradually to finer and finer planes of existence, by processes similar to that of physical death, he reaches and passes successively through the different stages of the threefold world of after-death life, till the time comes again for him to resume the full set of vehicles—one in each of these localities, besides those on the lowest or physical plane. In this way he goes on and on, ever “the same man,” from birth to birth, in an endless series, evolving all the time, which apparently means, adding constantly to his store of experience, and not losing anything of it on the way.

Such was, however, not exactly the teaching of Early Theosophy. There is a subtle difference. In the light of *The Mahatma Letters* for example, the above summary of current Theosophical ideas regarding man’s round of births

and deaths must be considered fallacious in a way, and the detailed description of his existence in those subtler worlds equally deceptive, if only for the reason that it does not show any marked difference from his physical life. In our waking consciousness the subtler life can only be thought and spoken of in terms of the physical, for the reason that conceptions and words fail us to express any other mode of life than that of our earthly material existence. In all such pictures of after-death life the matter of the subtler planes is still matter, however rarefied in structure. Man's likes and dislikes in those worlds are still portrayed in much the same way as the likes and dislikes of the physical man we know, in however rarefied a condition these too may be thought of. We have no means of describing the ways and means of life in spheres of a different quality from the physical, otherwise than in terms of the physical.

H. P. Blavatsky somewhere pokes fun at the visions of Swedenborg, who saw in the astral world, she writes, "inhabitants dressed as are the peasants in Europe," and "women clad as are the shepherdesses in a *bal masqué*."¹ And the Master K. H., writing to A. P. Sinnett and first reminding him of "a good many seers, in the past and present centuries, such as Swedenborg, Boehme, and others," whom "you have heard of and read about," then puts to his correspondent the pertinent question: "Tell me, my friend, do you know of two that agree?"² And not only does every seer bring his own idiosyncrasies with him, colouring his views and making them different from those of every other seer, but even if he keeps to the most abstract of descriptions, representing after-death life for example in terms of sound, or colour, or light, even then it is only physical sound and colour and light of which we can have any conception, and which we can describe in words of our physical waking-consciousness.

Down here we know man only as a physical being, not excepting his feelings, perceptions and thoughts, which,

¹ *The Secret Doctrine*, II, 35, 1893 edn.; III, 45, Adyar edn.

² *The Mahatma Letters*, 276.

conditioned by physical experience, find a cognizable outlet only through physical means of expression—actions, gestures, bodily reactions, facial expressions, sounds, exclamations, words. What else then is there by which to describe him, when death has made an end to all that he was on earth? There are two possible answers. Either to deny to man any after-death life at all. Or to refrain from any more explicit statement than the bare affirmation of existence. The first is illogical, for life is withal life, and to *think* of the destruction of life is as impossible as it is a contradiction in terms to *speak* of it. We cannot but admit the constant destruction of the forms that serve as the outward means of expression of life, for that is what our experience shows us at every moment of the day, but the cessation of life itself has never been and cannot be experienced or demonstrated. The most we can say in a particular case is that life has withdrawn itself from a certain form, whatever this may mean to life itself, for there are no ways of describing life without a physical substratum.

It is the latter standpoint which the Buddha is reported by his disciples to have forcefully taken up. "To hold that life and body are identical, or distinct, that the Tathāgata passes to another existence after death, or does not, or both does and does not, or neither does nor does not, is the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and the shackles of theorizing." Nobody knows the truth of any of these dilemmas, except he who has fulfilled the purpose of life, as the Tathāgata has. For Him there is no question of theorizing or speculation. He knows. But even He cannot find words to describe the after-death life, which would not be either misleading or unintelligible to his hearers. Better, then, to remain silent, or to affirm, or deny both sides together, but in any case not to be partial to one side only.

When the bewildered Vacchagotta, to whom the Buddha addressed the above words, hears each and all of his theories "scouted" by the Teacher, and receives answers that seem to

his purely mental outlook mutually contradictory, he knows no better than to ask of the Buddha: "Is there any view which you have adopted, Gotama?" And he receives the mild rebuke: "The adoption of views is a term discarded for the Tathāgata, who has had actual vision of the nature, origin and cessation of things," i.e. who knows by experience, not by hearsay or speculation.

Not yet satisfied, Vaccha continues: "When his heart is thus delivered, Gotama, where is a Mendicant reborn hereafter? Reborn does not apply to him. Then he is not reborn? Not-reborn does not apply. Then he is both reborn and not-reborn? Reborn and not re-born does not apply. Then he is neither reborn nor not-reborn? Neither-reborn and nor-not-reborn does not apply to him."

On Vaccha, who cannot rise above his concrete mind and preconceived ideas, these replies have no other effect than to increase his confusion, and to make him lose confidence in the Teacher. "To each and all of my questions Gotama, you have replied in the negative. I am at a loss and bewildered; the measure of confidence you inspired by our former talk has disappeared."

And the answer of the Master is well worth considering, for the reasons given why truth is not always and immediately accepted by man when he is confronted by it. "You ought to be at a loss and bewildered, Vaccha. For this Doctrine is difficult to you, who hold other views, and belong to another faith and objective, with a different allegiance and a different master." Preconceived ideas and old allegiances may become obstacles to the search for truth if blindly adhered to.¹

Our first question is, what lay behind the Buddha's attitude towards inquiries of this kind; whether or not it was "the same man" that was reborn again and again upon this earth? He did not deny, neither did he affirm. In the Pali Scriptures there is left little doubt as to the motives he had for adopting such an attitude. His aim was pre-eminently practical, namely to bring men to nirvāna, to that freedom from pleasure and

¹ *Majjhima Nikāya*, I, 342-3.

pain which is concomitant only with freedom from any limited viewpoint, from any pair of opposites.

To Vacchagotta he explained that all the theories proposed by him were "attended by ill, distress, perturbation and fever; they conduce not to aversion, passionlessness, tranquillity, peace, illumination and nirvāna. This is the danger I discern in these views, which makes me scout them all." But such were only one set of the reasons that were at the back of the Buddha's mind. Another set, naturally not handed down by tradition, must have sprung from the consideration that his knowledge about the real state of things was so entirely different from the common belief as to be in all likelihood misunderstood by the great mass of people if promiscuously preached to them. It seemed therefore better to refrain from expressing any opinion at all. So much is clear from the Scriptures, however, that his knowledge was always tending towards the simultaneous affirmation and denial of any particular proposition, instead of to the one-sided acceptance of one only of two opposing views.

In our present question, the Buddha's solution of the dilemma undoubtedly would be that it *is* indeed the same man who is reborn, also that it is yet *not* the same man, and therefore of course neither the-same-man nor not-the-same-man. His answer would always tend towards the simultaneous acceptance of the two alternatives to any proposition which dialectics present to the mind. And how many would have been able to appreciate such a speculative attitude, speculative in the Hegelian sense? Certainly not men, like Vacchagotta, who could not transcend the limitations of the discursive intellect. This faculty is confined to either affirming or rejecting, but cannot do both simultaneously without renouncing its essential character, which is to keep things well distinguished and apart; to draw hard and fast borderlines, not to efface them; to erect partition walls, not to tear them down. For that reason the mind has been called "the great slayer of the real." For the real knows of no borders or distinctions. In it, all is one, and one is all. It is the many as well as the one, and therefore neither the one nor the many.

What may be safely affirmed of it is only the negation of any particularity—*neti, neti*, neither this, nor that. It can be grasped, not by intellect, mind or reason, but by what a later philosophy has come to recognize as a higher faculty, and to call the intuition. The mind stands for all separative tendencies. It is the faculty that makes for strife and war, or, as the Buddha said, it is attended by “ill, distress, perturbation and fever. This is the danger I discern in these [opposite or separative]¹ views, which makes me scout them all.” Intuition on the other hand, makes for union and peace, cooperation and harmony. It leads, as the Buddha said, to “aversion” from all separative tendencies, cravings, clingings, and so on, and so conduces to “passionlessness, tranquillity, peace, illumination and nirvāna.” For this reason the disciple is directed “to slay the slayer” (of the real), that is to transcend the mind.²

Our next question is, what have *The Mahatma Letters* to say as to whether or not it is “the same man” who is continually reborn upon earth. Two Buddhist technical conceptions have first thoroughly to be grasped before a fully adequate answer can be given. “Ask a learned Buddhist priest [monk rather] what is Karma,” the Master K.H. writes, and then proceeds: “It is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva or animal dies, *a new being* is produced, and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or in other words, that *Karma* is the guiding power, and *trishna* (Pali: *tanha*), the thirst or desire to sentiently live—the proximate force or energy—the resultant of human (or animal) actions, which out of the old [group of] *Skandhas* produce the new group that forms *the new being* and control the nature of the birth itself. Or to make it still clearer, the *new* being is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma represents an Entry

¹ Words in square brackets are the author's comments on quotations.

² *The Voice of the Silence*, 5.

Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit, by himself so to say, or rather by these very actions of his.”¹

Note carefully the sharp distinction made between the man in his former and in his later birth, “the old being” and “the new being,” apparently two quite different beings. Yet, to mark only the difference would also be a one-sided conception, half the truth only. “The opponents of Buddhism have laid great stress upon the alleged injustice that the doer [the old being] should escape, and an innocent victim [the new being] be made to suffer, since the doer and the sufferer are different beings. The fact is that while in one sense they may be so considered, yet in another *they are identical*. The ‘old being’ is the sole parent—father and mother at once—of the ‘new being.’ It is the former who is the creator and fashioner of the latter in reality, and far more so in plain truth than any father in the flesh. And once that you have well mastered the meaning of the *Skandhas* you will see what I mean.”²

In his rebirth, therefore, the man is the same being as in his previous incarnation, as well as not the same being, and that is equal to saying that he is neither the same nor not the same, to speak in the phraseology of the Pali texts. To understand this—not to accept it simply by rote—one must know what is meant by the skandhas in Buddhist psychology, the Master tells us. What we have called all the time a “man,” or a “being,” refers to an “individual” or a “person,” and comprises all that which makes up a “separate” entity, or a “self” (Pali: *atta*; Skr.: *ātma*). Buddhist psychology has analysed such an “individual” as consisting of a collection or group of five elements or attributes of existence, the technical term for them being the *skandhas* (Pali: *khandhas*). They are :

1. *Rūpa*, material attributes, bodily form ;
2. *Vedanā*, feelings, sensations ;
3. *Saññā*, apperceptions, thoughts ;

¹ *The Mahatma Letters*, 110-111.

² *The Mahatma Letters*, 111.

4. *Sankhāras*, the formative tendencies, synergies, which determine the next birth ;
5. *Viññāna*, consciousness, mind.

Besides the term *atta*, there is another name by which an individual or self is known in Buddhist psychology. It is the combination *nāma-rūpa*, literally meaning "name and form," and more freely rendered "soul and body." The latter translation is quite legitimate if we take care not to attach any theological or eschatological idea of permanence or immortality to the word "soul," for such an abiding principle is not recognized in Buddhist psychology. We have to take "soul" purely as a synonym for the psyche, in the sense of the psychological, moral and mental equipment of man, as distinguished from his physical, bodily nature or form, *rūpa*. As such, *nāma* or "soul" is the collective term for the last four khandhas taken together.

According to the traditional Buddhist theory, these four do not survive the first khandha. All five come into being together, and perish together. As one group they hold together, and last only for the period of one individual's objective existence, whether on earth, in the heavens, or in the hells. If in the heavens or hells, then the *rūpa* is of course not physical, but of a nature and form appropriate to either of these localities or states.

We are now in a better position to appreciate the following dissertation on the khandhas in *The Mahatma Letters* : "It is the group of khandhas that form and constitute the physical [*rūpa*] and mental [*nāma*] individuality [*atta*] we call man (or any being). This group consists (in the exoteric teaching) of five khandhas, namely : (1) *rūpa*—the material properties or attributes ; (2) *vedanā*—sensations ; (3) *saññā*—abstract ideas ; (4) *sankhāras*—tendencies, both physical and mental ; and (5) *viññāna*—mental powers, an amplification of the fourth [khandha], meaning the mental, physical and moral predispositions. We [the Mahatmas in our esoteric teachings] add to them [the five khandhas] *two more*, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they [the exoteric five khandhas]

are connected with, and productive of sakkāya-ditthi, the heresy or delusion of individuality, and of atta-vāda, the doctrine of self, both of which (in the case of the fifth principle [manas], the soul) lead to the māyā or heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession" [sīlabbatta-parāmāsa].¹

The passage is one of much condensed thought, and therefore needs elucidation. In the first place, regarding the "two more" khandhas which Esoteric Buddhism—"the only true philosophy upon earth," as the Adept calls it elsewhere²—adds to the five of the exoteric teaching. These two additional ones are, as the reader may already have divined, the sixth and seventh principles, buddhi and ātmā. The five exoteric khandhas are, then, identical with the five lower principles: 1, sthūla (gross form); 2, līṅga (subtle form); 3, jīva (life-breath); 4, kāma (desire); 5, manas (mind). In the last sentence of the above quotation the fifth principle, manas, is specifically identified with the fifth or highest khandha, and as such it represents in a way the entire group of five. It is the clinging to this group as a whole, or to any of its constituent parts, which makes for the delusion of self. We have heard it said that the five khandhas are the key to the doctrine of karma and reincarnation. The question therefore is what part these khandhas play in the individual's rebirth. Which of them, if any, "survive" death?

There is a difference. If we conceive an abiding something which bodily steps over the grave to stand and to live on the other side, the answer is that none of the khandhas do this, neither singly nor collectively. But if we conceive an imponderable something which reaches over the grave but to create a new being on the other side, in this sense two of the khandhas indeed connect in a way the old with the new existence. The answer which traditional Buddhism gives is that the first three khandhas perish utterly at death, but that in the last two—the saṅkhāras (synergies) and the viññāna (consciousness)—seeds, as it were, tendencies

¹ *Op. cit.*, 111.

² *The Mahatma Letters*, 462.

or formative potentialities, are preserved—the attar or essence of man's doings, feelings, and thoughts in the previous incarnation, his karma therefore—and these on the other side of the grave build up the new person or individual, who thus is the karmic consequence or effect of the previous being, the legitimate child of his parent.

The old problem whether the new being is the same as the old, or not, presents itself again now, but under a new aspect. The two opposing viewpoints, that the old man continues to exist, and that he ceases to exist at death, are known in Buddhism as the *sassata-vāda*, the doctrine of immortality, and the *uccheda-vāda*, the doctrine of annihilation. As we may by now be sure, the Buddha rejected separately each as false, heretical, and delusory. Why? Because he knew that each alone is only a half-truth, that the old man is both destroyed and preserved at the same time, and therefore neither perpetuated nor extinguished.

On this point *The Mahatma Letters* leave no doubt. At death, we read, “in the isolated [separate] personality, consciousness leaves as suddenly as ‘the flame leaves the wick.’ Blow out your candle, good friend. The flame has left *that* candle ‘for ever.’ But are the particles that moved, their motion producing the *objective* flame, annihilated or dispersed for all that? *Never*. Relight the candle and the same [similar?] particles, drawn by mutual affinity, will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other, and do the same; a third and fourth, and so on. The same matter, the same gaseous particles, representing in our case the karma of the personality will be called forth by the conditions given by your match, to produce a *new* luminosity; but can we say that candle No. 1 has not had its flame extinct for ever?”

What the Adept asserts therefore is that on the one hand the old man is extinct “for ever,” and that on the other hand something of him is “never” annihilated. This something (the particles, or their motion, or both), i.e. the man's karma, preserved in the *sankhāras* and *viññāna*, connects each

incarnation with the next. "Not even," the letter goes on, "in the case of the [so-called] 'failures of nature,' [that is in the case] of the *immediate* reincarnation of children and of congenital idiots, etc., can we call them [the new personalities] the *identical* ex-personalities; *though the whole of the same life-principle* [jiva, and linga] *and identically* the same manas (fifth principle) *re-enters a new body*, and may be truly called a 'reincarnation of the personality'—whereas in the rebirth of egos from devachans and avichis [heavenly and hellish states, not entered by the 'failures' who reincarnate immediately] into karmic life, it is only the spiritual monad [ātmā] and its buddhi that are reborn."¹

Here, at last, the two esoteric khandhas, the sixth and seventh principles, ātmā-buddhi, enter upon the scene. Of these only, it can be said in truth that they are reborn, whereas the five lower khandhas are perishable, and do not survive the whole inter-incarnate cycle. "All that which pertains to the materio-psychological attributes and sensations of the five lower skandhas [of exoteric Buddhism]; all that which will be thrown off as refuse by the newly born Ego in the Devachan, as unworthy of and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth [buddhi], strengthened, and so-to-say, *cemented* by a portion of the fifth [manas]—that portion which is necessary in the devachan for a retention of a divine spiritualized notion of the 'I' in the *Monad* [ātmā], which would otherwise have no consciousness in relation to objects and subjects at all—all this [i.e. the five lower khandhas] 'becomes *extinct for ever*,' namely at the moment of physical death,"² and after, while the person or man is passing through and dying to the different lokas, intervening between the physical world and the heaven-world.

So far we have used the terms personality and individuality indifferently. It is time now to make a distinction. From the last passage it is evident that even the lower khandhas do not, or at least not all, perish altogether. The manas, for

¹ *The Mahatma Letters*, 172.

² *Ibid.*, 171-2.

example, or its essence at least, and so equally the essence of the other four lower principles, is drawn up into the two higher khandhas, ātmā-buddhi, and there apparently endures. This raises the problem of the difference between soul and spirit, or personal and individual immortality, an all-important distinction, if the doctrine of reincarnation and of what is perishable in man and what is abiding, is to be rightly grasped.

"Could the spiritualists," the Mahatma writes, "be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality, and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *Monad's* [Spirit's] immortality, and yet deny that of the soul—the vehicle of the personal Ego . . . It is curious that H.P.B. never thought—until receiving the explanation from him [A. O. Hume]—of the difference that exists between individuality and personality; that it was the very same doctrine she had been taught: that of *pacceka-yāna*, and *amita-yāna*. The two terms as above given by him are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one individuality—the long string of lives emanating from the same Immortal *Monad*. You will have to remember them:

"(1) The *Pacceka-Yana* (in Sanskrit: 'Pratyeka') means literally: the 'personal vehicle,' or *personal Ego*, a combination of the five lower principles. While—

"(2) The *Amita-Yana*—(in Sanskrit: 'Amrita') is translated:—'The immortal vehicle, or the *Individuality*, the Spiritual Soul, or the Immortal *Monad*—a combination of the fifth, sixth and seventh' principles, *atma-buddhi-manas*.'¹

The "personal ego" therefore, comprising the five lower khandhas or principles, is not immortal, at least not unconditionally so, in contrast with the two higher principles, ātmā-buddhi. After death the "man" lays aside one after another, as a worn-out "shell," all his five lower khandhas, that is to say not only his body of action (physical), but also his body of feeling (*kāma*), and his body of thought (*manas*).

¹ *The Mahatma Letters*, 114.

And it is to this "shell" of the five lower khandhas, manas included; that reference is made, when the Mahatma writes elsewhere that "the 'heresy of Individuality' ['personality' rather] is a doctrine propounded by [the] Tathāgata with an eye to the Shell."¹

Let us here tabulate the results of our investigations :

EXOTERIC BUDDHISM		ESOTERIC BUDDHISM OR THEOSOPHY	
		7. Ātmā, Monad 6. Buddhi, Spirit	} Spirit { Amita-yāna, Individuality
Atta, Self	Nāma, Soul	5. Viññāna, Mind 4. Sankhāras, Synergies 3. Saññā, Apperceptions 2. Vedanā, Feelings	
	Rūpa, Body	5. Manas, Mind 4. Kāmā. Feelings	} Soul
		3. Jiva, Life-breath 2. Linga, Double 1. Sthūla, Body	
			} Pacceka-yāna, Personality

¹ *The Mahatma Letters*, 175.

(To be concluded)

STRETCHING THE CONSCIOUSNESS

By GEORGE S. ARUNDALE¹

IF you are doing real Theosophical work on this or the other side of sleep, and you wish it to be effective, you have to learn to stretch your various states of consciousness.

Let no one say, "I am too old," or "I am too young" to do this. It is quite possible that we may be too dirty to do it—by which I mean too unclean in thought, emotion and physical body—but age or youth is no obstacle. You may have a young girl or boy of twelve who has the consciousness of a high Ego. That type of person can do things. Normally the best time for the ordinary person to begin the stretching of consciousness which enables us to go into great vistas of experience is probably from middle age onwards.

In these days of the Will, it is especially necessary to vibrate with the highest vibrations you are capable of reaching, so that the greatest amount of force and power may be at your disposal. When we think in terms of the wisdom and the mind, we urgently need Theosophists who think, who go beyond the books, and are able to evoke their own Theosophy rather than to quote the Theosophical classic literature. However, it is well to remember that *The Secret Doctrine* or some deeply abstruse book which may particularly appeal to you is a very good jumping-off ground for an *élan vital* into the unknown.

If only I could look into the brain of each one of you to see what would be startling to you, what would be unusual,

¹ In a Roof Talk at Adyar.

what would give you a sense of not knowing where you are, so that you would say, "What is all this? I do not understand it at all. I am entirely out of my depth."

If only I could produce in you that sinking feeling of incapacity to swim, so that you would feel you were engulfed by an avalanche of incomprehensible consciousness!

So many people are very static, moody, set, and cannot enjoy startling vistas of consciousness even in their own particular departments.

I am wondering how I can startle you. I can startle myself quite easily. If I were not startle-able, I should not get anywhere. Unless one can go to bed in a feeling of happy exhilaration and wondering "what am I going to come across next," how can one really sleep well, especially if one is a Theosophist? There is nothing like a spirit of adventure in consciousness. Now the particular examples I shall give of adventure are to me thrilling, and they may hold something corresponding for you.

I like to take the number "one" because that is such an interesting number. Next to the number "nought," number "one" is the number of numbers. Many orthodox Theosophists may be able to tell you all that is written in the books about the sacred numbers seven, ten and twelve. And if they are very erudite, they may be able to add to these numbers other numbers in a voice of hushed reverence. Of course, both the number "one" and the "nought" are referred to in our classic literature and are thereby given the stamp of authority and the approval of respectability. But what *really* is the number "one"?

The great advantage of asking you that question is to enable you to say, "I do not know. But I will try to find out."

When you go to bed tonight, you have to lie down as comfortably as you can—after having read your meed of detective stories, though this is not absolutely necessary—in order to attune your various states of consciousness, and you look at "one" and try to follow it. There is a "one." It is not

merely an imaginary concept, There are several archetypal "ones" belonging to different expansions of universal-consciousness. A "one" you have to try to discover, and you must try to discover it for yourself. Do not go to the Shastras or any other Scriptures, or to any authoritative books. Quote yourself. A book may give you an idea far finer than you can discover for yourself, but there is nothing like really knowing. Look at a "one." It is a magnetism that stretches and stretches and stretches, so that you go on and on and on until you find all of a sudden, as in a click of consciousness working on planes higher than you normally reach and doing tricks that you do not quite understand—you discover that that "one" is a circle, and you discover that there is nothing that is not a circle. You see that "two" and "three" and "four" are circles, but just how that is true it is not very easy to discover, and you work at that. You stretch your consciousness to "two" and "three" and "four" and so on.

When you are discovering the circularity of "one" there comes in the whole conception of infinitude, which has a very special relation to the Circle, the "one" extended. One wonders why it must be a circle. If you are using your consciousness strongly, you may say, "No, it shall not be a circle. 'One' shall not curve." But you cannot help it. It does curve, it must curve. The Law of Curvature is more invariable than any other Law. The Law of Curvature is the father of the Law of Gravitation. And despite modern scientific opinion, I believe in the Law of Gravitation.

Then when you get that curvature complete under the Law of Curvature, you discover there is an infinitude which expands and an infinitude that contracts, so that there are expansion and contraction infinitudes. And you try to go out and out and out, let us say, with the expansion-infinitude, which is, as it were, a kind of breathing outwards of the Ceaseless Breath of God, as is described in the *Stanzas of Dzyan*. It is a very extraordinary experience to go outwards with that Ceaseless Breath which expands outwards into what we can only call infinity, though one does not know what infinity means. As you expand outwards, you contact every

possible type of consciousness, from the least possible vibration to the highest vibration within the limitation of your capacity.

After you have gone outward into the pure Circle of Infinity, then you draw your infinity inwards. I have described this process in my book on Symbolic Yoga. If you can contract infinitely inwards, then you can perceive in some measure at least the origin of things. One ought not to say "the" origin but rather an origin, because you can perceive it also with the expansion outwards. But you can perceive it a little more easily with the expansion inwards, because we are accustomed to the small rather than to the large conceptions. As we see in terms of smallness rather than in terms of largeness, that is why we have these Yoga Symbols in the Kali Yuga. We do not see face to face in the Kali Yuga, as in ascending Yugas, but through a glass darkly. We have to have the symbols, *multum in parvo*, or much in little. That is why my first symbol is a Point, a Point of contraction, though it may be looked on as a Point of expansion.

Now we come to the question as to what number is primordial? Perhaps we can only talk of the Primordial Number *pro tem*. But what is the number out of which all numbers emerge? What is the father number? What number seems very fatherly or motherly towards which all the other numbers are attracted? I do not think this is very hard to seek. But what I have never been able to discover, probably because George Sydney Arundale is so much in the way, is what is the Primordial Note. I know my own note, of course. But what is the Primordial Note? Now please do not anyone write to me and tell me what *The Secret Doctrine* or any other book or person says about it. What is the Primordial Note of the universe, of the world? The Primordial Colour of this particular world or universe is a little easier, assuming that you are thinking in terms of colour and not of the White Light. What you may discover will probably be wrong, but that does not matter. You cannot get anywhere rightly until you have got somewhere many times wrongly.

The Primordial Form is obviously the curved line, and though it is going beyond my powers, I would even be inclined to say that this is cosmically true. Straight lines are merely conventions we use. I have never seen on any plane a straight line. Even on the physical plane our vision of "straightness" is only an illusion. If a child were to say, "I cannot make a straight line ; it must be curved," he would be perfectly right, though he might not be considered quite sane.

I am just giving you suggestions for getting outside anything which you could have possibly done before. Get your consciousness stretched and stretched. The older you grow the more you must stretch your consciousness, because almost every old person is well set in grooves and ruts. Even in our minds and emotions and higher states of consciousness, we cannot maintain this free flow. We have such set ideas and opinions, that if you press a particular button, you know exactly what particular thought-form will dart forth.

A very simple but helpful exercise is to draw into your waking consciousness the memory of a place you know very well and have lived in, and with regard to the details of which you are very familiar. Plant yourself there either in the memory which you have drawn in, or in the place itself, and try to move about as in full waking consciousness, trying to know what is going on.

Do not think of going to the very holy places which may come into your fancy, for you will not get there. The Masters have an interesting little habit of making a ring-pass-not of a type of magnetism that when it is touched gives one the feeling, "I do not think I will go that way—this other direction is the way I want to go." Try to think of a place you know very well. Go there and be positively awake there.

Try to see if you cannot touch some person who is possibly walking about there ; see if you cannot observe some event happening there. C.W.L. was wonderful about that. He used to take us on these trips of his. He might go to London and say, "Look at that new kind of omnibus. I have not seen

that before. Do you not see it?" We would all be trying exceedingly hard to see, but I am afraid we saw very little.

There is another possibility: to take some particular river, tree, mountain, landscape, flower, or animal which thrills you. Enter into the spirit of that life.

Often and often my thoughts turn to that glorious witness to God's awesome Divinity—Mount Everest, as we so unfortunately term this mighty king of the mineral kingdom, holding sway as he does over many denizens of the vegetable kingdom itself.

Often and often I think of the great Spirit of Everest, of Him who makes Everest His home, and who holds the holy Mountain in keeping for its high purposes.

I think of the times when I go far, far down into the depths of Everest and enter into a section of the laboratory of the world. I think of the times when I ascend and ascend, up to the very summit itself, up to the wind-swept, storm-tossed, apex of the Mountain. And I enter into an Abode of Tapas, of Meditation, where dwells the Guardian, and to which have access those who are Sons and Lords and Kings of Tapas.

Would that I were an artist to paint the supernal glories of this Place of Bliss! The soft, caressing plains that encircle it, the first slight risings of the ground, then a more insistent ruggedness, accompanied by a nature utterly distinct from the nature of the plains and of the earlier slopes. Then the sharper ascents, until we come to very bulwarks of denial, only to be overcome by the intrepid and fearless. At last we leave behind us all gentler forms of life, we surmount the bulwarks themselves, and up into the dwelling-places of catastrophe and unleashed, unrestrained forces we force our way, before which physical bodies must needs recoil and in the end bow defeated and destroyed.

Here indeed are the regions of turmoil, of clashing tumult, of shadows of cosmic movements, furious yet purposeful, irresistible yet moving lawfully towards an end. Only in our subtlest bodies dare we ascend to these awesome regions, for we are in the midst of great sweeping movements.

of the will, of torrential avalanches from on high. And only the strongest vehicle may encounter these and remain whole.

Yet the very cataclysms and tempests themselves call us to that Silence of the Summit which is one of the most glorious things on earth, veritably a wonder of the world, infinitely more wondrous than any of the seven wonders which we recognize as such.

For in that Silence is the Soul of Yoga, or should I perhaps rather say an abode of the Soul of Yoga, for it has more than one focus in this outer world, and the Soul of Yoga is infinite.

It is the Silence of Everest that is its glory. The storms, the cataclysmic avalanches, the dark mysteriousnesses, the whirlings of powers—all these are but preludes, ante-chambers. They are the outer court. The sanctum sanctorum is the Silence, and in this Silence Yogis are made, and Lords of Yoga perform their stupendous functions.

You see this is all so familiar to me, because Everest is my retreat when other duties are not pressing. What I would like to emphasize is that you do not need to be taught things. It is useful to have a working knowledge of Theosophy, because it is a key; but you must *do*, you must *experience*. You do not need people to help you. You do not need proof. You go far away from controversy and argument. If another person says, "I do not believe," it does not affect you in any way. At our level we can only be less than right, but the less-than-rightness is for you, belongs to you, cannot be measured by another. You are not dependent upon opinions, persons, authorities, books. You are free, and that freedom makes everything so much easier, because when you are really free, then you become one of the Company of the Free. No one knows, let us say, the Lord Buddha unless he has in him something of the freedom of that Magnificence. You must be a little like, if you are to know. That is the value of the Masters to us. We know what to become a little like, not for the sake of becoming like, but for the sake of becoming free, Kings, Gods, Masters of Life. And it all comes back upon us. We are the Gods,

we are the Kings. That is what is so splendid. There is no minimization of Reverence. On the contrary there is a tremendous exaltation of Reverence, Understanding, Compassion, Goodwill, because we are self-contained.

A musician should be able to sing, to create a great sequence of notes which represents what I am talking about. As I am talking to you, the musical counterpart of all I am saying surges in great cadences. If you are an artist, the splendid colours and forms will surge forth and you will see a magnificent picture. Your forms will become free; everything will be free. Your music will have no beginning and no end, and your forms will have no beginning or end. You may have a picture, but it is only just a "still" of the great moving-picture which begins infinitely far and ends nowhere we know of. The picture you see is just the halting-place, just a part of time, which you can encounter and can fix as you live your way into Eternity.

We have so much to do in this work of conjuring down the Future into the Present so that Time may be a happy family, so that Eternity may be a happy family. I talk of Past, Present and Future as if they were in separate compartments. They are all one, and the more we recognize and pay homage to that fact, the more does Mother Eternity give us Her blessing and allow us to enter into Her sacred precincts. Those who live in the Eternal are the children of Eternity. They are free in the Past, in the Present, and in the Future.

This same theme of freedom could have been illustrated by Space with its extraordinary octave of intensity, as has been done by Eternity with its extraordinary octave of time. What is the octave of time? We know octaves in terms of colour. We know octaves in terms of music. We have not yet, so far as I know, established octaves in terms of form, except perhaps as my Symbols might be so considered, and the hint that Bishop Leadbeater has given of the Point and the Sphere to be added to the five Platonic Solids. But establish *your* octave of form.

I am trying to establish the First Ray octave of light. It is very difficult to do. You begin with that light which is more than white. Then you go on to the light which is white, from having been more than light. Then from that white which is white, you come to a peculiar blueness which seems to be the next note. Eventually your octave becomes the Perfect Circle again, but it is beyond my own particular capacities to follow it. Yet I am intrigued.

What is the method? You have to stretch yourself out and relax perfectly, try to go to sleep and yet retain your consciousness while asleep. Perhaps you will actually go to sleep. That is why it is helpful to keep a notebook near you to put down any idea that may occur to you on waking or thereafter. Memories do not always flash in at once.

Again I would like to hammer in: Have your own fields of discovery. Do not let anyone say, "I am too old to do this sort of thing." The older you are, the nearer you are to heaven and the more you can draw down the power of heaven, just as the very young person is vitalized and scintillating with the life of heaven. For the Yogi heaven does not merely lie about him in his infancy. It accompanies him through the whole of his earthly pilgrimage, and however much he may be on occasions the *kutichaka*, or builder of a hut, it is only just one little resting-place. He is the wanderer beforehand; he is the Bird of Paradise afterwards, the Swan. And he never loses that bird-like quality.

It is not a question of bursting through, but of perfect relaxation, in one's arm-chair. Relaxed but with a very keen one-pointed consciousness which is working its way into the fringe of the Beyond. And it is most wonderful of all to know that one's consciousness is not limited—it is infinite.

INTUITION IN SCIENCE

AN interesting letter has emerged from our files at Adyar. It was written some years ago by an American member to Dr. Besant :

Last night (January 15, 1931) I heard a broadcast of several short scientific talks from Pasadena, California, where Prof. Albert Einstein is at present doing some work at Mt. Wilson Observatory. Among those who talked were Dr. Michelson, Dr. Robert Millikan and Prof. Einstein.

Dr. Millikan, of cosmic ray fame, stressed the point that Einstein had built his theory of Relativity on experiments by Michelson at the University of Chicago forty years ago, on deflection of light waves. He stated that, at that time, Michelson's discoveries were unrelated to any other scientific facts in possession of astro-physicists. Einstein took these unrelated ideas as a hypothesis on which to build his theory, regardless of the fact that they did not then appear reasonable.

Several of the scientists who had performed experiments designed to test the Einstein theory of Relativity, spoke on the same broadcast. Checks in Africa, Brazil and Australia, at the time of eclipses of the sun, indicated Einstein's theory to be correct.

Einstein then gave in German a delightful little speech. In it he said he had had the idea of Relativity since he was a lad of five. Then when he heard of Michelson's experiments, he used them as his speculative hypothesis, despite the fact they did not appeal to his reason as tenable. Out of them, however, he evolved his theory of Relativity.

This was very interesting to me because it seemed to indicate that the process of reasoning was to take a secondary place in science, becoming the instrument of intuition. You

have already spoken of this in one of your books. As logic gave way before reason, now reason is giving way before intuition.

Directly in line with this is a statement in Sir James Thomson's new *Outline of Science*, concerning heredity and reincarnation, wherein he states that the scientific assemblage of facts about heredity is not knowledge of the process itself, and that reincarnation, as a theory, does not remain disproved because of a lack of facts.

SCIENCE AND THE GROUP-SOUL

One distinguished scientist has at last found it necessary to postulate the existence of the group-soul. It is the late Professor William McDougall, F.R.S., whose obituary notice appears in *Nature* of December 24, 1938. Referring to his last work, published a few months before his death, Prof. F. C. Bartlett concludes the description of Prof. McDougall's contributions to science as follows :

" . . . He saw in all forms of behaviour 'some large unity or community of Nature underlying the separate individual organisms.' He believed that, within every society, from insects to man, he could discern a harmony of activities 'secured by the direction of some intelligent purpose more comprehensive and powerful than that of any individual member'."

Prof. McDougall taught experimental psychology at University College, London ; later he was Wilde reader in mental philosophy at Oxford ; then Professor of Psychology at Harvard, and afterwards at Duke University in North Carolina.—C.J.

THE MECHANISM OF LIFE

The Theosophical Viewpoint in Biology ¹

By ALEXANDER HORNE

“ There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science.”—C. JINARAJADASA, *First Principles of Theosophy*.

IT is a significant fact that both the biologist when idealistically inclined, and the Theosophist when thinking in biological terms, furnish us with two orders of truths that have many fundamental points in common. Yet the biologist, in his scientific capacity, is strictly limited in his knowledge of “life itself,” to just that manifestation of it that he can clearly discern through the present functions and the past evolutionary history of the plant and animal organisms. And the Theosophist, in his characteristically Theosophical attitude, equally confines himself to a contact with life brought about by the mystic and occult operations of his own consciousness. Despite this radical dissimilarity in method of approach, the concordance is there, and the extent to which it exists will be the subject of this article.

Three schools of biological thought are clearly discernible in modern literature: the mechanistic, the organismic, and the vitalistic. Between the mechanistic and the Theosophical there can obviously be nothing in common, as far as interpretation is concerned: the facts, of course, are common to

¹ The first of a series of three articles surveying the field of modern biological literature. Two further articles—“The Progress of Life” and “The Purpose of Life”—will follow.

both. The mechanistic school is represented by such writers as Weismann, Jacques Loeb, Joseph Needham, Joseph McCabe, and of course a good many others. The organismalist, on the other hand, cuts away at the very foundations of the mechanist's philosophy (or lack of one) and clears the ground for an appreciation of the vitalistic position. The organismic school is represented by such writers as W. E. Ritter, E. S. Russell, J. H. Woodger, and many others who are, as Thomson would say, on the thin fringe of vitalism without actually embracing it. For the typical vitalist of the extreme type frankly acknowledges a dualistic position, while the organismalist and the near-vitalist feel that a monistic view is more in harmony with the times. The outstanding writers in this latter section of the field are J. S. Haldane, the late Sir J. Arthur Thomson, and his collaborator, Patrick Geddes. Perhaps if we designate this field as that of "monistic vitalism" we shall not be doing these writers an injustice.

Finally, we come to the out-and-out vitalists themselves. Now vitalism has had a varied career in biological thought—just as, it is true, materialism has had. It has ranged from the anthropomorphism of Cuvier's day, with its belief in Special Creation, to the more biologically demonstrable "entelechy" of Hans Driesch and the mystical *élan vital* of Bergson. The school is championed by such writers as J. Johnstone, J. T. Cunningham, Marcus Hartog, Benjamin Moore, E. W. MacBride, A. R. Wallace, R. Broom, Wm. A. Kepner, Dr. Alexis Carrel, H. H. Lane, H. V. Neal, and others, to mention only the biological writers. R. Dewar even goes to the extreme of championing again a modified belief in Special Creation of the theological variety.

The greater length of this list of names, as compared with the other lists given, must not be allowed to lead one to any rash conclusions as to the relative preponderance of the various schools in modern biological thought. Dualistic vitalism is still a not very popular biological philosophy, while, on the other hand, organismalism and monistic vitalism are coming in for their share of serious consideration.

All in all, the field might be conveniently divided into the materialistic and the anti-materialistic schools. The latter would then include the organismic and both shades of the vitalistic schools, embodying in one aspect or another much of the Theosophical viewpoint in matters biological. In most cases, of course, this Theosophical viewpoint is expressed unconsciously; but in one outstanding case at least it is expressed consciously—that of A. R. Wallace, co-author of what has come to be known as the Darwinian Theory, and one of the early members of The Theosophical Society.

I. THE MECHANISM OF LIFE

The fundamental thesis of the mechanist, of course, is that life can only be understood when it is broken down into non-living, physico-chemical elements. This would make of the human being nothing more than a "living machine," and while there *are* a good many biologists who are more or less satisfied with this mechanistic view (see, for instance, Needham's *Man a Machine*), there is an impressive number of equally eminent biologists who find, on the contrary, that mechanism tells only an insignificant part of the story. As a result, we find that such recent works as Osborn's *Origin and Evolution of Life*,¹ Dendy's *Outlines of Evolutionary Biology*,² Russell's *Interpretation of Development and Heredity*,³ Cunningham's *Modern Biology*,⁴ Johnstone's *Philosophy of Biology*,⁵ Ritter's *Unity of the Organism*,⁶ to mention only a few, all point out the many characteristic differences between the living organism and the non-living machine, and the impossibility of thoroughly understanding life from the standpoint only of matter and energy. Quite the contrary, says Dr. J. S. Haldane, a pronounced anti-mechanist. The emphasis, he points out, should be reversed, if anything. Instead of attempting to interpret all nature in terms of *matter*, the entire physical universe should be interpreted, for greater comprehension, in terms of *life*.⁷

¹ See Bibliography at the end of the article.

II. THE PROPERTIES OF LIFE

One of the distinctive attributes of the living organism, as compared to a non-living mechanism, is the power of *selectivity*, or *choice*, illustrated even in the comparatively simple amoeba, which selects certain elements for food, and rejects others.² It is illustrated in a thousand other ways in every type of organism, plant as well as animal, and demonstrates the capacity which life has to direct its own energies. It is the *source* of this power of self-direction, and not its nature only, says Dr. Schauinsland, that is the great enigma in biology. He himself believes that this source is of a spiritual character.⁸

A. R. Wallace illustrates this power of selectivity in a number of interesting ways, and demonstrates by its means the existence of an over-ruling Mind behind nature's creative processes.⁹

Johnstone, more recently, has demonstrated the *regulative* power of life—the capacity every organism has to adapt itself to the requirements of the occasion. This capacity can only be explained, Johnstone thinks, on the theory of a vital agency, as in the vitalistic theories of Bergson and of Driesch.¹⁰

J. S. Haldane, also, makes this question of self-regulation and coordination basic to his whole philosophy of life. Life, he points out, is not merely a series of physico-chemical activities, but their coordination into a unified and integrated whole. And for this coordination there is no conceivable mechanism.¹¹

Ritter, likewise, shows the enormous amount of coordination that goes on in a living organism. Because life is a coordinated whole, he says, it can never be understood by analysis, by breaking it down into its component elements, like a child taking a watch apart to see what makes it tick. Analysis loses sight of the coordination which is the essential characteristic of life. For this reason it is necessary to bring to the study of life the synthetic method: the view of the living organism as a whole.¹² This is essentially the view of E. S. Russell also, and illustrates the principle that the intuitive

appreciation of life in its wholeness is at a higher level of comprehension than anything the analytic mind can encompass. As the Theosophist would say, *Buddhi* is higher than *Manas*.

This limitation that is inherent in the analytic method is well illustrated in the failure that has attended all attempts to analyze protoplasm in the chemical laboratory. In breaking protoplasm down chemically (as you have to do in order to analyze it), you kill it, just as in taking a watch apart, the ticking stops. What you do succeed in analyzing in the test-tube is therefore no longer a living cell but a corpse.¹³ Life itself defies all attempts at analysis.

And just as we cannot analyze protoplasm, so also can we not synthesize it. The artificial creation of life from non-living material has been one of the dreams of the modern biologist, but Cunningham, Johnstone, Ritter, and others show how vain such dream is.¹⁴ Thomson points out that even if such an attempt were successful, it would not prove that life was produced from non-living origins, since the human experimenter was an indispensable element in the process. As to the artificial culture of tissues and organs when separated from the living organism, sometimes thought to be a step in this direction, Cunningham points out that if we take a tissue culture *out* of the medium in which it is being artificially cultivated, and deprive it of life, and *then* replace it in the same medium, *we cannot bring it back to life*, in spite of the fact that the chemical conditions are absolutely the same now as before. Life, then, he says, must be something more than merely a chemical activity of a particular kind.

It is, however, in the phenomenon of healing that we see one of the most distinctive properties of life, incomprehensible on a mechanistic basis, as Arthur Dendy tells us.¹⁵ Not only is life a self-regulating activity, but, when the train of life is derailed, so to speak, life is able also to put the train back on the tracks again, and keep it going in the right direction. This power of *regeneration*, when applied to a very early stage of the developing embryo, is one of the underlying phenomena by means of which Driesch demonstrates his

vitalistic views.¹⁶ In one of these classic experiments, a portion of an embryo, cut out and separated from the rest, is found to develop into a complete, though diminutive, organism, in a manner totally incomprehensible on a mechanistic basis. In another experiment, the embryonic cells, squeezed out of their normal position with respect to each other, re-align themselves as soon as the artificial pressure is discontinued, and resume their normal development just as if the deformation had never taken place, behaving as if under the compulsion of some unseen influence. In its more familiar form, this power of regeneration regulates the repair of tissues and organs, and it is this mysterious capacity, Haldane points out, that is the principal reason why the great majority of physicians and surgeons are at heart vitalists.¹⁷ Dr. Alexis Carrel, in his *Man the Unknown*, is a shining example in recent literature of this vitalistic viewpoint in medicine, while R. Broom, who is a medical man as well as an eminent paleontologist, ventures the opinion that there must be some spiritual controlling agency in the living organism, the restoration of which is the basis of such cures as occur in mental healing, Christian Science, religious faith, and so forth.¹⁸

This domination of the organism by some inner principle is well demonstrated in normal development, where first an embryo, and then a complex adult form, is seen to develop from a single and comparatively simple germ-cell. All attempts to show how this takes place on a mechanistic basis have fallen down, as E. S. Russell points out, while Driesch, Johnstone, Cunningham, MacBride and others demonstrate from this phenomenon the necessary existence of some non-material agency, marshalling the various elements into place.¹⁹ Haldane, without going to such an extreme, shows the logical incompatibility between the concept of the germ-cell (which, in the colloidal state, is without definite visible structure of any kind) and the idea that this germ-cell must contain within itself a highly complex mechanism, capable of sub-dividing itself and of giving rise to an innumerable number of similar mechanisms in succeeding generations.²⁰ Johnstone, also, following the demonstration of Driesch, shows

this self-contradictory character of the mechanistic hypothesis,²¹ while Ritter shows that the mechanistic theory of Roux-Weismann (according to which the embryo develops like a mosaic, in which one element is mechanically added to another until the whole pattern is complete) is totally incapable of explaining what actually takes place.²²

Ritter's and Russell's anti-mechanistic views, it seems to me, are doubly significant because these two biologists do not consider themselves to be vitalists. Yet, despite this fact, they show that the living cell is much more than the sum-total of its physico-chemical activities. In biology, apparently, the whole is something more than the mere sum of its parts ; an incomprehensible fact, but there it is.

III. THE MIND OF THE ORGANISM

In the activity of the nervous system, and especially in the conscious activity of the mind, the attempts that have been made to place this on a mechanistic basis have been singularly unsuccessful. Both Johnstone,²⁴ the vitalist, and Ritter,²⁵ the non-vitalist, show the difficulty of explaining all animal behaviour on the basis of reflex activity or of tropisms (forced movements in response to external stimuli). And even Joseph Needham—a decided mechanist in the biological field—insists that when we invade the field of mental phenomena, mechanism is absolutely helpless.²⁶

Jennings, who has done some brilliant experimental work on the behaviour of the lower organisms, shows, when we descend to the minute and even microscopic scale of life and watch the activities of the unicellular bacteria, amoebae, and infusoria, how impossible it is to explain their individualistic and self-initiating behaviour on the basis of reflexes and tropisms. These comparatively simple organisms show discrimination and a power of choice of a strictly individual kind. Even a lowly amoeba has a distinctive personality, its behaviour being no more predictable than that of a prima donna, as one writer has pointed out. Some of these simple animals also show intelligence, the rudiments of memory, and the

capacity of profiting by experience and thus of "learning." Above all, they show the capacity to adapt their behaviour to the requirements of the occasion.²⁷ They thus form an active, instead of a purely passive element in the system of animate nature. Jennings's work, *The Behaviour of the Lower Organisms* is often quoted in current biological literature and is accepted as authentic. Its implications are important for our philosophy of life. If the lowest and simplest of organisms cannot be demonstrated to behave on the basis of simple reflex or tropistic activity, how can Man be said to be nothing more than a thinking machine?

Wm. A. Kepner's conclusions as to the psychic activities of the lower organisms are more far-reaching than even these of Jennings. In his book *Animals looking into the Future*, he has shown how purposive is the activity of the simplest of the lower animals, devoid of brain, and sometimes lacking even a simple nervous system. These microscopic animals anticipate their needs and the conditions of their environment with a prescience (as he calls it) out of all proportion to their complexity of organization, which is of a low degree. Such prescience, he claims, cannot be explained on the basis of the mechanistic theories of life and evolution, but requires an idealistic view for its comprehension.²⁸

Other writers go still lower than these simple organisms in their view of psychic activity. Thus, Dr. Alexis Carrel would impute consciousness to the individual cells of an organism, since these cells are found to cooperate in a body much like bees in a hive.²⁹ Arthur Dendy has similarly demonstrated the "attraction" that exists between male and female germ-cells even in the vegetable kingdom; and this attraction, he thinks, is not of a purely chemical nature.³⁰ Dr. Schauinsland likewise sees evidences of consciousness in several instances of plant activity,³¹ while Kepner thinks that the contrivances that plants have elaborated to insure cross-pollination by insects is evidence of the same kind of prescience as that manifested by the animal kingdom.

E. S. Russell, especially, has developed an interesting view of "morphoplastic response" in plant and animal organisms,

involving perception and striving towards some end, not only in whole organisms, but even in individual organs and cells. It is of the same character as "behaviour," and is only distinguished from it by the comparative slowness of its activity, and its more lasting results, but the line of demarcation is hard to draw. There is a peculiar "behaviour," in other words, in individual cells and organs, in which they perceive needs and respond to them, just as an animal does. This is true also of the plant world. A climbing sweet-pea, for example, twining its tendrils about its supporting framework, exhibits essentially the same type of behaviour (in slow-motion, so to speak) as the climbing monkey. Plant and animal cells, in fact, have a life of their own, and, with it, a behaviour of their own—Russell says they show "perception," and that their activity is of a distinctly psycho-biological character, just as ours is at a much higher level.³⁷

In this connection it is interesting to recall a theory put forward by E. D. Cope, the American paleontologist, who believed that the plant and animal kingdoms both developed from an incipient *animal* proto-organism. This proto-organism developed along two lines, one sessile, the other free-moving. The latter developed consciousness; in the former, consciousness became dormant. Plants, from this point of view, are sessile and sleeping animals, whose power of movement and whose consciousness have atrophied through lack of use and development.³⁸

The mechanistic philosophy is thus recognized by many leading biologists to be inadequate as an explanation of life. Jennings,³² the idealist, and Needham,³³ the mechanist, both think that in mechanism there is an artificial attempt at simplifying a problem which in reality is very complex, and the former accordingly agrees with Bergson that "the doctrine of mechanism involves the sacrifice of experience to the requirements of a system."³² The latter maintains its indispensability for descriptive purposes, but only when kept within certain bounds.

Then what have we to take its place? Ritter, Haldane, Russell, and others offer us the organismic view, the conception

of life as an undecomposable unity, as a synthetic whole, something essentially different from, and on a higher plane than, mere matter. Though not going far enough, from our standpoint, their criticism of the mechanistic philosophy has been sufficiently devastating to clear the way for an appreciation of the vitalistic position. This latter view is eloquently put forward by the philosopher Bergson, who has offered us the conception of a *vital impetus* that surges up from within the very bosom of life, and which impresses all living activity with its inexhaustible vitality and unconquerable insurgence.³⁴ The embryologist Driesch has offered a still more easily conceived principle, that of an "entelechy"—a *non-material* and *non-spatial* agency which directs, controls, and regulates all living phenomena, from the development of a germ-cell into an adult, to the functioning in health and in disease of every living organism.³⁵ Johnstone makes these conceptions of Bergson and of Driesch basic to his own philosophy of biology, in which he shows that life has an autonomy of its own, overshadowing and controlling, in every sense of the term, its own "mechanism."³⁶ Marcus Hartog has followed Driesch's vitalism in like manner.³⁷

IV. MECHANISM—ORGANISMALISM—VITALISM

We thus have followed a progression through several groups of theories regarding the functioning of the organism, and can now clearly see what relationship these theories have to the Theosophical viewpoint. The mechanistic methodology in itself we find to be fruitful when pursued within certain limits; and if these limitations are clearly borne in mind, not much harm can result. On the contrary, much progress has been achieved when following mechanistic principles within proper bounds of application. This much is allowed by most biologists, organismalists and vitalists included. The Theosophist, too, can share in this agreement, since he, also, appreciates the material aspect of a spiritual ego's "vehicles."

The organismalist, however, going a step further, finds that certain basic concepts that are necessary for a comprehension of biological phenomena cannot be adequately treated

by the methods of mechanism. Such fundamental and characteristic biological concepts as "wholeness," "coordination," "behaviour," "individuality," for instance, lose all meaning when an attempt is made to reduce them to purely physico-chemical terms. As a result, organismalists insist that the *organism* as a whole must at all times be the object of reference for all biological phenomena, and that all such phenomena as growth and reproduction, embryological development, physiological regulation, etc., must presuppose certain fundamental properties of the organism as a whole, these properties being the basic characteristics of life.

The vitalist agrees with all this, but points out that we are not compelled to merely *assume* the existence of these characteristic properties of life and the organism. We can, and indeed should, go a step further yet in our attempt at comprehending the mystery of life; but when we do so we at once find ourselves dealing with entities of a non-material and non-spatial character that can only be comprehended on the basis of a life-force working *through* the material mechanism.

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THE CHURCH AND THE SEARCH FOR TRUTH

By L. W. BURT and ADELAIDE GARDNER

SUCH was the warning sounded fifty years ago in an article, "The Esoteric Character of the Gospels" by H. P. Blavatsky, published in *Lucifer* (1888) :

Belief in the Bible literally and in a carnalized Christ will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas or the twentieth century will witness the downfall and ruin of Christendom. Crass materialism will be the consequence, and the result, of centuries of blind faith, unless the loss of ideals is replaced by other ideals, unassailable because universal, and built on the rock of eternal truths instead of the shifting sands of human fancy.

The Churches have already discarded many of their cherished dogmas, multitudes of individuals have freed themselves from orthodox authority and formed free-lance societies in the search for truth, and there is a growing sense of religion and religious freedom. Humanitarian organizations which seek to alleviate the sufferings of men and women in distress, and no less the sufferings of animals, are positive evidence of practical religion. Selfless workers in these movements, professing no orthodox creed, would scorn the idea that their work is truly religious. Yet they are living up to Christ's measure of the Christian life by ministering to the "least of these" their brethren.

The sincere effort of eminent dignitaries of the Church of England to strike at the root of the growing lack of interest in religion is a promising sign. And the outcome of this attitude has been the Archbishops' Commission, appointed in 1922 and headed by the Archbishop of York, to investigate the doctrine of the Church of England in the light of modern

knowledge. The Report of this Commission, running into 242 pages, recommends wide-reaching reforms.

The Church Times comments that not since the sixteenth century has a body of doctrine of such intrinsic importance been set forth on behalf of the Church of England.

The *Toronto Star* went so far as to say :

“It challenges age-old and most cherished beliefs at several fundamental points. It rejects the infallibility of the Bible, and says that historical evidence for the Virgin Birth is inconclusive. It abandons notions of Heaven and Hell as places fixed beyond the sky. It declares that all literalistic beliefs in the physical resurrection of men’s dead bodies must be rejected quite frankly. It repudiates ideas once held that sexual generation is sinful in itself, and conveys original sin to offspring. It rejects decisively belief that the universe was literally created in time from emanations from God himself, and affirms that the creative activity of God must be regarded as continuous.”

After a careful examination of the conclusions of these twenty eminent churchmen, this statement appears somewhat exaggerated, but the Report undoubtedly allows vastly greater freedom of thought and confirms many of the opinions of enlightened people who have reasoned themselves beyond the borders of the older orthodox dogmas. On the other hand, to many devoted Anglicans who are satisfied with the 39 Articles, the Report will be full of surprises. The recommended changes in belief do not, however, affect the basic teaching of the Christ, the principles upon which He founded Christianity. They do drastically affect man-made dogmas and the accretions that have grown up round the basic truths.

Consider some of the statements in the Report. On the Infallibility of the Bible the Report declares : “The tradition of the inerrancy of the Bible cannot be maintained in the light of modern knowledge.” Yet scripture is regarded as “the primary criterion of the Church’s teaching, and the chief source of guidance for its spiritual life, as well as a means of nurturing the spiritual life of individuals. The authority of the Bible does not prejudge the conclusions of historical, critical and

scientific investigation in any field, not including that of the Biblical documents themselves."

The authority of scripture is placed first, that of the Church second, and all beliefs are acknowledged to owe their validity, in part at least, to their acceptance by the whole body of the faithful.

As to the relation of God to the world, the attitude taken is closely allied to that of the Ancient Wisdom, although the finality of Christian revelation is maintained. *The Church Times* says :

"God is the sustainer and goal of moral effort, including all effort after beauty, truth and goodness. He is the ground of everything that exists, and the imperfect personality of human beings is, in its measure, the image of Him. He is a 'living God,' who has a purpose for mankind, to accomplish which He is Himself active in history. He reveals Himself to make that purpose known. His revelation in Christ is final, though its content is ever more fully apprehended in the life of the mystical body. By implication the Report denies the existence of any complete distinction between natural and revealed religion. Belief in Providence implies that the whole course of events in history or in individual lives, is under the control of God. A 'strict physical determination' cannot be reconciled with Christianity. A miracle is defined not as a breach of order, but as expressing the purpose of God, which also determines the order of nature."

Again the Report states : "The creative activity of God must be regarded as continuous. No objection to the theory of evolution can be drawn from the creation narratives in Genesis, since it is generally agreed among educated Christians that these are mythological in origin, and their value is symbolic rather than historical."

That is a sweeping answer to those Churchman who prosecuted a school teacher in Tennessee for teaching the doctrine of evolution. Modern scientists agree that the age of the earth runs into millions of years, and it has become increasingly necessary for the Church to modernize its conception of the creation of the Universe. Even the Book of Genesis, read

in its mythological and symbolic sense, is not incompatible with science regarding creation or evolution.

The theological and religious values of the Virgin Birth are set out clearly. The historical evidence for the Virgin Birth is considered inconclusive, and the Report suggests "that Our Lord's birth took place under normal conditions of human generation. In our minds the notion of a Virgin Birth tends to mar the completeness of the belief that in the Incarnation God revealed himself at every point in and through human nature."

Now the Virgin Birth has always been an integral teaching of the Christian Church. The repudiation of this article of faith creates difficulties for the orthodox-minded only because history has been confounded with symbolical mythology, the birth of a *human body* confused with the birth of *the universe*. The Immaculate Conception is a great Kosmic idea. "With the ancient pagans, the ever-youthful Mother Nature, the antetype of her prototypes, the Sun and Moon, *generates and brings forth* her 'mind-born' Son, the Universe. The Sun and the Moon, as male-female deities, fructify the Earth, the microcosmical Mother, and the latter conceives and brings forth, in her turn." (*The Secret Doctrine*, I, 429 [1893]; II, 115 [Adyar]).

The Report strongly affirms original sin, but occultism has its parallel teaching, the overshadowing weight of the ignorance, *avidya*, under which humanity labours until liberated by the illumination of the human understanding.

The teaching regarding redemption in Christ also follows the older orthodoxy, as would be expected. God in Christ makes an oblation upon the Cross, thereby representing the perfect self-oblation of the human will, since man is unable to make this for himself. Satisfaction for sin, propitiation and expiation are all expounded fully, but more philosophical terms are used than formerly, and less of evangelical literalism.

A very interesting point is made under the heading of "The Future Life" between the future of the individual and that of the world as planned by the Great Architect. "The predominant contemporary concern is with the personal destiny of individuals. In the New Testament this motive is secondary, and the predominant concern is with the fulfilment of

the purpose of God, to whom the destiny of the individual is subordinate. That purpose is wrought out partly through history, but for its complete working out it requires a 'new creation' ; not only of men, but of 'the earth' and 'the heavens.' Traditional orthodoxy has tended to take the scriptural imagery of the Last Things semi-literally, and to explain that the time of Christ's coming has been merely postponed. In a sense, however, the real heart of the eschatological message is to be found largely in the assertion of the immediate relation of human life here and now to eternity, judgment and the triumph of God. It is therefore suggested that a truer perspective may be secured by taking the imagery in a symbolical sense, and affirming the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time." (*Church Times*).

Only the acceptance of the doctrine of rebirth is needed to fill this statement with complete illumination. The immediate relation of human life here and now to eternity is the basic quest of the human being.

The Report of the Archbishops' Commission is a most courageous attempt to reform orthodox Christian Doctrine, and it has gone a long way not only to bring Christian teaching into close touch with western scientific thought, but also to give sanction to those philosophic and mystical interpretations of scripture and dogma without which they cannot be accepted by the critical intelligence.

The reproach has often been heard that the Anglican Church was so divided in opinion that it spoke on no question with one voice. The appointment of the Commission was the answer. Is it too much to hope that its findings will be received by the clergy and laity more generously than was the effort made some time ago to reform the Prayer Book? "Be ye transformed by the renewing of your mind." A great step has been taken in clarifying orthodox doctrine, an attempt to strike away intellectual shackles that were forged in the ignorance of the dark ages. The Report clearly indicates that the Anglican Church is endeavouring to align its teaching with modern knowledge, and joining forces with what is noble in science in the search for Truth as a way to God.

THE TEST OF LIFE

May I pass every test of life
The days shall bring,
And rise to meet the best of life
O Master, King.

Communion I would seek with Thee
Throughout each day,
That I may ever speak with Thee,
Let come what may.

And when that final test shall come,
This, Lord, my plea
That I, Thy worthy guest, shall come
Triumphantly.

HELEN GUSTINE FULLER

NOTES AND COMMENTS

INTUITION

IN Mr. Jinarajadasa's excellent little book, *The New Humanity of Intuition*, he says there are two "striking characteristics of intuition," and these are that "it seems to be indifferent whether we obey or not, and, second, that it speaks only once. The voice of intuition is like a decree of a High Court of Appeal, which gives a judgment once and once only, and is not involved in the effects of the judgment on the parties concerned in the suit."

In order to distinguish between impulse and intuition, Dr. Besant (in *A Study in Consciousness*) suggests that "calm consideration is necessary, and delay is essential; an impulse dies under such consideration and delay; and intuition grows clearer and stronger under those conditions..."

C. W. Leadbeater says (in *The Inner Life*): "I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct that I allowed myself to depend fully on it."

Is there any essential difference in the "intuition" that is mentioned in these three references? Is the intuition that speaks only once the same as the intuition we may learn to trust by ignoring its

behests until we are reasonably sure? Is there not some confusion in the use of the term "intuition" as inner illumination and "intuition" as part of or aspect of our higher nature, or again as a "message" sent down by the higher nature into the brain? What is the relation of what are called the higher emotions and the intuition, and of action and the intuition?

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AMERICAN SURVEY

From Mildred C. Smith, Boulder, Colo., U.S.A.: "In the October number of *THE THEOSOPHIST*, p. 48, in 'A National Survey of America,' the reviewer at Olcott makes a mistake that is very common. Boulder Dam is not situated in Colorado; it is in Nevada—some hundreds of miles to the west and south. It is true the Colorado river is the river that is dammed; but although that river rises in Colorado, it is a very large river and passes through the States of Utah, Arizona, Nevada and along the boundary of California on its way to the Gulf of California. We in Boulder, Colorado, are quite used to this error; we'd like to have the great dam here, but it obstinately isn't! I live here, and I know."

BOOK REVIEWS

PHILOSOPHY AND PSYCHOLOGY

Drei Vorträge über Philosophie und Parapsychologie, von Johannes J. Poortman, Leyden 1939.

These *Three Lectures on Philosophy and Parapsychology*, by the indefatigable honorary treasurer of the Society for Psychical Research in Holland (and sometime research fellow in philosophy in Harvard University) are well worth perusing for the philosophical light they throw on psychical problems of a mystic and occult nature.

Of the three papers the first, entitled "Supra-subject, Infra-subject, and the Kantian-Copernican Revolution," is a short summary of the author's philosophical standpoint and metaphysical system, fully elaborated in his larger work, *Twofold Subjectivity, Groundplan of a "Central Philosophy"*, which appeared just ten years ago. This book has perhaps not received from Theosophists the full recognition it deserves. It is an attempt by a serious student of philosophy and a member of The Theosophical Society, to put the problem of what the Master K. H. called the doctrine of "the difference between individuality (Amritā-yāna), and personality (Pratyeka-yāna),"¹ or what we nowadays would rather

call the difference between the individual self and the Universal Self, into Western metaphysical concepts built upon a foundation of Kantian philosophy.

In the other two chapters we see the author's philosophy applied in the first place to the new science of parapsychology, that is to the mystic and the occult in modern psychical research, and in the second place to the more or less occult motives, tendencies or aspects in some of the masterpieces of world-literature.

Altogether a well-considered, well-written and well-printed book deserving every attention of philosophically-minded Theosophists, as well as of every one who has serious mystic and occult interests.
—A.J.H.

A TELUGU MANUSCRIPT ON MUSIC

The Saṃgraha cūdāmaṇi of Govinda with the Bāhattara melakartā of Veṅkaṭa-kavi. Edited by Pandit S. Subrahmanya Sastri. The Adyar Library, Adyar. Rs 5.

Of our arts, music seems to be yet alive, but which art can be really alive if scholars in it neglect the study and research of its science and history? "The Rāga is the heart and soul of our music,"

¹ *The Mahatma Letters*, p. 114.

says everybody, but few indeed are the professors who could intelligently explain how we passed from Sāma-gāna to Jāti-gāna and from that to Rāga-gāna. When we look up the earliest book available on the Rāgas, namely the Bṛhaddesī of Matanga, we already find a system of classification of Rāgas,—Grāma-rāga, Upa-rāga, Bhāṣā, Vi-bhāṣā, etc. After a time appeared another scheme of Rāga-classification,—Rāgāṅga, Kriyāṅga, etc. These two classifications then became obsolete, and in the North gave place to a domestic classification of Rāgas into Husbands and Wives, Sons and Daughters, and in the South, perhaps during the times of Vidyāraṇya (Saṃgīta-sāra), gave place to the Mela-janya classification. Fifteen Melas, said sage Vidyāraṇya; Twenty, said minister Rāma. Venkaṭamakhin fell foul of Rāma and exhausted the Mela-possibilities with his system of 72 Melas. This scheme of Melas gave birth to a number of "Apūrva rāgas," Rāgas without history. Among the 72 parent modes of Venkaṭamakhin there were Rāgas which were full (saṃpūrṇa) only when both the ascent and descent (Āroha and Avaroha) were taken together. So somebody thought that the parent modes, the Mela-kartā-rāgas must be full both in ascent and descent. This overhauled Venkaṭamakhin, and Kartās became Janyas, and Janyas, Kartās. The nomenclature also changed. It is in terms of these latest names and classifications that we are conversing today and preserving the compositions of Tyāgayya.

Who is that somebody who changed, and what is the textual

authority of our current discussion and display? In answer to this came out the Saṃgraha cūḍāmaṇi, from the shelves of the Adyar Library. It is maintained by some that this Govinda muddled, and that we have to forget him and reconstruct. But for purposes of discussion and research, this book was not available to the public, and many were the impediments in its seeing the light of publication. The thanks of the music public are due to the Director of the Adyar Library for saving this publication from abortion and offering it to them in such an excellent form. It is good that after publishing the Mela-rāga-mālikā of Mahā Vaidyanātha Ayyar, the Adyar Library has included in the edition of the Saṃgraha cūḍāmaṇi, the Marathi original of Mahā Vaidyanātha Ayyar's work, namely the Bāhattara-mela-rāga-mālikā of Venkaṭakavi. The text of the Saṃgraha cūḍāmaṇi has a useful descriptive index of the Rāgas. The music-loving public will be a glad to know that the Adyar Library has undertaken a new edition of the Saṃgīta ratnakara, and we are sure that the Library will include in their presents to us an edition of Ahobala's Pārijāta also.—V. RAGHAVAN

THE ADVAITA PHILOSOPHY

The Philosophy of Advaita (with special reference to Bharātīrtha-Vidyāraṇya) by T. M. P. Mahadevan, M.A., Ph.D., Luzac & Co., London. Price Rs.5 or 7s.6d.

To many modern students of philosophy the Advaita system begins and ends with S'āṅkara;

and the school of Indian Philosophy coming up under the guidance of Mr. S. S. Suryanarayana Sastri of the University of Madras has made some striking contributions towards the elucidation of later developments in the Advaita system that followed in the wake of S'aṅkara. It has sought steadily and with a notable measure of success to bring out critical editions of the more important texts with introductions, notes, translations, and all the other aids necessary to their correct and full understanding ; and the task of interpretation and comparative study has also been going on alongside of the publication of texts. Dr. Mahadevan's work bears a special reference, as its sub-title shows, to the works of Bhāratīrtha-Vidyāranya, which it seeks to study and expound systematically ; but it covers much wider ground, and its main title is more than amply justified by many precise and lucid statements of the positions of different philosophers, and philosophies, on several topics of epistemology and metaphysics that may be found in it. The author's capacity for vigorous thinking and clear exposition, as well as his mastery of his original texts, are attested by every page of the book.

Dr. Mahadevan's book is a most welcome addition to the literature on Indian Philosophy.—K.A.N.

SHAIVITE MONISM

The Secret of Recognition (Pratyabhijñā-Hṛdayam) with an English translation by Kurt F. Leidecker, M.A., Ph.D., Adyar Library. Pp. xx and 214. Rs.3/6, Sh.5/6 or \$1.40, post-free.

This general outline of Kashmir Śaivism, comprising twentyanonymous sūtras and Kṣemarāja's commentary thereon, is an excellent guide to the principles of the monistic school of Śaivism that came up in Kashmir, and is known to have flourished in the tenth and eleventh centuries. The English rendering and notes are translations from the German of Dr. Emil Baer. The translation is simple and accurate, and the notes contain much of use to the student of Indian philosophy. Mr. Suryanarayana Sastri contributes a succinct introductory study on the relation between the Pratyabhijñā system and Śaiva Śiddhānta. The get up of the book maintains the excellent standard of the Adyar publications.—K.A.N.



THE THEOSOPHICAL WORKER

April

1939

No. 1

Supplement to The Theosophist

A New Adventure

THE purpose of *The Theosophical Worker* (new title of *The Theosophical World*, which is now incorporated with THE THEOSOPHIST as an integral part of that journal) is in part to try to help the whole of The Theosophical Society to be a very happy and brotherly family, not despite the differences which rightly separate one member from another but because of those differences wisely held; and in part to be an exchange of suggestions whereby, throughout the world, our Theosophical activity may be made more useful to every member and more strengthening to brotherhood everywhere.

Naturally, in such a journal the great international Headquarters of The Society must have due prominence. We are most anxious that the members in every Section shall have a clear idea of Adyar, its work, its day-to-day life, its value to them and no less to the whole world. Every resident knows all this full well. But only a very few members can have the privilege of living in this great international Centre, and we have to do the best we can through various kinds of publicity to bring Adyar as close as we can to the heart of every member of The Society.

We desire *The Theosophical Worker* to be that part of THE THEOSOPHIST which is devoted to the family affairs of the great Theosophical home, and we shall be more than happy if in every Section, and in every Lodge, there will be members who will take an active interest in *The Theosophical Worker*, especially sharing with their fellow-members this medium of the strength and wisdom and fine activity which they give to their more immediate surroundings. We shall be so very glad to be constantly bombarded with practical ideas, whereby, especially in these dark and disintegrating days, Theosophy and The Theosophical Society may as far as possible fulfil those expectations with which the great Givers of these two splendid gifts made offering of them to the world at the close of the last century.

Adyar

THE BESANT SPIRIT—REVERENCE

AS you know I hope to devote the whole of 1939 to Indian work, and in particular to spreading abroad with all the emphasis available to me the Besant Spirit so urgently needed in India at the present time. I think one can reduce the whole of the magnificences, the wealth of her life, to a few dominating notes on the changes of which she rings out those splendours which we all so immensely admire. I am perfectly clear that if I can distil the essence of the Besant Spirit into a few formulae and perhaps even into *one* formula, then I shall be able to appeal to the general Indian public as otherwise would be quite impossible. In my own mind the ultimate formula is a word which covers the whole gamut of her activities—the word Reverence. With Reverence she has been able to do all things. Without it she herself would be the first to say she could have done nothing. Not only had she Reverence to those above her, but no less Reverence in its rightful expression to those around her, and that same Reverence to those who will come after her on the evolutionary way. So my talks will have the ringing note of Reverence, no less vital throughout the world today as it is particularly in India. I may ring the changes on that note, as for example, in the formula of “The Solidarity of Faiths,” “The Essential Fellowship of Faiths,” and so on, but my business will be to try to say those things people will not be able to forget because of their need for them.—G.S.A.

DR. ARUNDALE—INFORMAL

One of the joys of residence at Adyar is the opportunity to know Dr. Arundale at home, in his bedroom slippers as it were, though in fact he follows the Indian custom of bare feet in the house. Perhaps this glimpse behind the scenes will give to those members who know him only in his official capacity as the International President, a more intimate understanding of the man who holds that office.

The large room above Headquarters Hall, occupied by Dr. Besant during her lifetime, is the centre of the President's daily life. The soft green curtains, books, pictures, gold-coloured pillows and chowky—the Indian equivalent of the studio couch—all harmonize with the atmosphere of quiet brooding. A small upright piano stands in one corner on which the President finds release from the pressure of work, and over the door is the motto, “Work for Adyar—The Master's Home.”

On a dais, or platform, are two very low Indian desks, between which on a mat Dr. Arundale sits cross-legged at his work, turning

from the large to the small typewriter, the only "business" note in the room; as he types out his thoughts, ideas, inspirations, gropings, in that unique manner familiar to those who use a machine to fix the elusive thought. Just outside the entrance door is a small electric sign which, when illumined, reads "Engaged," but there is a rumour that on at least one occasion this sign was forgotten and continued to deter all would-be visitors when in fact the President was in his bed upstairs, "engaged" with his latest detective story.

One of the most beautiful views in all Adyar is just outside the President's door where, below the wide veranda, gently flows the peaceful Adyar River. The white palace on the opposite bank, rosy-hued in the soft glow of the early morning sun rising from his bed in the Bay of Bengal, and the golden light and purple shadows of the Elphinstone Bridge in the late afternoon, are the rainbow ends of the loveliness of river, sky and sea.

Official business is conducted in the adjoining office with the help of secretaries and assistants. Full responsibility is delegated to department heads, whom he trusts completely, but the President is constantly alert to the main issues of all business, and gives the impulse and direction which keep the work consonant with the deeper purposes of The Society. He has that rare impersonality which enables him to see and to utilize whatever of value an individual may offer to the work, regardless of any personal limitations or idiosyncrasies. He is truly the leader who inspires his co-workers to give of their best thought and effort at all times, hence established office hours do not exist for responsible members of the staff.

Every person in the compound is in the President's consciousness. The newly arrived guest is warmly greeted and made welcome to his Adyar home, for Dr. Arundale wants every one to be happy and comfortable, and he is generous in his efforts to make them so. Not only are the guests and staff his concern, but he is ever mindful of the happiness and welfare of the servants and labourers, and their families as well. The villagers prize the privilege of working on the estate, because of wages higher than prevailing starvation rates it is true, but also because of the kindly treatment and the interest in their welfare which the President manifests. "I want no efficiency at Adyar," he says, "which is gained at the cost of compassion." Even the animals and plants are within his protective thoughts, for every living thing, beautiful and troublesome alike, is for him part of the life of this World Centre.

The traditional Roof Talk, held every Friday evening, is perhaps the time we come nearest to the President. He sits in a basket-chair before a small table, the young people on the floor at his feet—and some of them are very young—with the older people seated along three sides of a square. In the background are banks of rose-red poinsettias and yellow chrysanthemums; above are the early stars of the deep tropical night. The atmosphere is expectant, for one of the

pleasures of the evening is the unpredictable nature of the Roof Talk. It may be driving and enthusiastic, it may be deeply philosophical, it may be informal, it may be all fun, with just a grain of seriousness thrown in at the end. But here we see the President in a kaleidoscope of moods.

And if you doubt that Dr. Arundale maintains the link with the Elder Brethren, a few observing weeks at Adyar will convince you. Those who are sensitive soon recognize his times of deep brooding when, though surrounded by scores of people, he is unseeing. Sometimes in these deeper moods he roams about the Headquarters Building lost in thought, improvises on his piano, or goes to the Garden of Remembrance. Sometimes, as the residents gather for the Roof Talk, he sits quietly brooding in his chair; and if you are still you can feel the deep pulsing life which radiates from him, and you will seem to touch the fringe of that vortex of power into which his brooding has carried him.

Sometimes he shares with us the deeper realities for which he is searching in his Yoga studies; and more recently he tells us of his work at night to alleviate the distress of those who are suffering under persecution. It is at these times that we feel how great is the need, and how few the workers who are themselves sufficiently strong, impersonal, and without limitations to serve humanity in its extremities.

If you can enter into his deeper moods, and if you are not concerned when he seems to overlook you, you will be carried into the very heart of Adyar and all that Adyar symbolizes. And out of these sharings and broodings you will recognize that the greatest function of the President is to maintain that link with the Elder Brethren which They made at the foundation of The Theosophical Society.—A.M.H.

RUKMINI DEVI'S BIRTHDAY

Rukmini Devi's birthday, which fell astrologically this year on March 5, was a veritable Day of Happiness. Early in the morning Young Theosophists came in stately procession with music to headquarters, and as Rukmini met them on the balcony gave her greetings and garlands and presents of fruits and flowers. There were so many garlands that she nearly sank under their weight. "What shall I say in return for all you have given me?" Rukmini Devi said. Well, she gave overflowing happiness in return. And she gave it all day, not only to her friends and relatives, but to her younger friends the animals, which were gathered and entertained in the vicinity of the Hindu temple. (Details will be found in the "Adyar Chronicle").

ADYAR 1939—WORK OF THE GROUPS

The conveners of the various Groups of the "Adyar 1939" plan met on 22 February to review progress thus far made. The President expressed his deep appreciation of the services that the Groups are

rendering to him personally and to Adyar. "Adyar has been strengthened as a result of these Groups," he said.

The President adumbrated three new building projects: (1) An Adyar Health Centre, which will include both Western and Indian medicine, as well as a dispensary in charge of a veterinarian; (2) An isolation cottage in order that no one taken ill at Adyar shall have to go into isolation at Madras; (3) The President is deeply concerned that in 1940 there shall be at least a beginning of the new building to house the Adyar Library.

Among the suggestions made by the conveners were the following:

That which is helpful in the work of the Adyar Groups be made available to The Society as a whole.

That an index of subjects be developed, to include all standard Theosophical books. If any Theosophist has such a subject index, covering any of the books, he would help by forwarding a copy of it to the Adyar Library, as Mr. Poortman so generously did with his index of Theosophical journals.

The President expressed himself as very anxious that even the most casual visitor to Adyar shall be received with great warmth, though naturally those who wish to stay at Adyar must first procure the President's permission before coming here.

The President asked what were we doing to ensure a "bumper" Convention for 1939. He urged that every Lodge in India should send at least one delegate to this Convention. His dream for the 1941 Convention, after the new President has been elected, is that every General Secretary throughout the world shall come or send a representative.

The suggestion was made that public meetings at Adyar Headquarters should be held at least monthly at which Madras residents would have the opportunity of hearing the President and others speak.

The Schools Group accepted the suggestion of an At Home Day every month for Adyar Theosophical Schools when visitors will be welcomed by the President and others and given an insight into the educational ideals at work in the Besant and Olcott Theosophical Schools.

THE PRESIDENT'S TOUR—SOUTH INDIA

Some adjustment has been made in the itinerary for South India published in *The Theosophical World* for March, so that instead of leaving Madras on the 8th March, the President, Shrimati Rukmini Devi, and a group of friends are planning, as we go to press, to leave on the 17th. Rukmini Devi is to make her dedication at Chidambaram the same day, and the party to proceed next day to Madura, and later to Tinnevely, Trichinopoly and Kumbhakonam. They then return to Madras.

Rukmini Devi is convinced that there can be no true freedom for India without a noble culture, hence in her dance recitals she is presenting various aspects of Bharata Natya, the classic art of ancient India.

The President's public lectures are under the general title of "The Challenge of India," and he is dwelling on the vital political, religious and educational problems now facing the country.

Adyar,
March 10th.

ADYAR CHRONICLE

The Diary is continued from *The Theosophical World*, March issue, p. 77, where it ended with the Adyar Day celebrations.

February

19. 9.30 a.m. Church Service, Liberal Catholic.
8.00 p.m. Music party at the Guest House.
20. 7.15 p.m. Mystic Star ritual.
8.15 p.m. Youth Group meets at Youth Headquarters to plan circulation of *Conscience*.
21. 5.15 p.m. Dr. Muthulakshmi Reddi talks on "India's Social Problems." Indian Study Class.
7.30 p.m. Mr. M. R. Krishnaswami Iyer talks to Plant and Animals Group on "First Aid to Animals."
7.30 p.m. Rukmini Devi dedicates (with Ganges water) a well named Ganga at Arunachalapuram, near Olcott School. Gift of T.S.
22. 5.30 p.m. The President meets the conveners of 1939 Committees. (See report, above).
7.15 p.m. Schools Group meets.
23. 5.15 p.m. Dr. Srinivasa Murti on "The Status of Women in India, and the Feminine Aspect of God in Hinduism." Indian Study Class.
24. 7.15 p.m. The President's Roof Talk.
25. 4.00 p.m. Besant Schools Girls' Club. Party at Besant Gardens.
26. 7.15 p.m. Dr. Kewal Motwani talks on "Sociology." Adyar Youth Lodge.
8.00 p.m. Music at the Guest House.
28. 4.30 p.m. Meeting of Adyar Library Group.
5.15 p.m. Mr. N. Sri Ram an-

swers questions on political problems. Indian Study Class.

March

2. Dr. Muthulakshmi Reddi, "Questions on Social Problems." Indian Study Class.
3. Besant Theosophical School—Mr. Felix Layton becomes headmaster, and Mr. K. Sankara Menon principal.
5. RUKMINI DEVI'S BIRTHDAY.
6 a.m., Nathaswaram (music), headquarters lawn; 6.45 a.m., procession from Banyan Tree, with nathaswaram; 7.15 a.m., at headquarters Rukmini Devi receives greetings and garlands, with music, part organized by Young Theosophists; 9.30 a.m., at the Besant Theosophical School Rukmini Devi inaugurates Animal Help Centre, followed by animal feeding near Hindu temple; 4.15 p.m., Tea party by Besant School at Damodar Gardens.
Mrs. Blommestein arrives from Holland, en route to Java.
7. 5.15 p.m. "Political Ideals in East and West," Prof. K. Rangaswami Iyengar. Indian Study Class.
8.00 p.m. Entertainment by children of the Besant Theosophical School under Shrimati Visalakshi.
8. Miss Kathleen Veale leaves for South Africa.
9. 5.15 p.m. "The Relation of Theosophy and Buddhism," Mr. A. J. Hamerster. Indian Study Class.

Planning The Work

IN every issue of *The Theosophical Worker* there will appear in this section constructive suggestions for putting into effective operation the major Campaign of the year—getting Theosophy over to the world; for making the Lodges more attractive and efficient; and for helping the individual worker to find his place in the Theosophical economy. Workers in all countries are asked to pool their resources of experience, so that all may benefit and the work may be enriched.

THE NEXT STEP . . . PLANTING THEOSOPHIC SEED

It would be well to introduce here a special phase of the 1939 Campaign. A correspondent suggests that regular short group meditations be held on the ideal of harmony with those countries where The Theosophical Society is either weak or not represented at all.

It is difficult to gain acceptance for constructive steps towards world unity and peace where thoughts of the oneness of life have not penetrated the social fabric. Where The Theosophical Society works, using the unity of life as its foundation, and developing ideals of brotherhood, tolerance and understanding, it is easier to put forward the practical details that aid in the realization of unity.

The Theosophical Society has the widest platform of brotherhood—universal. Its members endeavour to discover the most just and the most workable ways of achieving brotherhood. In many places the work must be strengthened. It is not a question of the numbers of members, but of sustaining the note of brotherhood. If that is held, it will vibrate and arouse its overtones in the environment.

This plan of group meditation will strengthen our work for harmony within and without. Let groups be formed in the Lodges that find this work interesting. There can be a regular meeting or a definite time when members arrange to meditate at home, sending out strong thoughts of harmony and understanding.

Some Sections are struggling against weighty forces in the nations that deny brotherhood in some way or another. The first step here is to direct thought towards these lands: Hungary, Czechoslovakia, Spain, Portugal, Rumania and Greece.

The countries in which The Theosophical Society does not exist at present are also to be the subject of meditation to arouse positive and active harmony. The list is here given:

Europe: Russia, Germany, Italy, Turkey, Albania, Esthonia, Latvia, Lithuania and Luxemburg.

America: Haiti, Jamaica, Ecuador and Venezuela.

Africa : All States except South Africa, and the non-sectionalized Lodges in British East Africa. (The Accra Lodge, Gold Coast, is attached to the British Section.)

Asia : All countries except India and the few non-sectionalized Lodges in China, Japan, the Federated Malay States and the Straits Settlements. All these isolated Lodges should receive special attention ; for however Theosophical their spirit and ardent their membership, they are pioneer outposts that need additional help.

If groups for meditation cannot be formed, individuals should work alone. Will members who read this, please draw the attention of Lodge committees to this side of the Campaign ! It is good to join in groups if possible.—E.M.L.

THE SUCCESSFUL LODGE

What are its ingredients ?

VISION which begins, but does not end, with members assembling for serious study and friendly intercourse. A vision which seeks to create in the Lodge a reservoir of power from which the members may gain strength and understanding with which to meet their own needs and the world's needs ; a vision which stimulates each member to a consciousness of the larger life around him.

MEMBERS who are growing in understanding, eliminating their prejudices and weaknesses, becoming big in their reactions to adversity ; members who are radiant, serene and strong, whose knowledge is growing into wisdom ; members who are moving from the particular need which brought them into The Society, toward a larger life of service. As the members grow in the inner life, so will the Lodge grow.

LEADERSHIP which, seeing the vision, inspires it in others. Leadership which encourages, which stimulates, but which does not impose. Leadership which discovers latent capacities, which recognizes and appreciates divergent temperaments, and blends these into a powerful, functioning whole.

PROGRAMMES which relate knowledge to life, which require study and research and which evoke original thinking.

PUBLIC CONTACTS which are worthy of Theosophy. First, the members themselves, in the beauty of their lives, presenting to the world the beauty of their philosophy. Then the Lodge room, clean, orderly and peaceful in its simplicity and friendliness ; next the library, with well-selected books invitingly arranged ; and finally public lectures and classes, adequately prepared and interestingly delivered by members who have understanding and sincerity, and in surroundings of dignity and beauty.

These ingredients, mixed well with enthusiasm, energy and devotion, will produce a useful and successful Lodge.

The social life of the Lodge

Many Lodges find afternoon teas of value in contacting the public in a social way, in stimulating the use of the library, and in developing the social and cultural aspect of the work. Saturday and Sunday afternoons have been found most successful unless planned especially for women, when any day is satisfactory.

If of high quality in every respect these teas will attract non-Theosophists. Often local newspapers will carry as social items the announcements of the programme or résumés of talks given.

Teas have been combined with weekly inquirers' classes very successfully; discussion and questions continuing over the tea-cups. In other Lodges these teas have taken the form of musicals, or a short talk and music, or other forms of entertainment.

The hostess for the occasion should excel in making people welcome and in seeing that all guests become acquainted. The whole atmosphere should be friendly and sociable and particularly free from any suggestion of propaganda, though some one should be present to handle requests for books and literature.

Short talks, of 20 to 30 minutes, are best, and allow time for discussion and questions. Secure good music for your programme. Often people of recognized ability who are not members are glad to contribute their services, particularly if the Lodge has established a reputation for good quality in its programmes.

Dr. Arundale's suggestions

During his recent visit to America Dr. Arundale gave a number of informal talks to small groups consisting of Federation and Lodge officers. Some of his suggestions follow:

1. Organize a group interested in Better Citizenship, which can be classified under three heads: 1. International citizenship; 2. National citizenship; 3. Individual citizenship.

2. Organize a group interested in the great Theosophic Centres, primarily to link itself in sympathy and understanding with Adyar; and to keep in touch with the work done at at Huizen and Sydney. While "Olcott" and "Krotona" are not yet "centres," we should link ourselves to the good work being done there also. But Adyar is the great source of all our Theosophic vitality.

3. The duty of members is *first* to their own Lodge, then to their Federation, then to their Section, and then outside of it. They must realize that they have to help the whole world.

What the small Lodge can do

From Esperanza Lodge, South Africa:

The following programme for the year has created great interest among the members of this small Lodge working under unusual difficulties.

After the Healing Group, held during the first fortnight of each month, each member in turn asks any question bearing on Theosophy to be answered orally by those present.

In the Study Class, held during the second fortnight, in lieu of discussing matters prepared by the President as heretofore, each member in turn is asked to give a 15 to 30 minute address on any subject chosen from a list put forward by the President.

Each member is asked to take one shilling as a talent to be turned into a larger amount, and at the end of the year the cash thus collected will be distributed as desired amongst certain charities or churches. Most of our members take an active part in the promotion of animal welfare, and the Lodge has taken the needy coloured families in the district under its wing.

The Lodge secretary has offered a prize for the best constructive ideas for service in Lodges in South Africa.

THEOSOPHICAL BOOKS FOR CHILDREN

Individual workers frequently demand Theosophical books for children. Is the demand real and effective enough to justify publication of a new book of the kind? If groups of workers interested would meet together, and meet with parents, to discover what is wanted, then they might create a demand for such a book. At present our teachings are not easily available for children, nor do parents know how they can be presented without dogmatism and in a way fitted for the grasp of child reason and intuition. Will members who know this need, or who have had experience in working with children write to the Publicity Officer at Adyar and state their need and share their wisdom?

The Publicity Group at Headquarters has discussed the publication of a suitable book—a collection of great stories of international interest, to illustrate and explain Theosophical fundamentals—the existence and use of the inner bodies, rebirth, thought-power, the persistence of life after death, and the building of character by experience. Some of the sources used for such a collection will be: *Children of the Motherland* and *Our Elder Brethren* by Annie Besant; the Jataka stories of the Lord Buddha; Arthur Mee's *Children's Encyclopedia*; stories by Michael Wood and Sister Nivedita; extracts from Charles Kingsley and Lewis Carroll.

Principles for the guidance of parents and teachers might perhaps form a fitting introduction to such a book; or they might be published separately as a leaflet. Please give your opinions on these points, writing as early as possible. Your experience is probably unique; and from the expressions received, something should result, vital and original in quality, that will fill one of the gaps in Theosophical living and instruction.—E.M.L.

Theosophical World News

MR. JINARAJADASA

DURING April and May Mr. Jinarajadasa will make a short tour of the Welsh, Irish and Scottish Sections, these to be followed by week-end visits to most of the English Federations. At Whitsuntide he will preside over the Annual Convention in London, with a Convention Week to follow.

Mr. Jinarajadasa has already reported that the government of Venezuela would not let him enter the country. A group of enthusiasts were ready to form a Lodge, and he had with him the necessary diplomas for the members and the charter for the Lodge when he was prohibited at the frontier from entering.

The disappointment caused by the cancellation of his visit has, however, made the enthusiasm of the students all the greater. They set to work at once to found a Theosophical Lodge, attached to the National Society of Colombia, as Mr. Jinarajadasa advised.

The Lodge began with 14 founding members, and in December the number rose to 30. The Lodge has moved to larger quarters, and has taken the name "Nuevo Ciclo"—New Era. Other correlative activities are being started.

EUROPEAN FEDERATION

The Congress of the European Federation to be held in Paris in July-August will coincide with the 40th anniversary of the French Section, and will be followed by a Summer School at Fontainebleau, where H. P. Blavatsky wrote *The Voice of the Silence*. It is hoped that Mr. Jinarajadasa will preside over the Paris Congress.

SPAIN

Those who read Mr. Tripet's article entitled "Spain: The Magnificent Courage of a People" in the February THEOSOPHIST will rejoice to learn that Swiss members had up to the beginning of February collected 930 Swiss francs to help Spain, mainly the inhabitants of Barcelona.

Mr. Tripet wishes it to be clearly understood that in endeavouring to relieve distress at Barcelona he is completely outside politics—"so far from playing politics, I am but seeking to accomplish work for humanity."

Thanks to the generous aid of Theosophists in the British Isles, two large consignments of foodstuffs have been sent to the homes of thirty brethren in Madrid and Barcelona. As many again could be helped, given more funds. Donations may be addressed to Mr. Christopher Gale, 22A West Side, Wimbledon Common, London, S.W.19.

SWITZERLAND

The programme of work in the Swiss Section shows imagination and energy on the part of the General Secretary, Mr. G. Tripet, not only amongst the Lodges but specifically at the centre in Geneva. The syllabus for February-March included several public conferences. In June the Swiss Section holds a General Assembly at Zurich.

HOLLAND

Theosophists of the Netherlands have formulated the following resolution :

"The Netherlands Section of The Theosophical Society (whose first and foremost object is: 'To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Colour'), gathered in Convention at the Hague on January 8th, 1939, deeply moved by the present world conditions caused by the abuse of this principle in the lives of individuals as well as of nations, is of the opinion that the time has come to emphasize once more this ideal of the Universal Brotherhood of Humanity.

"By means of a strong effort, individually as well as collectively, it should be possible to draw public attention to this principle, and in so doing open the hearts of all to that spiritual and moral attitude which alone can solve the present difficulties.

"Heartily approving of the Manifesto for moral and spiritual rearmament published in several countries, and deeply grateful for the support given to it by H. M. the revered Queen Wilhelmina, and convinced that this work should be carried through, the Netherlands Section of The Theosophical Society issues an urgent appeal for co-operation to all movements which have Brotherhood amongst their declaration of principles, to all Churches which in connection with the Fatherhood of God preach the Brotherhood of Mankind, to all Educational Institutions in whose power it lies to guide our youth in the spirit of Brotherhood, co-operation and mutual appreciation, and to all and every one who, individually or through their several movements or institutions, feel inclined to join together in order to strive for a Universal Moral and Spiritual Revival of that true humane sense which is the basis for a happier, richer and freer Society."

SOUTH AFRICA

Miss Clara Codd's first issue of *The Link* (February-March) shows the practised hand. Not only does she stress the important points of Dr. Arundale's Presidential Address delivered at Benares, but she gives a fine review of the Convention held at Cape Town almost simultaneously. Miss Codd has begun her General Secretaryship under promising auspices. She is supported by Mr. R. Pizzighelli as General Treasurer and Registrar, by Mr. J. J. van Ginkel as

official agent for Adyar publications, and the appearance of the Section journal every other month has been made possible by the great generosity of Sir Robert Kotze of Johannesburg.

FINLAND

"May our endeavour for peace, for goodwill and for understanding be successful in 1939." The Theosophical Society in Finland is circulating this New Year message "with brotherly greeting." We imagine that in return it has started a tidal wave of goodwill flowing into Helsinki.

CEYLON

Mr. Peter de Abrew informs us that two Jewish ladies from Austria are joining the staff of the Musaeus Buddhist College, Colombo, first Mme. Kemperling, known to us at Adyar from her visit to the 1935 Convention: she will be appointed superintendent of the Musaeus Industrial School which Mr. de Abrew is establishing for poor and needy girls of Colombo; secondly Prof. Koditschek, a cultured teacher of science. Mr. de Abrew is happy to have relieved both these brethren from the distressful conditions under which they were suffering.

On February 17th the Musaeus Buddhist schools, of which Mr. de Abrew is managing director, held a celebration in memory of Colonel Olcott, with whom he was associated in this educational work for over 35 years. There were festivals of lights, flower pujas, almsgiving to beggars and to monks in schools and temples as prescribed for the dead in Buddhist sacred books.

On the previous day at a large meeting of Buddhists gathered at Ananda College, a Million Rupee Fund was established for Buddhist education in Ceylon, His Excellency the Governor of Ceylon, Sir Andrew Caldecott, presiding.

SECTION SURVEYS

The summaries of Section activities which comprised Part III of the Presidential Address for 1938 were crowded out of the last issue of *The Theosophical World*, and we regret that space limits do not permit their publication in *The Theosophical Worker*. Our readers will find them, however, in the General Report for 1937-38, just published by the Recording Secretary.

PERSONAL NOTES

Capt. E. M. Sellon, his daughter (Mrs. Brown) and grand-daughter (Jennifer) spent some days after Christmas at The Manor, Sydney, renewing friendships with Mr. and Mrs. Geoffrey Hodson. Jennifer was absorbingly interested in the kangaroos and the koalas at the

Neutrality

AMERICA SUPPORTS THE PRESIDENT

[This is to me an excellent statement, and I publish it for information and comment.—G.S.A.]

AMERICAN HEADQUARTERS,
Olcott, Wheaton, Illinois,
January 11, 1939.

I AM one of those who have wondered from time to time whether The Society should not depart from its traditional neutrality. There have been occasions and incidents in the world so drastically irreverent to the deepest principles recognized by Theosophy and Theosophists, and on so large a scale, that it has sometimes seemed
(continued on next page)

(from previous page)

Pennant Hills Sanctuary. Capt. Sellon showed our friends at The Manor beautiful colour movies taken in England and America.

Renewed in health after his journey to England, Mr. Samuel Studd has returned to Melbourne, the scene of his Theosophical work for nearly half a century.

The passing of Dr. Bircher-Benner has removed from the physical plane one of the greatest physicians of this generation and a specialist in raw food diet. He had an unerring gift of diagnosis. The President and Shrimati Rukmini Devi spent some days at his sanitarium in Switzerland last year. On learning of the death of her "great husband" Dr. Arundale wrote to Frau Bircher-Benner: "We have only known him for a very short time, but it was long enough to appreciate his greatness and for us to feel affectionate gratitude to him for his penetrating wisdom. He did so much to help us by showing us the real road to health, and we can only hope that his splendid services for sane living will be carried on by you all. There could be no greater memorial to him than a continuation with all enthusiasm of his work."

Dr. and Mrs. St. Leger touched at Mombasa (Kenya) on the African Coast on the way down to Cape Province. Mr. P.D. Master and Mr. H. S. Patel (Secretary of the Mombasa Lodge) met them on the "Inchanga:" "Isolated as we are from the great Theosophical movement," Mr. Master writes, "we thoroughly enjoyed coming into personal touch with older Theosophists. Dr. St. Leger, in a most interesting way, described to us the life of Adyar and the work of the two Presidents." Mr. Master specially requests that members who intend visiting Mombasa should write in advance so that the Mombasa brethren may be able to meet them.

that The Society, in fulfilment of its First Object, must make some great denunciatory statement. I myself suggested it several years ago, although at that time my proposal was that the statement should be made by the Theosophical Order of Service, thus preserving the neutrality of The Theosophical Society. More recent and still more extensive infringements upon the Law of Life and Brotherhood have caused some of us to wonder whether The Society itself should not make a statement in a form that all the world would hear, and with specific reference to the persecutions and atrocities that are outstanding examples of the world's ignorance.

At a recent Workers' Conference held at Olcott over the New Year week-end, a period was devoted to the consideration of the problem of The Society's neutrality, as presented in your letter of November 25 to the General Council, and in your Watch-Tower Notes of December 1938. At this Conference four of our seven Board members were present. Despite the unanimous personal disapproval of racial crimes that are being committed almost on a national scale, we recognize that it is perhaps the responsibility of The Theosophical Society, since it is in a unique way the outer world organization of the Inner Brotherhood, to maintain as truly as possible an attitude representative of Them; in other words, to remain as a body silent and neutral, since all is within the Great Law. No individual member, however, is bound to that silence. Indeed, by the Godhood within him, by which he is a brother to every man, he must speak forth vigorously against infractions of the Law of Brotherhood which he, as a Theosophist, consciously knows.

As a Society we must needs bear in mind that, while there are now persecutions of the Jews by the German Government, there have been in the past years persecutions of the Germans by the Jews; though those persecutions have been of an entirely different nature. If The Society departs from its neutral position there will be an inevitable number of departures that it will be called upon to make.

We believe it is right that the President, and perhaps also the national officers of The Society, should utilize their opportunities as individual members to make strong statements to those who look to them for leadership regarding departures from the great principles, whether of Brotherhood or otherwise. We do not believe that it would be wise for The Society, as an organization, to make any denunciatory declaration.

We do believe, however, that the General Council should from time to time make a positive re-declaration of the Great Principles, embodying a statement of the Law of Unity of all Life and the Solidarity of Mankind, basing upon such statement a declaration against all brutality, all cruelty, all war, all persecution, all exploitation, as being contrary to those laws and detrimental to the progress of the world.

These are our views for your consideration.

SIDNEY A. COOK,
General Secretary.

A DUTCH VIEW

Nijmegen Lodge, of which Mr. J. D. van Ketwich Verschuur is president, has addressed the following letter, dated January 16, to the General Secretary of the Dutch Section, taking a stand against The Theosophical Society abandoning its neutrality in regard to the German atrocities against the Jews. The letter reads :

In consequence of your request in the January number of *Theosophia*, I beg to inform you that our Lodge at its meeting of last Monday discussed the articles mentioned by yourself on page 3, and unanimously came to the conclusion that it is not up to The Theosophical Society to publish such a resolution as you have in view. In the first place because in our opinion our statutes do not allow this, the first purpose of The Society being declared to be 'to form a nucleus of the Brotherhood of humanity,' which evidently means working inwardly, on ourselves, that we, living in our circle as brothers, may form the nucleus in question. This can never mean accusing other people or disapproval of actions committed by others, however seriously these may be clashing with brotherhood according to our conception. In our opinion such an action on our side would indeed be incompatible with the ideal of brotherhood. This is evidently what Mr. Geoffrey Hodson means when he writes : 'For me The Theosophical Society is such a crusade.' In occultism we should not fight against anything but *for* something. Let us abstain from the coarse methods of fighting which are customary in politics, but are by no means indicated for The Theosophical Society.

Further, we subscribe entirely to what Dr. Arundale writes on this point on pages 255 and 256 of the January number of *THE THEOSOPHIST*. Let us stick to the wise policy of our President-Founder, Col. Olcott, which until now practically has not been abandoned. Mrs. Besant may during the Great War in her utterances have taken a position against the Germans, yet these may be considered as official only in so far as Dr. Arundale's utterances in *THE THEOSOPHIST* may be considered as official, that is to say, of quite a different character from a resolution of disapproval taken by the whole Society, the view that the President of The Theosophical Society may express himself freely on any question without binding The Society thereby now being generally accepted. There are no crimes to 'unmask,' for the German atrocities are publicly known and 'helping' we cannot do by declaring that those acts are inconsistent with our conception of brotherhood (what the whole world knows and understands), but only and exclusively by supporting the victims as well as possible. Let us confine ourselves thereto and let us do this to the full measure of our forces.

THE THEOSOPHIST

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(Incorporating "Lucifer")

No. 8

EDITOR : GEORGE S. ARUNDALE

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(Price : See cover page iii)

STILL HE MOVES ON

The Warrior Theosophist moves on his appointed way whatever happens. When mind and heart seem to fail him still he moves on. When hope fades away and only defeat remains, still he moves on. When a will which has been strong changes into weakness, and all desire to fight and to move onwards dies down, still he moves on. When that which has so far attracted him ceases to attract, when his soul goes down into the darkness seeing no light where once he saw sunshine, still he moves on.

When Theosophy seems dead to him, and membership of The Theosophical Society without value, still he moves on.

When persons seem to fail him, and perchance to seem to fail themselves, when principles cease to be principles, when all that has so far helped him turns into obstacle, still he moves on.

When structures seem to crumble into dust, and friendship changes into loneliness, when all forms seem dead, for life seems to have departed from them, still he moves on.

The Warrior Theosophist moves on his appointed way whatever happens, for he knows somewhere that somehow he must move onwards even in the darkness, till the light shines again.

He is a Warrior Theosophist, and is faithful to the end.

—From *The Warrior Theosophist*



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

THE WORLD AS IN 1914

HAVING known of the world's danger in 1914, I cannot but feel that the world's danger in 1939 is even greater, largely because of the constant supineness of the remaining democracies against the increasing arrogance of the totalitarian states, especially of Germany. The fact is that the rulers of Germany and Italy have very little fear of Britain, France and The United States, and just go on with their plans, pausing only to administer such occasional soporifics to these powers, mainly, of course, to the two former, as may prevent any interference with quick progress to the goals they have determined to reach. Munich was a most successful soporific, and Messrs. Chamber-

lain and Daladier were entirely duped. They have until now believed in the Munich pact, and have been supremely thankful they were able to conclude so favourable a peace in view of the fact that neither France nor Britain were at the time equipped—are they now?—to hurl successful defiance at their opponents. Germany is heartily to be congratulated on Munich, and Hitler has again proved himself to possess an astuteness in which the British and French Prime Ministers have proved themselves most woefully lacking.

But while Britain and France have been steadily giving way, Germany and Italy, and therefore also Spain and Japan, have been steadily consolidating their strength. And

The United States sit on the fence when they should perceive that their President has in him the making of a figure of world eminence and power if only they would back him.

It is tragic to watch western freedom, which still lives in Britain, in France, in The United States, in Holland, in Belgium, in India, and elsewhere, practically cowering before forces which are bent upon establishing a universal tyranny which would set back the civilization of the world for centuries, plunging it into barbaric darkness out of which it would take many more centuries to extricate it.

THE LOSS OF OUR SECTIONS

We Theosophists have the thermometer of all this in seeing Section after Section disappear from the rolls of The Theosophical Society. These Sections had to go. There was no place for them in a free Society, in that democracy of Theosophy in which every member is urged to fulfil his individuality to the utmost by seeking on his own way his own Truth. Russia went because this freedom was denied. Germany went because this freedom was denied. Austria went because this freedom was denied. Italy went because this freedom was denied. And Italy will not be the last to go. Before the end of the year we are likely to see other Sections disappear, for there are other countries which are exiling freedom as a matter of *force majeure*.

THE MUNICH AGREEMENT

Mr. Chamberlain is now saying that he abandons the Munich agreement as he watches Czechoslovakia being dismembered under his very

eyes. But what is the use of saying this now? Many of us knew he was being duped. Many of us knew he was no match whatever for Hitler. Many of us knew that Hitler and his advisers have been laughing at him ever since. And many of us knew that he would bring Britain to the shame in which she now wallows.

Millions of pounds of the unfortunate British taxpayers' money has gone to Czechoslovakia, and now is in the pockets of the German government. And democracy is weaker than ever it has been before. These are facts with which every sane individual is familiar. And many of us Theosophists must try to be so familiar with them that we act on account of them. It does not matter whether or not we are directly concerned with them. The whole world is concerned with them, and if it does not act on account of them it will surely die awhile.

OUR DUTY AS THEOSOPHISTS

Each Theosophist may have his own personal reaction to the shame which has come to us all, which has come to the German people, to the Italian people, to the Austrian people, to the Japanese people, no less than to all other peoples. But as a Theosophist he has, as it seems to me, two special duties—first, to spread more widely abroad the great Truths of Theosophy as he understands them, without wasting time—it is for the moment wasting time—on arguments and discussions; and second to strike such blows as he can in his own way for that freedom of the individuality without which there is naught but slavery.

Let us by all means have our Campaign *Theosophy is the Next Step*. Let us by all means have our study classes and lectures on the great principles of Theosophy. Let us by all means have our research work. Let us even have my forthcoming book on Yoga, though many may well think that I am fiddling while the world is burning. But more important than all these is that every single Theosophist shall be afire for freedom, and strike his honest blow for it. And part of such striking consists in helping those who themselves have been stricken low by the forces of darkness and slavery. All we can do is not too much to do for our Jewish brethren, savagely treated in so many countries. All we can do is not too much to do for those Spanish brethren of ours who are pouring across the Spanish frontier into gracious and hospitable France. I am thankful to hear from Professor Marcault, our French General Secretary, that he is organizing help for Spanish Theosophists who are now homeless on French soil. I endorse to the full his appeal for help from the whole of The Theosophical world. He may be sure of such response as we can give from The Society's Headquarters. Co-Freemasonry in India is sending over £100 to help all Masons, without distinction of Order, who are taking refuge in France from certain death in Spain. I salute noble France who has opened wide her frontiers to the destitute.

DEMOCRACY MUST BE SAVED

This is excellent work. But democracy and freedom must be saved, and we Theosophists must

be on the side of democracy and freedom, active, ardent, unconquerable, and each of us in his or her own way, provided the ardour is there.

Those who can speak, let them speak. Those who can write, let them write. Those who can feel, let them feel. Those who can will, let them will. Those who can plan, let them plan.

Each of us must exert to the utmost his powers and his influence. We must be restless. We must feel that we are failing in our duty unless we are doing our utmost. Even the oldest among us can be fiery, for as the body is being consumed by age it can send up higher flames of sacrificial fire, the fire that makes holy. And the young have the new world before them, to make it or to mar it. Let no Theosophist be afraid of anything or of anybody. But let him have infinite courage to be graciously but firmly aggressive for freedom and democracy. God knows I am no democrat in my being. But I do know that the world needs democracy, and that this need is made all the more obvious by the fact that every effort on the part of those who believe in the futility of evolution is being made to kill democracy and freedom wherever these still hold up their heads.

DICTATORSHIP IN INDIA

Even in India these forces are at work, and the political situation is dark. The Indian National Congress, to which, of course, I cannot belong, stands for India's independence and isolation. And the last great Congress gathering at which I am told over one hundred

thousand persons were present, was remarkable for an overwhelming majority in favour of blindly accepting Gandhiji's leadership. In other words, we are in grave danger of a dictatorship here in this Motherland of the world, for, however wise Gandhiji may be, round him are those who will exploit his dictatorship, and round these again in endless rings will be the enforcers of his dictatorship, until the people will be afraid to speak a word, and India will be governed by a mob of bureaucrats who will pronounce the name of Gandhi and in his name will terrorize the Indian nation.

Already we have had evidence of this in Gandhiji's recent fast, against the terrorism and essential violence of which I have recently protested in public by the release, at his suggestion, of a telegraphic correspondence with him. We are very near compulsion with all its evils in this country, and how I wish we had a Besant or a Bradlaugh to stand for freedom at all costs and against all the weight of public opinion. I shall do what I can; but who am I compared with the giants who are needed for so herculean a task? But what I can do to help to preserve India from enslavement to anyone, be he Gandhiji or anyone else, I shall strive to do. India is being glamourised, and some of us must have courage to tear away the veil. May I ask every Theosophist to be simple and direct in his stand for the fundamental principles of freedom and democracy? Each of us probably has his own pet panacea for the healing of the world in its various departments of life. I have mine.

But I must not cloud the issues with my own particular nostrums, however much I may think I know them to be infallible.

UNIVERSAL PRINCIPLES ONLY

My duty, and I think the duty of every Theosophist, is at this grave juncture, without fear of anyone or favour to anyone, to stand on universal principles only, on Justice, on Compassion, on Brotherhood, on Freedom, on the duty of all to honour the conscience of each, and on the duty of each to cherish the well-being of all. These, I believe, are the fundamental notes we have now to sound, that they may awaken the world to its dangers, may awaken the free countries, insofar as they are free, to the urgent need of guarding their freedom and fighting for freedom everywhere, and may awaken all enslaved peoples everywhere to the urgent need of casting off their fetters that they may live as God intends them to live.

*
* *

A CHOSEN PEOPLE

In considering the terrible atrocities perpetrated upon the Jews in these days of so-called civilization, we who have at our disposal the knowledge of Theosophy, and whose studies have initiated us into the truth of at least some of it, must always remember that a great Plan is in process of unfoldment, and that in the long run this Plan will result in a perfect piece of architecture. Even in the persecution of the Jews, as indeed in all other sins against the Love of God, we must be able to perceive the working out of the Plan. And herein comes a

test as to the extent to which we have mastered the truths Theosophy discloses to us; for we must know that the Plan is unfaltering even though it may at any particular time fall short of some immediate realization; and this must give us the most complete confidence that the Light of God shines even in the darkness of man. At the same time, such confidence must not cause us to imagine that we need not concern ourselves with that which we perceive to be going wrong, since all will be well, and we can leave the issue to Those in whose wise hands lies the execution of the Plan.

HELPING THE PLAN

We have to realize that our own intervention in the cause of that which we conceive to be righteous is part of the very life of the Plan itself, for we ourselves are part of the Plan, and our actions and reactions are vital elements in its unfoldment. The Plan is not a Plan outside us. We are inherent in it. We are of its very essence. And not only are we part of the Plan, but we are among those who are working the Plan out. We may be among the humblest of the bricklayers. Indeed, so are we. But we have bricks to bring and bricks to lay, and our own individual laying is part of the very Plan itself.

Hence is it our solemn duty to do all in our power to right wrong, to deliver the oppressed, and in every other way to hasten the unfoldment of the Plan in wisdom, in beauty, in brotherhood.

But while we are doing this, while we are doing all we can to deliver the Jews from out their horrible op-

pression, we may, as Theosophists, seek to understand what is really happening, how the controllers of the Plan look upon all these atrocities, remaining serene in Their perfect love.

THE INNER PURPOSE

A general statement regarding the Jews is to be found in C. W. Leadbeater's *Adyar Talks* wherein he says:

The peculiar conditions of the Jewish race exist primarily because at this particular stage the Manu needs them for the proper training of some of the egos under his care. We can only guess at the racial karma which made those conditions possible. Perhaps the explanation is to be found in the fact that the Jewish race is descended from those Atlantic Semites who were drawn away into Arabia, apart from their fellows, by the Manu of the Fifth Root Race when He was making His first segregation. That first attempt was not wholly successful, and a second segregation took place into the Gobi district, from which in due time was produced the first sub-race of the new Root Race. When a second sub-race was needed, the Manu sent emissaries to the descendants of those who had been left behind in Arabia, hoping to mingle with theirs the blood of the new Root Race; but they were so strongly impressed with the idea (which He Himself had originally implanted in them) that they were a chosen race, set apart from the world and forbidden to intermarry with others, that in the name of His own teaching, they now rejected His overtures, and He had to seek elsewhere for what He wanted. . . .

The original selection, while fraught with splendid opportunity, was evidently also fraught with very great danger, and it would appear that on more than one occasion the Jews have been unable to take

advantage of the favourable circumstances placed from time to time in their way.

On the other hand, they show clear signs of having been, and I would venture to believe, of still being, a chosen people. They are demonstrably a different people, apart from the general run of peoples, and the Theosophist must wonder as to the nature of the future in store for them.

Is it too much to suppose that the Christ Himself was born into their midst partly because they are a chosen people, and partly, perhaps, to help them in their difficult karma, in that very difficult karma which selection by the Manu inevitably involves? It may well be that the Jewish setting was the best available setting for the work the Christ had to do, and at the time when He had to do it; and that a Jewish body has peculiar facilities for the forces He had to wield. And His birth among the Jewish people was indeed a blessing vastly mellowing the difficulties of the selection the Manu had made long ago.

CALL OR EXPIATION

It is not for me to say whether the killing of the Christ was once again the loss of an opportunity, and if it was, to what extent it was. But I see in the persecution of the Jews at the present time yet another call to them, or maybe yet another expiation—if they have not already suffered enough.

There is not an atom of excuse for the German Government, even if we take the extreme view that the Jews have to pay to people who are now Germans a certain debt contracted in the past. It is not for the

German Shylocks to demand their pound of flesh, as they are now exacting. And every right-thinking individual has the urgent duty of protesting, by force if need be, against the ghastly iniquities committed against thousands of outcaste members of the human family. Such is indeed part of the Plan.

But Theosophy enables us to enter more deeply into the inner purposes which lie behind all that is taking place everywhere. And for my own part I am wondering if the Lord Vaivasvata Manu may be making some selection from amongst His Jewish children in ways obviously impenetrable by ourselves. The ways of these Great Ones are necessarily mysterious to our feeble intelligences. But, being a Theosophist, I know full well that "God is working His purpose out" in and through every living creature, and that His compassion abides in every circumstance of life. It abides even in these harrowing treatments of the Jews—part of such compassion being our own active intervention.

One thing is certain—that the fire of tribulation purifies, and therefore the Jewish people will arise cleansed through their suffering. Perhaps there may be Theosophists more erudite than I who have been able to discern in what specific way the present atrocities will lead to a resurrection of the Jewish people, and also perhaps what are the causes for the present descent of karma.

* * *

OUR JOURNALS

I have to make a very candid confession. I thought it would be useful if we could improve THE

THEOSOPHIST in a number of ways, and the April THEOSOPHIST was the result. *The Theosophical World* was included in THE THEOSOPHIST, the double columns were merged into a single column, and various other changes were made.

I find that these "improvements" are in fact no improvements at all, and that *The Theosophical World* should have remained distinct from THE THEOSOPHIST. The merging of the two columns into one is also not desirable, and the last page of the cover should not have been left blank.

I am, therefore, compelled to swallow my pride and to acknowl-

edge my mistakes. Mrs. Dinshaw, taking over charge of THE THEOSOPHIST as from the May issue, and also of *The Theosophical World*, had, therefore, to restore THE THEOSOPHIST to its original condition, and will issue *The Theosophical World* as a separate journal as heretofore, but we shall call it *The Theosophical Worker*.

In order to preserve the continuity of news for the now re-established *The Theosophical Worker*, we shall repeat in an April-May issue some of the material which has now become bound up with THE THEOSOPHIST.

George S. Arundale

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life, which has come to you by the grace of God.

PHILLIPS BROOKS

FULL MOON OF VAISAKHA

In the third watch,—
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon—
Our Lord attained *Sammā-sambuddh* ; he saw,
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds. . . .

Lo ! the Dawn
Sprang with Buddh's victory ! lo ! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.
High in the widening blue the herald-star
Faded to paler silver as there shot
Brighter and brightest bars of rosy gleam
Across the grey. Far off the shadowy hills
Saw the great Sun, before the world was 'ware,
And donned their crowns of crimson ; flower by flower
Felt the warm breath of Morn and 'gan unfold
Their tender lids. Over the spangled grass
Swept the swift footsteps of the lovely Light,
Turning the tears of Night to joyous gems, . . .

Yea ! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife ;
The robber laid his plunder back ; the shroff
Counted full tale of coins ; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce ; the sick men leaped
Laughing from beds of pain ; the dying smiled
As though they knew that happy Morn was sprung
From fountains farther than the utmost East . . .

. . . . The Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bodhi-tree,
Glorified with the Conquest gained for all,
And lightened by a Light greater than Day's.

The Light of Asia

BLAVATSKY, A CENTURY'S GREATEST OCCULTIST¹

BY RUBY LORRAINE RADFORD

ONE of the most unique characters of the past century was the Russian occultist, Helena Petrovna Blavatsky. From the time when, as a girl, she saw her Master, the Indian adept, in the streets of London, her life was guided by invisible and supernatural forces. No fiction could be as dramatic, as uncanny, as inexplicable as some of the experiences through which Madame Blavatsky passed.

Coupled with her unsurpassed gift of higher mediumship, which made it possible for her to write *The Secret Doctrine*, that stupendous compilation of philosophy, science and religion, was her keen mind and a personality as bizarre as it was dynamic. Her temper was like tinder, her wit caustic, yet withal she was a charming and lovable woman who drew around her a circle of friends as unfailing in their loyalty as her enemies were unrelenting in their determination to prove her psychic experiences fraudulent.

THE EDDY FARM

Her appearance on the American scene was on the Eddy farm in Vermont where psychic phenomena were attracting the curious, sceptical and gullible, and creating a sensation.

In October 1874, Helena Petrovna Blavatsky received inner directions from her Master to go to the Eddy farm where she would meet Henry Steel Olcott, correspondent for the *Sun*. The first contact between these two, who were to be co-founders of a great world movement, The Theosophical Society, came when Colonel Olcott held a match to light Madame Blavatsky's cigarette. Even at that time, through the mystic power that was hers, she knew something of the work they were destined to do together, though she did not reveal those plans to Olcott until later. Their attention was too much occupied with the psychic manifestations of the moment.

Not since the days of Salem witchcraft had New Englanders been so stirred by uncanny happenings. Horatio and William Eddy, the last of a long line of supernormal psychics, were holding nightly séances in the old tavern that was their home. Reports had reached New York of Mr. Eddy's going into trances and the uncanny appearances from a cabinet, of Indians, sailors with cutlasses, the inexplicable ringing of bells, music, and even a materialized shawl held by one of the phantoms. Colonel Olcott, hearing of these Eddy manifestations, went up to the isolated farm in August 1874.

¹ Reprinted, with acknowledgments, from *True Mystic Science*, Jan.-Feb. 1939.

On October 17th, one "W. H. C.," a fellow reporter, wrote the following account for the *Sun* :

Colonel Olcott, who has been here for several weeks, and who may remain for some time, has watched the movements of everybody here closely. He some time ago closed the window of the "cabinet" from the outside with a portion of mosquito bar, carefully tacking it and sealing it with wax. It remains exactly as he left it weeks ago. I examined it this morning myself. Colonel Olcott also placed a measuring scale on the door of the cabinet, by which the exact height of every spirit can be ascertained. Some of the Indians are over six feet high. . . . Colonel Olcott does not appear to be carried away by the manifestations, but he is watchful—in fact, too watchful to please the spirits, the Eddys say.

Col. Olcott had appointed himself a psychic research committee to investigate these phenomena. The dilapidated house that had once been a tavern was no longer occupied by gay summer parties, but now gave shelter to a strange assortment of curious, morbid and marvel-seeking people who watched the nightly séances of Horatio and William Eddy.

The correspondent who signed himself "W. H. C.," and an artist, accompanied Colonel Olcott on this investigation. Many of the artist's drawings appeared in the *Graphic*. On October 11th, the following was reported in the New York papers by W. H. C. :

Mr. Olcott wanted to know if people who attended séances as doubters, and went away doubters, would have to take back-seats in the spirit world. She (Mrs. Eaton) said they would be sent away for many years.

The account of October 12th, written after Madame Blavatsky's arrival, opens :

The séance began as usual with Honto. The only novel thing she did was to smoke a pipe, which was given her by Mr. Olcott for the occasion. Mr. Horatio Eddy lit it and passed it over to her. She smoked it for about a minute, the light from the bowl making her dark skin distinctly visible. Then, like a true Indian, she desired that all her spectators should smoke the same pipe, handing it to Madame Blavatsky, who was standing nearby. . . .

Colonel Olcott thus describes the people he met at these séances: "Ladies and gentlemen; editors, lawyers, divines and ex-divines; inventors, architects, farmers; pedlars of magnetic salves and mysterious nostrums; long-haired men and short-haired women; sickly dreamers who prate of interiors and conditions and spheres; clairvoyants and 'healers,' real or bogus; phrenologists, who read bumps without feeling them, under 'spirit direction'; mediums for tipping, rapping, and every imaginable form of modern spiritual phenomena; people from the most distant and widely separated localities; nice, clever people whom one is glad to meet and sorry to part from; and people who shed a magnetism as disagreeable as dirty water. They come and go, singly and otherwise; some after a day's stay, convinced that they had been cheated, but the vast majority astonished and perplexed beyond expression by what their eyes have seen and their ears heard."

THE GREATEST PSYCHIC

Into this motley company came Madame Blavatsky, the greatest

psychic of them all, knowing far more than she thought wise to explain at the time of what was coming through from beyond the veil. Later she had this to say about the manifestations: "that (1) those apparitions which were genuine were produced by the 'ghosts' of those who had lived and died within a certain area of those mountains, (2) those who had died far away were less entire, a mixture of real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come, and (3) the purely fictitious ones, or, as I call them, the reflections of the genuine ghosts or shadows of deceased personalities. To explain myself more clearly, it was not the spooks that assimilated the medium . . . but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . . These simulacra of men and women are made up wholly of terrestrial passions, vices and worldly thoughts, of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."

Helena Blavatsky, following as always the guidance of her inner teachers, had come to America to prove the reality of spiritualistic phenomena, but more important still, to demonstrate to her future co-worker in a great world movement, the real nature of what he witnessed on the Eddy farm. It was her mission to explain the plastic nature of the human double, revealed in the crude western me-

diumship and replace it with a true spiritual philosophy. Her arrival changed the whole atmosphere of the séances. The *Graphic*, on November 27th, carried the following account:

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th of October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen P. de Blavatsky—has led a most eventful life. . . . In the whole course of my experience I have never met so interesting, and, if I may say it without offence, eccentric a character.

Madame Blavatsky was of noble birth, granddaughter of Princess Dolgorouki. At sixteen she was married off to the Governor of Erivan, who was seventy-three. However, she never lived with him, but took herself off to Egypt and world travel. She had plenty of money of her own even before she was left a fortune by her grandmother, Mme. Brajation. She spent several years in India, travelled in Egypt, Greece, Palestine, Syria, Arabia. In Paris she met Daniel Home, who converted her to spiritualism. In an interview quoted in the *Daily Graphic*, Madame Blavatsky, in answer to a query as to whether she had seen any of Home's levitations, said:

"Yes, I have seen Home carried out of a four-story window, let down very gently to the ground and put into his carriage."

When the magnetism of Helena Blavatsky was added to the Eddy séances, the whole personnel of the group was enlarged and diversified. The artist, assisting Colonel Olcott in the investigations for the *Graphic*, sketched many scenes from

these séances. Madame Blavatsky drew around her quite a number of interesting characters from beyond the veil. Hassan Aga appeared, the family nurse, Marya, and many others among her former associates. Colonel Olcott and Madame Blavatsky talked to each other in French, and the apports talked to her in Russian and Georgian! Could the Eddy brothers, provincial Vermont farmers, have staged this as fraud in the presence of forty witnesses?

At another time came Michaelo, a Georgian servant of Helena Blavatsky's sister. His mother came with him, and he played Georgian and Persian airs on the Tchicharda. At another time there was a juggler from Central Africa.

THE MOST AMAZING PROOF

The most amazing manifestation of all came on the bright moonlit night of October 24th, when George Dix addressed Madame Blavatsky, saying:

"Madame, I am now about to give you a test of the genuineness of the manifestations of this circle, which I think will satisfy not only you but a sceptical world besides. I shall place in your hands the buckle of a medal of honour worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom we have seen materialized this evening."

When the light was struck, there was Blavatsky holding a curiously shaped silver buckle, which she looked at in amazement. This buckle had been worn by her father at the time of his burial, along with

all his other medals and decorations. There could be no mistaking the identity of this particular buckle, for the point of the pin had been accidentally broken by Helena herself, as a child. But here was the buckle in her hand! "A jewel from the breast of a warrior sleeping his last sleep, in Russian ground, sparkling in the candle light in a gloomy apartment of a Vermont farmhouse! A precious present from the tomb of her nearest and best beloved of kin, to be kept as perpetual proof that death can neither extinguish the ties of blood nor long divide those who were once united and desire reunion with one another."

Later, Madame Blavatsky visited the office of the *Daily Graphic* and displayed the silver jewel of the Order of St. Ann, which had been buried with her father at Stavropol. With this the sceptical Colonel Olcott had seen enough. He had not gone to Chittenden merely to see some uncanny phenomena, but to meet the occultist, Helena P. Blavatsky, and through her to come into the light of understanding what was back of the manifestations.

H. S. O.'S SEARCH FOR THE LAW

In a letter to the *New York Tribune*, almost a year later, on August 30, 1875, Colonel Olcott says: "I have looked in vain these past twenty-five years in spiritualistic literature for anything worthy the name of philosophy. I have watched the varying phases of 'manifestations' in the hope of seeing the elucidation of some law to explain their occurrence, and reconcile me to the same. . . . Throughout a quarter century I have hoped

against hope that some day a Newton might arise, deduce from the fall of one of these Sodom apples of the circle the law of spirit intercourse, and demonstrate with mathematical certainty the immortality of man's soul.

"*The World*, reviewing my book, *People from the Other World*, calls me a 'spiritualist,' and so have other papers, whereas nothing could be more opposed to the truth. If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legerdemain, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hydesville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the *World*, the *Graphic* and other journals have falsely stigmatized me."

Colonel Olcott ends this rather long letter to the *Tribune* by saying: "Suppose I should tell you that in a most unexpected way, and at a most fortuitous time, I had come into contact with living persons who could do, and had in my presence done, the very marvels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law; that man has domain over the powers of nature by right

of his immortal soul's divine parentage; that the 'spirits' which produce nine-tenths of the genuine 'manifestations' are not the spirits of men and women from this earth, but something quite different, and something that does not inhabit our future world, or stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls who have passed on before us into the Silent Land, cannot and do not come back to spout sapphics through scrub women, or swing through stricken mediums for the delectation of the gaping crowd. What then? You see there are likely to be found some grains of wheat under the mountain of chaff. If the priceless treasures of the Alexandrian Library had not been used to heat the public baths, the 'Lost Arts' of the ancients, including the art of communing with the dead and the power to look beyond the veil to our future home, might not be now 'lost' to all but a select few in the Oriental fraternities, and it would not be necessary for so humble a pen as mine to rebuke so distinguished a critic as yourself for writing what you have about these people from the other world."

It is well known that the burning of the Library at Alexandria was perhaps the greatest loss the world has ever suffered. Historical records and priceless treasures of knowledge were totally destroyed.

H. P. B.'S WILL AND TRAINING

Through meeting H. P. Blavatsky, Colonel Olcott came to understand the true meaning of the things he had seen. Through the help of her Master, Madame Blavatsky had trained herself from that

unconscious mediumship, which had been hers since childhood, to the seer, who by the exercise of will could accomplish the seemingly impossible. As early as 1858—sixteen years before she attended the Eddy séances—she made a small table remain immovable in a roomful of curious observers—“(1) through the exercise of her own will directing the magnetic currents so that the pressure on the table became such that no physical force could move it; (2) through the action of those beings with whom she was in constant communication, and, who, although unseen, were able to hold the table against all opposition.”

A. P. Sinnett in *Incidents in the Life of Madame Blavatsky*, says:

Let it be clearly understood . . . that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able to keep at bay the *shells* of the dead.

The strong exercise of her will enabled H. P. B. to throw the pictures she made upon the medium's aura. It was never the true spirit of the man that was attracted to the séance room, but only the shell drawn by certain strong terrestrial affinities.

“For certain psycho-magnetic reasons,” said Madame Blavatsky, “the shells of those spirits who love us best will not, with a few exceptions, approach us.”

Scepticism and abuse were heaped upon her when she said she had caused the appearance of people she had known; that they were not true spirits, but only the precipitation in the medium's aura of a manifestation she willed to appear.

The exercise of her will in the production of psychic phenomena was a development of H. P. B.'s maturer years. A natural mediumship had been hers since birth. As a child she frequently saw in the astral form the Great Being who watched over her. She came to regard Him as her guardian angel, who never failed to protect her in times of danger.

FOUNDING THE SOCIETY

As a girl Helena paid a visit to London with her father. One day on the streets of the great city she came face to face with a tall Hindu accompanied by some Indian princes. She instantly recognized the protector and guide she had seen so many times in the astral form. The next day she met her Teacher again in a quiet park, and there he outlined her life work. After some deliberation—for the difficulties promised to be great—she agreed to undertake to re-proclaim to the world the Ancient Wisdom, which had been hidden in a few secret cults since the Middle Ages. Three years' preparation in India was necessary before she undertook this work, and Helena soon left London for her instructions under the Indian adepts.

With the guidance of these teachers, H. P. Blavatsky later came to America to find H. S. Olcott at the Eddy séances, to instruct him in the significance of the manifestations, and later, with him as co-worker, to found The Theosophical Society in New York City.

WRITING THE GREAT BOOKS

In the apartments which they took on Forty-seventh Street, New

York City, most amazing phenomena are recorded. The library, which Colonel Olcott and Madame Blavatsky shared, was called the "Lamasery." This room witnessed many strange manifestations, for it was here that Madame Blavatsky began the stupendous task of writing *Isis Unveiled*. Without her remarkable mediumistic power the writing of this book would have been an impossibility. All she had for physical reference were a few miscellaneous volumes. In spite of this, H. P. B. drew upon all the great teachings of religion, science and philosophy of the past ages in the composition of the book. She saw these references clearly in the astral light. A curious fact noted by those who helped with copying and editing the book, was that page and number reference would often be reversed, as though she had seen them reflected in a mirror.

Later, when H. P. B. was writing *The Secret Doctrine*, she used the same method of looking into the astral light for her material. This was evidently a great strain on her, for her inner guides thought it wise to change the method. In a letter to A. P. Sinnett, Madame Blavatsky wrote :

"Master finds it too difficult for me to be looking consciously into the astral light for my S.D., and so it is now about a fortnight I am made to see all I have to as through my dream. I see large and long rolls of paper on which things are written, and I recollect them. Thus all the patriarchs from Adam to Noah were given to me to see—parallel with the R̥sis ; and in the middle between them, the meaning

of their symbols—or personifications."

Whenever H. P. B. was worried or annoyed by the numerous persecutions that came as a result of her unusual powers, she found it difficult to transcribe what she saw on higher planes. When she was in Europe working on *The Secret Doctrine* the Countess Wachtmeister came to her aid and copied page after page of the manuscript. In her *Reminiscences of H. P. B.* the Countess repeated this explanation given her by H. P. B. concerning her method of composition :

"Scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexations I have undergone . . . I could not concentrate properly, and each time I tried I got the quotations all wrong. Master says it is right now, so let us go in and have some tea."

H. P. B. could command the help of elementals to do her bidding in many amusing and trivial things. Visitors have seen her slippers glide to her across the floor, without any visible motive power. She picked messages out of the air, and was even said to materialize fruit.

It was during the days spent in the Lamasery in New York that the letters began to arrive and the Indian Mahātmās to materialize. The letters were to bring upon

Madame Blavatsky the condemnation of a sceptical world, and later in India led to an investigation by the British Society for Psychical Research.

THE MASTER'S VISIT

Colonel Olcott gives the following description of his first contact with a Master, which occurred in the heart of New York City :

"I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, or in the least expected it. All at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and judge, but softened by the love of a father who gazed on a son needing counsel and guidance.

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent

my knee as one does before a god or godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table."

The visitor then told him he had come in his hour of need. He explained the importance of the work he and H.P.B. were to do together, and many things which Olcott was not allowed to repeat. Then suddenly there came into Olcott's mind this question :

"What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone."

The Master smiled kindly, reading his thoughts, and soon after left him alone, but on the table he also left physical proof of his visit in the form of his amber-striped turban. The Colonel then rushed to tell H.P.B. of his wonderful experience, and she was delighted that her co-worker had made direct contact with the teachers she had known for so many years.

OTHER MARVELS

Some reporters from the *New York World* went to inquire about the wonders that were happening at the Forty-seventh Street study, and eight or ten of them saw one of the adept brothers pass by the second story window. Other marvels manifested for them, all of which were reported in the *World* article. Later, in writing of all this in his *Hints on Esoteric Theosophy*, H. S. Olcott said :

"But this, it may be said, was all an illusion; that is the trouble with the whole matter; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

"My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students."

Between June and August 1875, Colonel Olcott received many letters from those Masters whom he had contacted on the astral plane. Most of those letters are now in the archives of The Theosophical Society at Adyar, India. H.P. Blavatsky and other advanced students were also recipients of letters from these teachers. Some of them were precipitated astrally, others came through the mail, and a few were delivered by messengers of the Egyptian and Indian adepts.

Later the Society for Psychical Research of England accused Madame Blavatsky of forging these letters, but their investigation was superficial, and their judgment based on false evidence. Numerous letters were precipitated or delivered to various members of this band of occult students when H.P.B. was thousands of miles away.

The first letter ever to be received was delivered to Helena Blavatsky's

aunt in 1870 when Madame Fadéef was very worried over the long absence of her niece. This was during the period when H.P.B. was being put through her preparatory training in India, and the letter was written by one of the Masters to assure Madame Fadéef that her niece was alive and well. At the time of the S. P. R. investigation, that letter was in Russia, but has since been translated and published in *Letters from the Masters of the Wisdom*. The archives of The Theosophical Society have many of these original letters, revealing six different handwritings, from the adepts. H.P.B. would have had quite a job, in the midst of the great pressure of all her other work, to have devised six types of writing to perpetrate a forgery.

After Madame Blavatsky and Colonel Olcott left America, they went to India and later attracted the attention of some very prominent people on the European continent and in England. F. W. H. Myers, member of the London Society for Psychical Research, was convinced of the genuineness of the phenomena produced by H.P.B., but later the society sent Mr. Hodgson out to India to make an investigation and report.

THE ACCUSATIONS

Hodgson never took the attitude of a true investigator, but rather of a sceptic in search of fraud, and so fell an easy prey to the revenge scheme of the Coulombs. Madame Blavatsky had incurred the hatred of this couple, when they were dismissed from their positions at The Society's headquarters, where he had been employed as general handy

man, and she as house-keeper. They had caused much trouble by their dishonest burrowing and prying into people's letters and affairs.

Before leaving, however, and during an absence of Madame Blavatsky from her apartments, Coulomb built into her rooms a series of sliding panels, traps and holes, all devised to try to show up Madame Blavatsky's phenomena as fraud. The whole thing was so crudely done that the members, on finding it, were rather amused, never dreaming what condemnation it was to bring on their beloved leader. But when Hodgson, from the S. P. R., arrived, he could not be convinced that these clumsy devices had not been in the apartment when Madame Blavatsky left.

Not satisfied with prejudicing the S. P. R. the Coulombs tried to convince the authorities that Madame Blavatsky was conspiring against the government, and also turned over to the missionaries some fraudulent letters, purported to have been written by H. P. B. Had Hodgson taken the pains to study those letters alone, he would have seen through the revenge of the Coulombs, for the letters were those of an illiterate person, bearing no comparison at all to Madame Blavatsky's brilliant style of writing. The letters confessed to a number of frauds, which no charlatan would

have admitted in writing, and then incurred the hatred of the recipient.

Hodgson's unfavourable report was made to the British Society for Psychical Research without giving Madame Blavatsky a chance to be heard or defend herself. It was a one-man report, based on an investigation carried on as an amateur detective would have done it.

THE VINDICATION

Though this biassed investigation brought a temporary loss of faith among some of her followers, it but strengthened the loyalty of those who believed in her. The great literature which she produced stands today a noble monument to this Russian woman through whom such strange forces manifested and by whom the Ancient Wisdom has been given to the world. Her books alone should be sufficient proof of the genuineness of her power to function in planes beyond the physical. She never claimed that they were her creations, but knowledge and information poured through her from her Indian teachers. Every year, more and more of the occult statements in these books are being verified by modern scientists and medical doctors as their researches bring them into knowledge which she received occultly years ago. In time this much maligned noblewoman will be justified before all sincere researchers.

H. P. B. came at a time when Materialism was to meet its Waterloo and the new reign of spiritual high thinking was to be ushered in through the agency of our Society.

H.S.O.

TOWARD THE SUN

Oh! Life is Life where'er it be, in mineral, beast or flower ;
And I have lived in all of these, and to this very hour
Where'er that Life has chanced to be,
Where'er its course has run,
A voice has always called to me :
" This way is toward the Sun."

In mineral long ages rolled, the flame of Life burned low ;
Sound was my sleep in caverns deep and covered o'er with snow,
But when great rumblings shook the earth
My form would melt and run,
And I would cry while leaping high :
" This way is toward the Sun."

And then I left those walls of stone for grass and plant and tree;
I loved the dew and the gentle rain and the wild wind blowing free,
I loved the mossy, quiet nook,
When that life had just begun,
But I cried aloud from the tallest tree :
" This way is toward the Sun."

And what is this my spirit sees in the long, long look behind ?
A creature dashing through the woods more swiftly than the wind !
It tries to reach the hill's high top
E'er yet the day is done;
Perchance it knows its safety lies
That way toward the Sun.

Though I may not remember every form that has held my life in its
mould,
Though I lived in flame, though I lived in stone, though I lived in
bitter cold,
Yet that life, which is only a part of Life,
That Life of the Only One,
Was never alone in the beast or stone
On its climb toward the Sun.

At last I know, though the way is long, I have climbed the lesser hills,
While the highest mountain is just ahead, and my soul with rapture
thrills,
And I see the light on the mountain top
Though the climb has just begun,
And I walk with my hand in the Master's hand
That Way toward the Sun.

A. D. M.

A CHILDREN'S PLAYHOUSE

A Dream of the Future

BY C. JINARAJADASA

IT was a witty Frenchman who said, concerning any nation we may think of: "Do you want to know what the men are like? Look at the women." I would go one step further and say: "Do you want to know what the men and the women are like? Look at the children." For the treatment of the children in a nation is a fair indication of its civilization.

THE CHILD

During the last half-century a very great change has taken place in our understanding of the child. The old attitude that the child, due to that mysterious sin of Adam in him, could be described as a "limb of Satan," has utterly gone, except among backward communities. Unfortunately the old adage, "Spare the rod and spoil the child," has not yet passed away. Of course all those who really understand the child know what a cruel and unjust statement was thus made about him, even though it was Solomon who said it. And, strange to say, Solomon is called a wise man.

The great change concerning the child is due to much new knowledge about him. First, the doctors have given us a great deal of knowledge. Where once upon a time a child might deserve the name "stupid" because he was not quick in understanding, and we let it go at that, today we want to find out why he

is dull. As we study him, we shall probably find that certain physical defects like adenoids are the cause. If a child is inattentive, it may often be that his hearing is affected because of tonsils. Much valuable knowledge is being gathered concerning vitamins and their value in supplying necessary elements in nutriment, for the want of which our vitality is affected. There is slowly developing a definite science of the nutrition of the child. In up-to-date hospitals, there is always a nutrition specialist who is an expert on the feeding of children.

From another angle, the child is being understood by psychoanalysis. What we term naughtiness in a child is now traced to certain repressions in his psyche or unconscious mind. Stealing, telling lies, gluttony, abnormal sexual precocity, cruelty, and so on, are now traced to a psychical basis.

THE VALUE OF PLAY

The cure for a child's wrong behaviour is not to punish him, but rather to remove what is being repressed in his nature. Psychoanalysis is following up certain ways of removing that repression; but a better method is to arrange his life so that the repression never forms. One of the best ways to achieve this purpose is Play. There was a time when Play was thought of as merely an expenditure of physical

energy, and just one way of keeping the child out of mischief. But today we realize that Play is something far more important in the life of the child, because it is his method of learning his adjustment to life.

More and more our leading educationalists are recognizing the fundamental value of Play as a necessary element in the building of the child's character. How greatly Play can become a means of adjustment to life can be understood if we consider the Play element as it appears in its highest form in Sport. There are of course many kinds of sport, but what is important is not the type of sport but the spirit behind it. The highest idea, that I know, of what true Sport is, exists in the two Universities of Oxford and Cambridge. I can here speak from personal experience because during my four years at College I had much to do with one form of sport, which was rowing. In Cambridge there are some twenty Colleges, and each has its own Clubs for rowing, cricket, football, tennis, etc. Among the Colleges there is much competition in sport, especially in rowing, and perhaps the most noteworthy events are the "bump races" on the River Cam. In my own College, St. John's, I became in due time the senior cox, and once my boat "went head of the river" in the Lent Races. I steered too the first boat of my College in the May Races. (But I was not "smart" enough as a cox to be tried for the university race against Oxford!)

I shall always remember what I learned from ideals of Sport which I found at Cambridge. It was indeed the beginning of one part of

my great adjustment to life, for we were taught to play the game, never taking any advantage of any accident which handicapped our opponents; to keep our temper; not to play with any plan of making oneself the winner but rather that the better man should win; to think of the Club and not of one's self; to be ready to cheer the victor when one is the vanquished; not to "talk back" when one is cursed by the coach; and to leave behind at the boathouse every tinge of bitterness, and meet one's friends at tea in a normal frame of mind. All these essential elements in after life, in "playing the game," are taught in true sport.

In exactly the same way, the child, within his own limited sphere, is learning to adjust himself to life by Play. It is this that is being carefully understood today, and this brings me to my special theme, which is a Children's Playhouse. There are now in many cities playgrounds for children. I may be unjust, but I do often value the worth of a city according to the number of playgrounds it has for children. Needless to say, the more playgrounds the better; but I think providing playgrounds alone is not sufficient to help the child towards his adjustment to life through Play. Something more is needed, and that is a "Children's Playhouse."

A GLIMPSE OF THE FUTURE

Here I am going to describe a very vivid dream which I had twenty-two years ago; yet I do not think it was a mere dream of the imagination, for I believe it was a glimpse of the future. To see the future may seem a fantastic idea;

and yet today in science a great Professor of Physics like Sir James Jeans will tell you that purely from the standpoint of Physics there is nothing irrational in the idea that a man might at will move his realization of time either backwards into the past or forwards into the future. I grant that many dreams are evidently nonsense; but what of those others which on awakening seem to develop themselves and record more of their details, just as a photographic film develops in a solution? One such dream I record here.

THE DREAM PLAYHOUSE

It was a dream of a "Children's Playhouse," a place not in actual existence now anywhere, but going to exist. Of this latter I am quite sure, for that was a mysterious part of the dream. This Children's Playhouse was a building not unlike the Regent Street Polytechnic in London in appearance; it was about the same size, well built, and had all the dignity of a permanent institution. But on the arched façade there were, in large letters, these words: "Children's Playhouse." It was a children's building, their very own in every way; and its purpose was this:

In it, children were given every opportunity to play. The community that built it had realized that a child grew by play, and that its play should be so arranged as to bring out spontaneously many latent faculties of the child. The crowded condition of the cities had evidently made these Children's Playhouses a necessity; parks were few and crowded, and the grown-ups were there too much in evi-

dence; and besides, the parks did not give the children some of the play elements which they required. Hence the idea of the Playhouses.

The basement of the Children's Playhouse was a swimming bath; then on another floor there was a gymnasium, not so much a stiff methodical one for drill gymnastics, as one with many curious and fascinating trick-mechanisms to delight boys and girls, in addition to the usual fittings; there was a workshop of benches and tools and lathes of every kind, with tables not too high for young people, and every ingenious device for making aeroplanes and other fascinating things; there was a sand room for little tots; a room for indoor team play like Basket Ball; and many other things my mind cannot grasp. This much I know, that it was a place for children of all ages from the earliest years when they could play till they were about fourteen; and every possible kind of play and amusement was arranged for them by those in charge.

The people in charge were mostly women; there were some who acted as nurse-maids for the very little folks, to tidy them and look after their little bodies; others had a special gift of story-telling, and gathered children round them and held them enthralled; others guided the boys and girls of a mechanical turn of mind. One thing that was clear in their minds was that they were not to *teach* the children, but to *play* with them; it was their duty to develop in the child the sense of wonder and vitality.

One impression about the Children's Playhouse which I cannot forget is what the children themselves

thought of their House. It was a vivid thing in their lives. It was their Club; the "Olympians" were kept out—that is, we, the grown-ups, who have been rightly shown up and denounced for our absence of imagination by Kenneth Grahame in his books, specially *The Golden Age*—and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of *un*-Olympian things. The little tots went there, or were taken there, and given into the charge of a matron, happily enough but as a matter of course; but boys and girls of twelve and thirteen looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though *there* the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

Music was not forgotten, but the elders played with the children through music. They would give a musical phrase, and get others from the children, and then see how all could be fitted in to make a tune. Sometimes unexpectedly the result would be different from what was planned; a merry tune would turn itself round to be solemn, insisting on a change of time and rhythm. That was a part of the game. There were too some elders who helped the children to write poetry. They would take the lines which a child began, and here and there change them slightly to give a different rhythm or stress to im-

prove matters. Some children felt that they had to write verse. One part of the game was that when they began to write serious verse it would insist on being funny, or funny verse would turn out to be solemn. The child's lively imagination was doing magic to the lines.

There were too drawing and modelling, but not as lessons. The child was left alone to follow the bent of his imagination; the elder was ready to co-operate, but both looked upon their creations as play. Some children were keen on writing stories. An elder was there to listen with lively interest, and by clever questioning to lead the child on to improvements and additions. The children realized the art which lay in music, painting, poetry, and so on, by having that art suggested to them through Play.

This was my dream; I woke up throbbing with it. Any time now, years after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell on it, because the world is slowly awakening to sweetness and light, and I think the children will soon come to their own. If every ward and suburb of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôle of men and women, as ideal citizens, when they have not had their chance of playing their rôle as boys and girls. In our schemes of civic training we put the cart before the horse, and then deplore that we make no headway, and that human nature is not

better. Let us give what the children want above all things, next to healthy bodies, and that is Play; let us with our wiser heads guide their Play energies; let us organize ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child who once lay in a manger and later played with other children, making those clay birds and sparrows which, when he commanded them, took wing, and flew.

THE DREAM COME TRUE!

I wrote my dream as an article in *The Herald of the Star* in December 1915. Last year [1936], in Australia, in a broadcast, I expanded the article, to the form in which it is now. And the dream is beginning to come true! And in the most unlikely of places—so one thought once—Russia.

This year [1937] the London *Times* sent a special correspondent to Russia. In his report appears the following:

Perhaps the most remarkable development in civic training has been that of the "Palaces of Pioneers" in the cities. The Pioneers are a vast All-Union organization of youngsters of both sexes between eight years and puberty, which runs vast camps for children during the holidays and looks after a great deal of their leisure generally. The "Palaces of Pioneers" are large buildings devoted to the hobbies and interests of children. Any Pioneer with a special interest, music, painting, motor-cars, acroplanes, wireless, carpentry, ships, tramways, pond life, geology, may go to the palace and make himself at home in the room devoted to his special interest. Each room is supervised by a youngster who knows most about the subject in question. Once or twice a week lectures are given by adults to the various sections, and prizes are offered for the best hobby work.

The joy of freedom is so great to a child.—A.B.

THE RESERVOIR OF BLESSING

BY GEORGE S. ARUNDALE

AS members of The Theosophical Society we can awaken and harness our individual powers to the re-creation of the world. We must distil our Theosophical knowledge, making attar of it for the purpose of awakening and of refining our individual consciences, and of stirring not only these but no less the conscience of our faith, of our nation, indeed of the world. These awakened powers, no longer being in the subconscious, can be utilized every moment of the day where their services are needed. One of these powers is to be able deliberately to invoke the blessing of our Masters, and the blessing of our Higher Selves, upon all to whom the blessing will be fructifying, and especially on all to whom we owe a measure of our ease and of our happiness. This is well worth doing, for such blessing stirs the soul in those to whom it comes and gives them a strength not only to live more peaceful and happier lives, but also to take part in the outpouring and blessing which comes to the world from all who are of goodwill.

We have a right by virtue of our membership of Their Society to invoke the blessing of our two great Teachers, its Founders. Did not an Elder Brother say: "There is not one single member of The Society without a link with Us, or whose help We do not need. Have We

not chosen each one of you because We need you?" We have no right to invoke Their blessing for ourselves at any time, but for those who are in need of blessing, and for those who have helped us, whether they are now helping us or not.

In this practice, which is slightly different from the *Guardian Wall of Will*,¹ let us not penalize this blessing by directing it. Simply let the blessing go, let it stream forth from us, for if it is not stamped to go to some particular place or person, it enters the Reservoir of Blessing upon which the Masters are constantly drawing. There can be nothing more splendid than to know that we are helping to fill that reservoir of blessing upon which the Masters are drawing, as well as upon Their own almost inexhaustible resources.

When the spirit moves you, and your desire is great to help the world, you can always begin by invoking the blessing of our Elder Brethren upon all who are in need. This is a specific direction of the blessing. But, as I have already said, while some of your power may be thus disposed, most of it may be placed at the disposal of the Masters, so that They may either use it as it streams forth, or allow it to pour into the great Reservoir. It cannot be lost. It must be cherished. To think that They can use our humble blessing is very much more

¹ See recent publication under this title.

delightful and encouraging than to feel that we can use it ourselves. They can give it a tone, an atmosphere, a fragrance, a power which we certainly do not yet have at our disposal.

We must not forget in reverence and gratitude to think constantly of those who have been of service to us in any way. Upon them, indeed, should the blessing of our reverence and gratitude be poured. As to the form in which this should be done, it is of little importance. I am not thinking of the form but of the spirit. We may send the bless-

ing directly. We may invoke the blessing of God. We may invoke the blessing of the two great Teachers who gave Theosophy and The Theosophical Society to the world. We may invoke the blessing of the Teacher to whom we are especially attached. Whoever or whatever may be invoked, beautiful healing will come to the individual concerned.

Many of us at the present time are using a special invocation in connection with the world situation. It is as follows :

O POWERS OF LOVE

*We pledge to You our faithfulness, knowing
that only Love can redeem the world.*

*We invoke Your Blessing upon all who strive
to serve You.*

*We invoke Your Blessing upon all who are
enduring cruelty, that they may discover their
enfoldment in Your Love even in their misery.*

*We invoke Your Blessing upon all who are
inflicting cruelty, that they may be moved to
return to You and serve You.*

THE JEWISH PEOPLE

BY JOSEPH R. COHEN

ALTHOUGH undesired by them, attention is again focussed upon the Jewish people, in themselves but a minute section of humanity. Much could be written as to whether the Jews form part of a race, religious sect, or merely a small minority everywhere, separate from their neighbours in some aspects of life, yet united with them in others.

Amidst all the misunderstandings so current in these times, it is doubtful if there exists anywhere a greater lack of apprehension of what constitutes a Jew, or as to what is his outlook. Having been born into a Jewish family in this incarnation, perhaps I can serve Truth no better than by making clear some lesser-known facts.

During the last few centuries there have been two main branches of Jewish genealogy, known as Sephardim and Aschkenazim. The Sephardim originated from and live in the Mediterranean countries, principally Egypt, Syria, Arabia, Northern Africa, and Spain and Portugal after the Inquisition. The Aschkenazim have predominated in Central Europe, Poland and Russia. Both these branches have sent out smaller branches at various times owing to persecutions on the one hand, and genuine business or family migrations on the other. The British Empire and the Americas have received these offshoots, which like

those of the Indian banyan tree have taken root everywhere.

Partly owing to natural assimilation of the characteristics of the nations and races around them, these offshoots have tended to lose something of the specifically Jewish strain, both in religious, social and political matters. Only within more recent years have the Aschkenazim and Sephardim intermingled or intermarried. It is quite possible that statistics, if available, might show that at one time more inter-racial marriages were entered into than between these two branches.

The differences between the two groups arose not so much from variations in religious ritual or interpretation as from a slight difference in Hebrew pronunciation. This finds a suitable parallel in High and Low German, the Highlands and Lowlands of Scotland, or ancient and modern Greek.

The Sephardic pronunciation has always been considered the more classical; it was adopted by the English universities, and has always been and still is being used in Palestine. Although myself Sephardic I have felt that the difference existing between the two pronunciations—they cannot be termed dialects—cannot affect sincerity of prayer. Yet from the Theosophical viewpoint of mantras, perhaps the Aschkenazic is less effective than the Sephardic.

From time to time there were many inter-racial marriages, particularly in Central Europe. It is rather difficult for me to accept the opinion of a contributor to THE THEOSOPHIST who, some months ago, suggested that the recent persecutions are due to the Jews having refused to intermarry with other nations [because of the Laws given by the Manu] at the inception of the race. It is scarcely logical to persecute people because they have not intermarried and also because they have intermarried.

I also find it difficult to attribute the present troubles to the commencement of the Christian era. In the first place the Old Testament is full of narratives of strain and stress, especially the sojourn in and exodus from Egypt. Secondly, many other religious minorities, including Catholics, are also suffering persecution today.

If the main purpose of Christian teaching is enshrined in the commands to bear one another's burdens, and to "love thy neighbour as thyself," surely no fair-minded person can deny that Jewish people have been fully tested in that direction. What will be the verdict of future historians on the attitude of the present-day world to Theosophy in general and Krishnamurti in particular? Will history have a different record to unfold? Let us hope so.

To evolutionists and students of Rounds and Races, it may appear quite feasible that if the Jewish race is the Race of Suffering, then all souls must pass through it at some time or other of their evolution. Would the Law of Karma find its fulfilment by the persecutors

being born into the race possibly to be persecuted in their turn, or to realize more fully what it means to be born into a Jewish environment? *Perhaps also the persecuted reincarnate and become the sympathizers with other persecuted souls.*

The student of comparative religion may find something in common between Judaism and Buddhism. Dharma has, I think, a great affinity with the Hebrew word *Mitzvah*, which is derived from a root meaning "to command," and covers every religious precept conceived as "duty." A strictly orthodox Jew does all his actions as a *Mitzvah*, and they are regarded as therefore beneficial to himself and others. Thus a *Mitzvah*, like Dharma, carries its own reaction. There are today very wide differences between the strictly orthodox Jew and the unorthodox. It is not my purpose here to appraise either. However, I mention the idea of *Mitzvah* to show that behind all Jewish religious teaching there is an occult truth.

What of the future? Both Dr. Annie Besant and Dr. Arundale have definitely stated their opinion that "Israel's destiny is yet to be fulfilled." In the words of the poet, then, "the best is yet to be." As of old, following the example of the great Hebrew prophets, they sound the key-note of Hope amidst the clashing discords.

What happens to Longfellow's thoughts expressed in the poem on "The Jewish Cemetery at Newport"?

But ah, what once has been shall
be no more!
The groaning earth in travail and
in pain

Brings forth its races but does not
restore ;
And the dead nations never rise
again.

Was Browning any nearer the
truth ?

O tribe of the wandering foot and
weary breast,
When wilt thou flee away and
be at rest ?

Ghetto ? Diaspora ? Confined in
limited areas or dispersed far and
wide over earth's wide spaces ? Is
Jewry but a microcosmic reflection of
Monadic involution and evolution ?
Is the future to hold further merci-
less persecutions by races yet un-
born, or is the journey ended for
this Manvantara at least ? Will
Britain, believed by British-Israel-
ites to be the home of the Lost
Tribes, succeed in establishing in
Palestine a National Home Centre

where Jews can live side by side
with their half-brothers the Arabs ?
What a paradox is evident today !
Judaism, the Mother, gives to the
world two religions, Christianity and
Islam, and some of the professed
followers of both turn on herself.

The fairest flowers in English gar-
dens have their origin in the wild flow-
ers of the countryside. Who knows
but that by God's grace and guidance
the people of Israel may not one
day become the fairest and loveliest
of the flowers of humanity ? Then
instead of ejecting them from their
shores, nations will welcome them
and greet them joyously.

Happy indeed in that day will all
those nations be that now extend to
the race in general, and to the pres-
ent individual sufferers in partic-
ular, the tokens of human Brother-
hood and friendliness.

There is no such thing as isolation. There is no such thing as independ-
ence. Nothing can live alone, whether a grain of dust or a royal diamond,
whether a humble weed or a noble tree, whether the smallest insect or
the most majestic animal, whether an atom or a person, whether a race
or a kingdom of nature, whether a faith or a nation, whether a world or a
star. In each is Life individual and Life universal. And each lives by
receiving and by giving.

Let each individual take heed of these great Truths of Life. Let each
faith know that it is alive only as it gives to other faiths and receives
from other faiths. Let each nation know that it cannot live in isolation
or independence, but only in comradeship with other nations. Let every
race know its need of other races and the need of other races for it.

Death comes in the wake of all that makes for isolation and independ-
ence. The motto of Life is, as I have chosen to be the spirit of my
work—"Together . . . Differently."

All persecution, all tyranny, all oppression, all demand for isolation,
belongs to dying and not to living. The indifference of the world as a whole
to activities which emphasize comradeship, as, for example, the League
of Nations, is a sign of decay. And do we not see the world decaying
under our very eyes ? Let those of us who know be awake, alive, and eager
for the spread of Life, eager for that Togetherness the very wealth of which
is the diversity which composes it.

G. S. A.

BROTHERHOOD AND RACIALISM¹

BY GASTON POLAK

THE First Object of The Theosophical Society is to establish a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste or colour. If it can be shown that such brotherhood is impossible, the teachings of Theosophy will crumble at their base and The Society will have no more to do than to dissolve itself. It is therefore not without interest to scrutinize contemporary events and certain ideologies, in order to see whether these destroy the Theosophical thesis.

We know that certain totalitarian regimes affirm the superiority of one race, the Aryan. In order to maintain the purity of this race any measure is permissible against any other race, or any race said to be different. An encyclical by the late Pope to German Catholics entitled *Mit Brennender Sorge* ("With Burning Anxiety"), dated 14th March 1937, rigorously protests against these theories.

More recently, on 13th April 1938, the Council of Roman Catholic Seminaries and Universities ordered the ecclesiastical education authorities all the world over to record this disapproval of the present racial theories. This encyclical enumerates the principal current racial propositions.

Let us mention two or three of these here :

1. The races of mankind with their natural and immutable charac-

teristics are so widely different that the lowest of them is further removed from the highest than from the animal kingdom.

2. It is essential to cultivate the vigour of a race and to conserve the purity of its blood ; any measure conducive to this end is honourable and permissible.

3. All intellectual and moral qualities of man are derived from the blood, in which reside the characteristics of a race.

4. Man exists only by the State and for the State ; any rights he possesses are only derived through concessions made by the State.

The theory of the superiority of the Aryan Race goes back, as we know, to Gobineau ("Essay on the Inequality of the Races of Mankind"), to Houston Stewart Chamberlain, and to the German Treitschke, a contemporary of Bismarck. At first a biological justification for this idea was sought in cranial measurements. Aryans were dolichocephalic blonds and the others were brachycephalic and dark. However, this simple division could not withstand the searchlight of fact, and great Germans were revealed to be shamefully and intensely brachycephalic !

Then it was attempted to found the theory on the composition of the blood. There were four types of blood, classified under the letters

¹ Translated from *L'Action Théosophique*.

O, A, B, and AB. Group A was that of the Aryans. Unfortunately, however, it was found that only 40% of the Germans belonged to this type, and—what was worse—68 of the 89 monkeys that were examined for blood composition, also belonged to this same group A!

The biological foundations for racialism have shown themselves to be somewhat frail. This ought to give us courage not to abandon our First Object, which I persist in calling “dynamic,” to use a word much in fashion at the present time.

Universal Brotherhood as proclaimed by Theosophy is, after all, no more than the material and social application of a very high metaphysical law—the Law of Unity. According to Vedāntin philosophy, whence Theosophy derives its inspiration, a Supreme Unity, guessed at though not understood, exists behind the infinite multiplicity of phenomena. On a fine summer day, watch the sea break into an infinitude of spray and wavelets on the shore. Each wavelet has its own sparkling form, but all these brilliant points of light are nothing but the numerous reflections of one source—the Sun shining in the heavens.

In the same way all these apparently separated existences, humble or sublime, are merely reflections of the One Source of all Life.

Let us call this One Source the “Supreme Law,” if we have the scientific temperament; or “God” if we are devotionally inclined; the name matters little, the Reality is all that matters. Having our existence in this Basic Unity, how then can we tear away the one from the other? In doing so, should we not

hurt ourselves? How can we *not* love our neighbour, whatever his race? Hating him, should we not be hating ourselves?

This Law of Unity has a double application, which I can only hint at here, to come back to it another time: the Law of Correspondences and the Law of Sacrifice.

The Law of Correspondences enables us to reconcile the infinitely great with the infinitely small, the concrete with the abstract, the material with the spiritual; it enables us to see in ourselves, in our small personalities, the fleeting symbols of that which we are in reality—Gods-in-the-becoming.

The Law of Sacrifice is the Law of Creation. If Unity did not acquiesce in division, if the One did not consent to become multiplicity, if Spirit refused to bury itself in matter, no form could ever have emerged in the universe—“Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.” Or as Iwan Gilkin has said in his *Prometheus*, when the one became the many, He broke up his Being, and unity in a thousand aspects disappeared.

But that is merely a passing dream; unique Reality always remains eternal Unity.

Shall we accept the Law of Unity, which is at the same time the Law of Love and the Law of Creation? Or do we prefer to clothe ourselves in some so-called racial superiority? Shall we penetrate into souls through friendship, or dominate bodies by force?

We have the choice; and the poet has referred to the choice which is brief, but is for eternity.

THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

CERTAIN words have recently become popularized among us, which but a short time ago were known only to the student or the scholar; such a word, for instance, as Psychism, with its various derivations, psycho-analysis, psychotherapy, and so forth; or the word Mysticism, still under a small cloud of misapprehension, but beginning to be understood in its original meaning of *secret* because *sacred* lore; or such a word as Mystery-Tradition, the knowledge of many ages and many races transmitted to the men and women of today. . . . And if we turn to our dictionaries we shall discover in their etymology at least a hint of their real significance: for neither *mystery* nor *mysticism* is derived from *mist*, nor yet from *mystification*, despite the cherished opinion of many people who should know better.

THE ORIGIN AND MEANING

The origin of both words, mystery and mysticism, is to be found in the Greek word *muein*, which means to close, to seal; and the derived word *mysterion* implies an initiation—*mystes* was the initiate—and Initiation, as it was understood in antiquity, was the crowning moment of years of purification, years of preparation for the final illumination.

As for the word Tradition, it is derived from two Latin words:

trans, over; and *dare*, to give; therefore *to give over*, or—to quote once more the dictionary—it is “the handing down of opinions or practices to posterity, unwritten.”

The word *dare* is especially to be noted, for it tells us that tradition, unlike the Scriptures, is an oral teaching, a knowledge transmitted by word of mouth from master to pupil, from hierophant to initiate, or candidate for Initiation. It gives us a key therefore, as *mysterion* gave us its key, to the true meaning of a mystery-tradition: It is a statement of doctrines, or practices, or inner experiences, far too sacred to be communicated to the unpurified and unprepared, and for this simple reason that the mystery-tradition deals chiefly with the powers latent in man, the powers of his own potential Divinity; and to place such knowledge into unworthy hands is an act of folly bordering upon madness. “Give not holy things to the dogs, neither cast ye your pearls before swine,” is the injunction of *all* the Masters of the Wisdom, all the great Initiates, all the true Initiators. And so we find that in all the great religions of the past a line of sharp demarcation was drawn between sacred and profane lore, between the teaching given in the outer court of the temples—rules of good conduct, simple morality, a code of ethics which all could understand and many were able

to follow—and the teaching given “within the house,” the sermon delivered “upon the mount,” the way of wisdom leading to perfect bliss, revealed by those who had themselves trodden that path, the perfected men of our humanity.

The knowledge was hidden, yet was it also revealed in the universal language of symbolism and allegory. It was given out in ancient myths, in the legends and folklore of the nations, in the games and fairy stories that amused the childhood of the race. The drama of the human soul, central theme of all mystery-tradition, was veiled in the story of Cinderella, of the Sleeping Beauty, of the lost Princess, as it was veiled in the rituals of Osiris, of Korê, of Attis, as it was veiled in Christian days in the parable of the Prodigal Son, in the myth of Gnostic Sophia, or the hymn of the Robe of Glory.

GREAT AND SIMPLE

The heart of this mystery-tradition is so simple that a child can understand it, so direct that it can be summarized—as it was in the formula of ancient Egypt—in nine words: *The Light is within you: let that Light shine!*

In its bare outlines it was the religion of primitive man, revealed to him by those Holy Ones who incarnated on our earth to teach and to guide its infant humanities, the founders of all the great civilizations, priestly Kings and inspired Law-givers, often worshipped as gods or demi-gods by the earlier races, still known among us today as the Masters of the Wisdom of God. With the help of the signs and symbols best suited to each

nation, they struck, amid the discords of small bewildered personalities, the keynote of the God immanent in man, in all that lives: *I am the Self, seated in the heart of every creature. . .*

A child can understand it, yet the world's most profound philosophies are based upon it. The Vedānta, with all its derived systems, has only this one foundation: All is One, all is God, One Life in myriad forms of life, One Consciousness in innumerable gradations, from the rudimentary sentience of the vegetable world to the self-consciousness of man, the God-consciousness of Those greater than man; one vast rhythm pulsating throughout the universe, unifying all in its resistless sway; one infinite chain of life, reaching from the atom to the star. Diffused in space, we call it latent, creative energy; individualized in man, it becomes the human soul; in the animal it is the dawn of intelligence and devotion; in the dust at our feet we see its broken fragments; we feel its movement in the wind, its stirring in our own questing minds: for it is both far and near, visible and invisible, active and passive, simple and complex; in brief, it is the All, the everlasting Divine Life wherein we live and move and have our being. . . . “Some call it Evolution and others call it God.”

ONE LIVING RELIGION

This one mystery-tradition, this one living religion, at first revealed to man from without, is ever revealed anew from within, until it becomes the direct perception of the Divine in one's own heart, when hope is changed to certainty and

faith is transmuted into vision. This is regeneration, the second birth, initiation, salvation—it matters little by what name we call it—which every religion has proposed to man as the supreme object of his quest.

“Remember, O Man, that thou art God, and to God thou shalt return.” Why the word *remember*? Because man’s potential Divinity is only one part of the mystery, the part which has been stressed by the great religious philosophies of the East: “THAT art thou.”

The other part of the mystery lies in the need for remembrance, in the necessity to recall man to the realization of his birthright. Son of God, he forgets his divine origin and immortal destiny, and so becomes the eternal Prodigal hungering in the wilderness.

This part of the mystery has been stressed—overstressed perhaps—by Christianity for the past two thousand years. In its extreme aspect it becomes the lament of some of the Reformed Churches: “We confess before Thy holy Presence that we are poor sinners, born in corruption, inclined to evil, who daily and in divers ways transgress Thy holy commandments!”

Brought together, these two views give the nearest approach to a knowledge of ourselves, for verily man is the one in whom extremes meet—and fight to a finish—in whom “spirit and matter are united by the link of mind,” in whom in turn are uppermost saint and sinner, angel and beast, and for whom the final victory of the one or the other is the crucial point in his long evolution.

To ask *why* man is a dual being; why, if he is a God in germ, he so

persistently forgets, or denies, his potential Divinity, is a vain question for no religion has answered it, no philosophy has solved it, no merely human mind has ever grasped it; only the intuition, the inner unveiled vision, has probed its mystery, and then the mystery becomes incommunicable.

It is part of a periodic cosmic process, the eastern philosophies tell us, the realization of the not-Self by the Self, whether in the universe or in man. According to our Christian theology, it is a deviation from the Divine Plan, a transgression on the part of our forbears which has brought sin and suffering into the world.

Whichever view we accept, or whether we attempt a synthesis of the two in their broadest interpretation, as certain modern thinkers have done, the fact remains that man, as every ancient legend tells us, is born of heaven and of earth; that like Hermes, his Greek prototype, he is for ever poised between the two, one hand pointing downwards, the other uplifted to greet the stars. . . .

It is this basic fact which, in its outer aspect, constitutes the mystery-tradition of our humanity. In its inner aspect it points to what is known as the Path of Return, the overcoming of duality, *not* by slaying the lower self—that is the path of extreme asceticism—but by transmuting it into the higher or divine self. This is the *Yoga*, or “union” of the eastern sage, the *unio mystica* or divine espousals of the Christian saint. It is this which every great religion of the past has striven to reveal to man under the vow of secrecy and the veil of

symbolism and allegory. Under the vow of secrecy, for it is a knowledge that not only gives wisdom, but power, the power to live divinely: and if knowledge should precede the training of the will, if power should be gained before the development of intuition, of that perfect wisdom which is also love, then woe to that aspirant upon the Path, for it will almost certainly lead him to the left-hand way, the way of destruction, the way which exalts the separated, transient self, and ignores that which alone is immortal in man, the Spirit or Divine Self.

Thus, under the vow of secrecy, and under the veil of allegory and symbolism, was the mystery-tradition handed down throughout the ages, and guarded from those who sought to grasp it with unclean hands. But for those who have passed the necessary tests and trials and have remained steadfast and true, those who are willing to merge the little personal self into the greater Self, the Oversoul, who have proved their readiness to serve their fellow-men at all costs, even at the cost of their own happiness, their own life, who are ready to acknowledge their unpayable debt to those who have shown them the way by Themselves treading that way to the very end—for them the door stands ever open, and they are bidden to approach and to enter by Him who is Himself the Door and the Way to eternal life, the Lord of *all* the religions of the world.

THE OSIRIAN LEGEND

From Egypt's remotest ages comes the story of Isis and Osiris,

a story which in its main lines is characteristic of most of the myths and legends that partly unveil the mysteries of the God in man; for whether in Egypt or Babylon, Greece or Rome, the sacred story always revolves around two beings, the one a god or goddess (representing the Spirit or Divine Self in man) the other (representing the human soul) a semi-divine or secondary god, secondary in the sense that his Divinity is derived from one greater than himself.

This distinction between Spirit and Soul, the recognition of man's fundamental duality, which was lost to sight in our Christian theology, was basic in all the great religions of the past, and was the *raison d'être* of all the mystery-cults. For the spirit in man, seed of Divinity, spark from the ever-creative Fire, cannot die: it is eternal as God is eternal; but that projection of Itself in time and space which we call the human Soul, that image of Itself, that shadow (*śakti*) immersed in matter, entangled in its magic web, is divine—potentially; it is immortal—potentially; it *becomes* divine, it *becomes* immortal in the measure that it unites itself with the Spirit, its Father-in-Heaven.

It has freewill, albeit under limitations; thus it may choose, life after life, to look down into the seething whirlpool of matter, the great illusion, *māyā* the ever-changing, therefore unreal, and so be lost as a self-conscious unit in the Universal Life; or, steadfastly fixing its gaze upon its divine centre, become united with it, merged into it, and with it know the bliss of the eternal Reality.

There may possibly have been a historical, although extremely remote, starting-point for the Osirian legend: Osiris may have been a wise and powerful king who reigned in Egypt before the earliest dynasties of which any written records exist; but, as was so often the case in olden days, his actual name in time became a symbol, his life-story a legend, woven around the central theme of the loss and death and resurrection of the human soul.

It may be that he had a wise and beautiful consort whose name was Isis, and an envious brother, Set, who plotted his death; but when we come to the incident of the great coffer made for his stature in which, still living, he was imprisoned, we at once touch upon characteristics common to most mystery-cults, however far apart in time or space; for Adonis, beloved of Aphroditê, was, as a babe, enclosed in a casket and given to the queen of the nether worlds; Perseus, son of Zeus, was sealed in a chest and thrown into the sea; newly-born Moses was hidden in a crib and entrusted to the sacred river; the heart of Dionysos, a divine son, was placed in a casket and carried processionally during his festival. . . .

When we remember the saying of old: "The body is the tomb of the soul," we begin to understand the first phase of the Osirian mystery.

The body of Osiris was sealed in a chest and flung into the Nile. Recovered by Isis, it was once more seized upon by Set and divided into fourteen parts. "The One became the many"; the One Life, the One Consciousness, that pervades the cosmos, became divided and subdivided into myriads of forms. In

man the rudimentary consciousness of himself as a single being is split into the perception of an "above" and a "below," a higher and a lower self: in a word, duality replaces unity.

Isis, after many difficulties and trials, and perils of every kind, recovers the broken body of Osiris, joins the fragments together by linen bands, fans them with her wings, and with the help of the great Gods, restores the breath of life to his nostrils. Osiris, who had died, is living, and henceforth will be the god of the resurrection, for, by following the path which he has trodden, every pious Egyptian will himself become "an Osiris."

Thus the tomb of the body figured by the great coffer, or casket, or crib, has done more than merely confine for a season the Soul of man, more than merely clip its wings for a brief day; it has, by this very restriction, by the rigours of the long imprisonment, re-created it as a *self-conscious* unit in the Universal Life. Man has known the not-Self, the great illusion, and denied it; henceforth and for evermore he will know himself as the Self, one with the Supreme Self of the universe.

THE ETERNAL THEME

In various ways, with other names of gods or goddesses, with other imagery and a different set of symbols, the same story is repeated in all the world's mythologies, its inner meaning unveiled in all the mystery-cults, the eternal theme of the Soul's journey through many worlds, through many lives, its age-long evolutionary pilgrimage, from God as a divine seed, back to God as a fully conscious Son of God.

In Babylon, Ishtar, the great Mother, mourned the loss of Tammuz the Beloved, who had descended into the underworld, "to the house of darkness where dust lieth upon the door. . . ." But death could not hold him for ever, and he rose triumphant to join the Immortals.

In Greece and her colonies it was Venus-Aphroditê who wept for her lover, Adonis the beautiful, who died by violence and was recalled to life by the passionate love of his divine mistress.

"Woe! Woe!" chanted the devotees in his ritual, "for Adonis hath perished, the lovely Adonis!"

His wounded body was laid in the tomb, whence it rose in the presence of his worshippers; and every year the drama was re-enacted either by a living youth or with an effigy of the young god.

In Rome it was Cybele, the Mother-goddess, whose son (or lover) was sacrificed and died and rose again; and during his festival his effigy was tied to a pine tree cut from a sacred grove, in front of which were performed the savage rites of Attis.

In the most famous of all the mystery-cults, those of Eleusis, it was Persephone, or Korê—"the maid," immemorial name of the Soul—who was lured away from her mother Demeter and taken by force to the world of shades, there to dwell for many recurring seasons; and in the nine days' festival which commemorated the legend, after long preparations, vigils and purifications, the devotees acted anew the tragic loss of Korê, sought for her body upon the seashore, hailed its recovery with shouts of

triumph, then . . . passed under the veil of the temple for the celebration of the last mysteries.

Perseus, the miraculously-born, rescued Andromeda from the rock by the seashore to which she had been bound; like another Saint Michael, he slew the fierce dragon sent to devour her, and both became immortal.

In the ancient cult of Iacchos, or Dionysos, which later degenerated into the worship of Bacchus, it was the young god, son of Zeus, who went to the gates of Hades to save his mother Semele—"the moon," another ancient name of the soul, or that which does not shine by its own light, but merely *reflects* the splendour of the Spirit, symbolized by a sun, or a star.

In the more virile cults of Mithras or of Hercules, the Soul is left to tread its difficult path unaided, although as divine sons these prototypes of humanity are never left entirely alone by their heavenly Father. But it is alone, although not without divine guidance, that Hercules performs his colossal labours, alone and seemingly conquered that he dies, to rise heavenwards from the funeral pyre. . . . And it is Mithras—that mysterious being who is both man and mediator, son of Ahura-Mazda, the supreme God, and also initiator into the mysteries of life and death—it is Mithras alone who fights the bull, who attempts to ride the bull and is dragged by him at full gallop and all but killed, but who finally masters him and offers him as a living sacrifice to his God. And, the sacrifice consummated, Mithras dies and is buried in a rock-hewn

tomb, thence to rise in glory to the heaven worlds.

Thus they pass before us, as we look back over the pages of History, a seemingly endless procession of gods and demi-gods, mortals and immortals, with many names and signs and symbols, descending from Olympian heights or rising out of the jungle, dwelling by riverside or seashore or on the slopes of Etna, worshipped with simple ceremonial, offerings of fruit or flowers on a woodland altar, or with intricate ritual in a mighty temple, yet all striving to utter the same mystery, all representing the divine creative life immersed in matter, *becoming* matter in its manifold manifestations ; and at the same time symbolizing *this same divine life* incarnate in

man, become the human Soul, the Soul lost for a time in the world of the senses, life after life sleeping the fitful sleep of oblivion, until at last—as once on the road to Damascus—a blinding light shines in front of her path, and she hears a Voice calling her by name. . . . All pass before us as the living images of man, man the eternal pilgrim, man whose body has evolved from the beast, out of the primeval slime, whose Soul, whose very Self, is a ray from above, a divine spark, ancient, unborn, eternal, “breath of the endless Breath.”

In the words of the inspired Indian sage, uttered thousands of years ago: *Tat tvam asi*, “THAT art thou.”

(*To be concluded*)

We must hope and labour and aspire that that institution of the Mysteries may once more be restored for the lighting and the helping of the world, and we must endeavour so to study and so to live that pupils may be found who shall draw down the Teachers from on high by the passion of their aspiration, by the purity of their lives, by the depth of their knowledge, who may thus show themselves worthy to be taught again by Men made perfect, to draw among themselves as Teachers those who have knowledge more than the knowledge of men.

NIE BESANT

THE PROGRESS OF LIFE*

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

IN our previous study of the "Mechanism of Life" we considered the individual organism as a "going concern," so to speak, with such properties and capacities as we have found it to possess, apart from any consideration as to how it may have come by them. We have now to push our inquiry a step further; in other words, to investigate just this very question that has been left unattended to up till now.

The most general answer usually given as to the source of an individual's characteristics is "heredity," or "environment," or a combination of both. The answer most generally given as to the characteristics possessed by a species as a group, similarly, is "evolution."

But, for a more complete understanding of the mystery of life, we have to go a step beyond these apparent explanations, and ask ourselves just what "heredity," "influence of the environment," and "evolution" really mean. Many answers have been attempted to these basic questions, some of them of a purely external character; some, of an inter-external character; and some, of a purely internal character. The first type of explanation is that of the mechanistic school; the second might be

compared roughly with the organismic viewpoint in physiology which we have already considered; the third is the vitalistic. As an example of the latter, we find Johnstone, for instance—confronted with the richness and resourcefulness of plant and animal forms—pointing to the fact that Life is at bottom a fount of infinite potentiality, and that it is this upsurge of life-force that is the secret of all evolutionary development. Life is so rich, so complex, that it takes an almost infinite variety of plant and animal forms to show forth its hidden potentialities.¹ Such a view, typical of the vitalistic approach, is a far cry from the mechanistic view which sees evolution as merely a mechanical effect of environment on organism, or merely a sifting of the "fit" from the "unfit" out of a multitude of chance variations. And even among those who accept the operation of environmental forces and the eliminative effect of natural selection, there are those who see that neither these factors nor any others of a purely mechanical-external character tell the whole story. Evolution, they think, can be better explained on an idealistic basis.

* The second of a series of three articles. The first article on "The Mechanism of Consciousness" appeared in the April THEOSOPHIST; the third on "The Purpose of Life" will follow.

¹ See Bibliography at the end of the article.

I. THE DANCE OF LIFE

Thomson and Geddes may be taken as typical of the latter viewpoint. To them, evolution is not a haphazard process. These two naturalists (one a zoologist, and the other a botanist) demonstrate, on the contrary, a *rhythm* in that creative process known to us as the evolution of life. In various directions of this evolutionary process they show the existence of three modes of living activity; one dynamic, one passive, and one balancing intermediate form that is neither the one nor the other—each respectively creating, destroying and sustaining all living processes. And they themselves do not think it too fanciful to see this three-sided phenomenon of evolution symbolized by the Hindu trinity of life—*Brahmā*, the Creator; *Śiva*, the Destroyer; *Viṣṇu*, the Sustainer.² Or as we might ourselves say, this rhythm demonstrates the three basic qualities of life, designated by the Hindu metaphysicians as *rajas*, *tamas*, *sattva*—activity, passivity, balance.³

We also find, as we trace the evolution of animal forms throughout the geologic ages, that new basic types come into being, not gradually as we might expect on the Lamarckian or Darwinian theory, but explosively, so to speak—"epidemically," as Berg calls it. Many different types of life are formed all at once. There is a magical creativeness about life that is quite incomprehensible on the theory of Natural Selection, or on the Lamarckian theory of Use and Disuse—processes which require an immense period of time for their accomplishment. J. S. Huxley⁴ has

referred to this anomaly, this sudden creativeness of life, and A. R. Wallace,⁵ himself a Darwinist, calls our attention to it.

This creation of new forms, however, is only the first step. The second step is seen to be taken when, having once come into being, these forms go through a period of evolution and improvement till they finally become extinct. Then comes the third and last step, when these forms of life disappear off the face of the earth—often, again, with cataclysmic suddenness.

Here, then, we see again our triune deity in action, but this time on a geologic scale: *Brahmā*, the creator of forms; *Viṣṇu*, the sustainer, the evolver; *Śiva*, the destroyer, wiping out a world of life in some geologic upheaval in order that creation and evolution might take place at a higher level.

There is another interesting fact brought out by palæontologists, who show that whole *groups* of life demonstrate a cycle of activity just as individuals do. There is first the period of youth, with all the overflowing of life-energy, all the adaptability and adventurousness that is so characteristic of youth. This is followed by a period of maturity, in which a whole group collectively reaches its highest development, becoming more set in its ways, less adaptable to changes in the environment. And finally, senility and death set in, for the entire group as a whole.⁶ Life, surely, cannot be a granular, machine-like sort of thing when it binds together whole groups of beings in an organismic unity stretching over space and time. On the contrary,

some such view as the "group-soul" theory, so ably expounded by Jinarājadāsa, seems to me to throw light on this phenomenon of group-evolution a good deal more effectively than the Darwinian hypothesis.

II. LIFE INSURGENT

The victorious insurgence that life appears to demonstrate on all sides, especially during the youth of a group, is one of its characteristic qualities. From the moist cradle in which life seems to have first seen the light of day (though Haldane⁷ and Johnstone⁸ both deny any such origin in time, claiming that life must have been eternally pre-existing), life has gone out to people the sea and the land and the air with its myriads of forms, surmounting all manner of obstacles, invading the most inhospitable areas, pitting its might and its ingenuity against every demand of a continually changing and often inimical environment. And though lives have been snuffed out in the process, LIFE as a whole has won out, fittingly demonstrating what von Baer, the "father of modern embryology," has called "the progressive victory of spirit over matter."⁹ In consequence, the progress of life as depicted in such works as Mather's *Sons of the Earth* reads more like a glorious adventure than the blind and haphazard process that mechanistic evolutionists would have us believe that it is. Leo S. Berg (*Nomogenesis, or, Evolution determined by Law*), inquiring into the origin of this progress of life that is depicted on all sides, establishes as a basic principle the inherent fitness of the organism,

producing purposive adaptations as a law of its being.⁸⁴ R. Broom, in his book *The Coming of Man: Was it Accident or Design?* goes a step further. Pointing out the many intricate and co-ordinated contrivances that life has had to work out in its conquest of the environment, he demonstrates the necessary existence of a planning Intelligence behind the evolutionary process. Douglas Dewar, in *Difficulties of the Evolution Theory*, goes still further. He maintains that there is so much difference in structure between one basic type and another that the production of a new type requires a miraculous transformation in many different ways, impossible for unaided nature to achieve, and necessitating the interposition of a divine being in an act of special creation.¹⁰

Practically no other idealistic biologist, however, goes to this extreme. Yet many of them agree as to the necessity of an underlying spirit, a guiding intelligence, directing and controlling the operation of evolutionary forces. This is especially the thesis of such works as A. R. Wallace's *The World of Life: A Manifestation of Creative Power, Directive Mind and Ultimate Purpose*, the sub-title of which tells the whole story. Sir J. Arthur Thomson's extremely fine lectures, *Science and Religion*, *The System of Animate Nature*, *The Bible of Nature*, and *Concerning Evolution*, Conklin's *The Direction of Human Evolution*, H.H. Lane's *Evolution and Christian Faith*, J. Y. Simpson's *The Spiritual Interpretation of Nature*, and similar works by equally eminent biologists, all point in the same direction;

a fine symposium, *The Great Design*, edited by Frances Mason, may also be mentioned in this connection. This is also the underlying view of C. Lloyd Morgan, author of the theory of emergent evolution, which has had a wide appeal among modern biologists. J. S. Haldane's *Mechanism, Life and Personality*, and *The Sciences and Philosophy*, lead towards this conception from the standpoint mainly of physiology; while Hans Driesch's several works on vitalism, Johnston's *The Philosophy of Biology*, and J. von Uexküll's *Theoretical Biology*, though they do not work out this idea fully, content themselves with showing the impossibility of understanding life without the assumption of some non-material agency that breathes through and through every so-called mechanism and directs all its material processes.

The marvellous instincts with which all animals seem to be endowed illustrate convincingly this failure of the mechanistic hypothesis, as even the non-vitalist Ritter has pointed out.¹¹ Many of these activities operate in the young with absolutely no opportunity for instruction from parents or other adults of the same species, since in many cases the older generation dies out before their young hatch. This is abundantly demonstrated in the migrations of many fishes and birds. To explain such mysterious operations of nature is impossible, Dr. Schauinsland thinks, unless we appeal to the hypothesis "that all nature, animate and inanimate, is one great realm of the spirit which pervades and influences everything."¹²

Such a view, of course, would go far towards explaining the autonomy of life that has been demonstrated on all sides by such biologists as Thomson and Geddes, Haldane, Conklin, Dendy, Berg, Broom, Johnstone, and others. The life of an organism, they say, is not merely the functioning of a living mechanism; and the progress of life is not merely the operation of environmental forces. There is an initiative, a self-directing power within the living organisms themselves which prompts them to take an active hand in their own evolution, acting consciously and with the accumulated memory of past experiences to guide them.¹³ "Striving and memory are fundamental properties of life," says E. W. MacBride, "and give the only satisfactory explanation of evolution."¹⁴

There is thus a creative power which moulds organisms from within, and which continually adapts them to the demands of a constantly changing environment. This creative and adaptive power seems to have the attributes of Mind.¹⁵ The American palæontologist E. D. Cope definitely attributed all organic evolution to the operations of consciousness, holding that not only was life prior to organization, but that consciousness was the first manifestation of life, and not its latest product.¹⁶ Consciousness, he believed, could conceivably extend throughout interstellar space, embodied in a subtle sort of "generalized" or "unspecialized" matter, the primary form of substance from which our "specialized" chemical elements are derived. Such a generalized form

of universal consciousness, he further thought, could be conceived as forming a fountain-head from which individual organisms drew their individualized forms of consciousness, like torches lighting themselves at a central flame.⁵⁰ This suggestive thought is so close to the Theosophical view as to be almost identical.

Cope believed that consciousness was one of the primary "irreducibles" of the universe, along with matter and energy. More recent writers—C. Lloyd Morgan,¹⁶ Julian S. Huxley,¹⁷ and others—similarly believe that Mind must go back to the very beginning of things, since, as Sir J. Arthur Thomson graphically puts it, "it cannot be juggled out of matter and energy." "The firmer our grasp of the idea of continuity," he says elsewhere, "the more we must allow to the original endowment of the simplest organisms." There must be *involution*, as the Theosophist would say, before there can be *evolution*.

And thus, "after a long circuit," concludes Thomson, "there is a return toward the old truth: In the beginning was Mind."¹⁸

III. THE EVOLUTION OF LIFE

Frequent attempts, however, have been made to show that all evolutionary phenomena in biology can be explained on the basis of the blind operation of purely material forces. Given sufficient time, and an over-productive system of Animate Nature full of variations of all sorts, the consequent competition would gradually eliminate the unfit in the struggle for existence, and thus inevitably leave the fit in supreme possession of the field.

This, essentially, is the Darwinian hypothesis, appealing to many because of its sheer simplicity. But simplicity, Leo S. Berg has pointed out, is no test of truth, a flagrant demonstration of which is afforded us in the comparison of Newtonian and Einsteinian theory.³⁷ Many biologists have in fact pointed out that, while natural selection undoubtedly does take place, it cannot be the sole factor in evolutionary progress, and indeed Darwin himself refused to endow it with the exclusive properties that many of his rasher followers have done. A few biologists go so far as to say that, as a directive factor in the progress of life, it is comparatively insignificant in importance. The many difficulties the theory presents have been recognized by ardent as well as lukewarm Darwinians.

In the first place, the difficulty as to *time*.

A. R. Wallace, who, with Darwin, formulated what has since come to be known as the Darwinian theory, has shown (as we have already had occasion to notice) that in many instances new forms come into being with surprising suddenness, without sufficient time having elapsed for the necessary slow transformation.⁵ And as to the "survival of the fittest" Wallace has similarly shown that numerous characters that have come down through the ages, particularly the æsthetic and spiritual qualities of man, have developed *despite* the fact that they are without survival value in the struggle for existence.¹⁹ Broom, also, has shown that numerous structures have developed in the course of evolution that have no survival value, and sometimes, in fact, the

very opposite.²⁰ The existence of such "non-adaptive characters" is generally recognized. Wallace and Broom accordingly think that the existence of a spiritual factor has to be postulated to account for these non-adaptive characters.

But it is the "chance" element in the Darwinian theory that has perhaps come in for the strongest criticism. E. D. Cope, H. F. Osborn, R. Broom, and other palæontologists have shown that, in evolution, progress takes place in definite directions, as if according to a plan, sometimes (as we have just seen) without reference to the question of survival value, except where the variation becomes in time too obviously unfitted for existence.²¹ And it is rather significant that the "chance variation" theory has received some of its most serious criticism from the very branch of science that possesses the only direct record of the past history of organic life, namely, palæontology, or the science of fossil remains. "In evolution," says H. F. Osborn, "law prevails over chance."²² Berg has contributed some value studies on this subject.²⁴

Cunningham, also, points out that such variations as do take place, do not do so haphazardly, but show a remarkable correlation with the environmental conditions under which they occur, inexplicable on the basis of chance.²³ And while in *Hormones and Heredity* he attributes evolutionary change to the influence of the environment on the organism, mediated by hormones, plus the active or passive co-operation of the organism through use and disuse of organs, his *Modern Biology* clearly shows that he views life

from the vitalistic or near-vitalistic standpoint.

The development of animal colouration, and of the amazing instincts with which animal life is endowed, is likewise shown to be impossible on the theory of a haphazard accumulation of chance variations.²⁴ Johnstone, particularly, has shown on a purely mathematical basis how fantastically improbable is this theory of chance. In one case he has analysed—the evolution of a particular type of fish—he has calculated that the concordance of numerous elements making that evolution possible has had only one possibility in *two hundred billion* of ever having taken place on the basis of chance.²⁵

This question of mathematical probability (or, should we say, improbability) has been carried into the field even of inorganic evolution. L. J. Henderson has analysed in great detail the physical and chemical characteristics of the non-living environment upon which life depends for its existence. These characteristics, he finds, are such that, of all the known chemical elements and compounds, those which constitute our environment are precisely those which are *the most fit to sustain life*. Thus he appropriately calls his book, *The Fitness of the Environment*. Discussing the theoretical possibility that all this fitness might have come about by chance, this bio-chemist comes to the conclusion that there is actually "not one chance in countless millions of millions" of such a happening. As a result, he comes to the inescapable conclusion that this development of a suitable environment can "only be regarded as a

preparation for the evolutionary process."²⁶

A. R. Wallace, who in some respects anticipated Henderson's analytical work, is even more specific. On the basis of certain assumptions which we need not go into, he has estimated that the mathematical improbability that all this preparation for life has taken place on the basis of chance is a million million, million million, million million, million million to one²⁷—an almost infinite improbability. In fact, if I might permit myself a weak pun, for the sake of emphasis, these conclusions of Berg, Johnstone, Henderson, and Wallace could be summarized as follows: On the mathematical Law of Chance, the chances are almost infinitely against the chance that evolutionary progress has come about by chance.

But Wallace has gone still further. Scanning the progress of life through the geologic ages, he shows how, from the beginning, one evolutionary step has prepared the way for the next logical step, until, millions and millions of years later, we find Man in the enjoyment of the intellectual, æsthetic, and spiritual faculties which are his.²⁸ Commenting on these various preparatory factors that have made this progressive evolution possible, Sir J. Arthur Thomson makes the wise comment: "It looks as if the Creation had been, as we would say in human affairs, 'well thought out'."²⁹ In numerous interesting ways, Wallace more specifically shows that all evolutionary progress must have been *consciously* aiming at the production of Man.³⁰ R. Broom, in

his work *The Coming of Man* comes to the same conclusion.³¹

Wallace even makes the bold suggestion that this designing Mind which shows Itself in so many natural phenomena is not necessarily the Infinite Deity Himself, but merely comprises collectively a graded series of Intelligences, "each successive grade having higher and higher powers in regard to the origination, the development, and the control of the universe."³² Similarly, Broom, considering the many competing elements in nature, believes that evolutionary progress has been achieved through the operation of a host of spiritual beings, each devoted to the working out of a specific part of the evolutionary plan.³³

These speculations thus come very close to the Theosophical conception of the Deva Builders—those cosmic agencies which carry on the process of evolution on an archetypal plan, very much as human beings practise selective breeding and the cultivation of domestic animals and plants. Together, the entire hierarchy of agencies is synthesized in the Creative Logos, that Divine Power which even Darwin in his more philosophical moments found it necessary to postulate as the ultimate origin of the universe.

With such a conception before us, the other biological factors that evolutionists have discovered—Natural Selection, Mutation, Mendelian heredity, geographical influences, and so forth—drop into their natural place in the scheme of things, though they now take on only a secondary importance, as

"tools" that the Cosmic Intelligences have used in their evolutionary work.

This question will occupy our attention in the concluding article of the series.

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THE DELUSION OF SELF

BY BRAHMACHARI ARYA ASANGA

(Concluded from page 47)

IT may seem that with the addition of two immortal principles or khandhas (Ātmā-Buddhi) to the exoteric five khandhas (Manas, Kāma, Prāna, Linga, Sthūla), Esoteric Buddhism has come to stray far from popular Buddhism, which rejects the belief in an abiding individuality (sakkāya-ditthi), or the doctrine of an immortal Self (atta-vāda). We have seen¹ that the Adept in *The Mahatma Letters* also repudiates these heresies, since they lead to the equally pernicious superstition of the "belief in the efficacy of vain rites and ceremonies, in prayer and intercession" (sīlabhatta-parāmāsa). As obstacles on the way of spiritual progress, they figure prominently in traditional Buddhism as the first two fetters, from which the aspirant has to free himself before he can perfect the fruit of the first stage of the Path (sotāpanna).

The first fetter, or the delusion that there is anything in this universe which we may regard as our Self, abiding, permanent, immortal, everlasting, is thus refuted by the Buddha: "Speculative tenets are sixfold. Take the case of an uninstructed everyday man who takes no count of the Noble and the Excellent, who is unversed and untrained in the Doctrine of the Noble and the Excellent, who regards as 'mine' or 'I am this' or 'this is my

Self,' either (1) visible form [rūpa], or (2) feeling [vedanā], or (3) perception [saññā], or (4) the plastic forces [sankhāras], or (5) whatsoever he sees, hears, touches, is aware of, or by the mind attains, seeks out, and reflects on [viññāna], or (6) the speculative tenet that 'the world around me is the Self which I shall hereafter become, eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth.' But the instructed man, the disciple of the Noble who does take count of the Noble and the Excellent, and is both versed and trained in their Doctrine, refuses to regard the above five khandhas and the world around him as 'mine' or 'I am this,' or 'this is my Self.' Refusing so to regard these things, he is not worried over that which is non-existent"² (asati), externally (bahiddha) as well as internally (ajjhatam).

There is no doubt that this "Middle" discourse of the Buddha is in perfect accord with the assertions of science, that nothing whatever in the whole universe lasts even for two consecutive moments of time. All is fleeting, and therefore not abiding. There is nothing which in any sense can be called enduring. From the logic of the discourse there is no escape, except, as I see it, along the line indicated by Esoteric Buddhism. Though the logic of popular

¹ See THE THEOSOPHIST, March, p. 43.

² *Majjhima Nikāya*, I, 95.

Buddhism and modern science may be irrefutable, *its range is certainly not unchallengeable*. That all things in the world, as asserted by Buddhism, are impermanent (anicca), and therefore in the end woeful (dukkha), as well as intrinsically without an immortal Self (anatta), is true, but only *as far as it goes*. Says Professor D. T. Suzuki, the well-known modern exponent of Zen Buddhism: "Hinayānism is all right *as far as it goes*" (*Buddhism in England*, May-June 1938, p. 9). And that is only as far as the five khandhas go, which is not further than the five senses and the mind as the sixth go. Beyond the mind, however, there lies a deeper reality, which is indeed the ultimate reality of all that is perceived and known by the mind.

The Buddha did not deny this greater reality; on the contrary, he postulated it most emphatically, and made it out as lying at the root of all that is, as being the condition, though itself unconditioned, of all that is conditioned, fleeting, unreal, non-existent. Said the Lord, on a certain occasion, regarding Nirvāna: "There is, brethren, an unborn, a not-become, a not-made, a not-compounded. If there were not this, brethren, there could not be made any escape from what is born, become, made and compounded. But since, brethren, there is this unborn, not-become, not-made, not-compounded, therefore is there an escape from what is born, become, made and compounded."¹ In other words, the unconditioned is the cause and the root, as well as the aim and the end of life, in particular of the holy life leading to

¹ *Udāna*, VIII, 80.

release and liberation. "Rooted in Nirvāna, O Rādhā, the holy life is lived. Nirvāna is its goal. Nirvāna is its end."² If Nirvāna were not, the holy life could not be lived; it is Nirvāna working in and through every man's heart which urges him on to seek it. Were it not there, he would not be able to find it, not be able to know of it. But lo, "rooted" in it he stands! The life-pulse of his heart, and the light of his eyes, it drives him on, and illuminates his way till the veil of darkness is pierced, and the burden of sorrow is lifted.

Esoteric Buddhism gives to this Ultimate Reality, insofar as it manifests or has pushed its "root" into a living being's heart, the name of the One (Monad), or the Self (Ātma). Names matter little, if the sense is clear. Probably it were better to call that Reality, the All-One, or the All-Self, or better still the Beyond-Number, the Beyond-Self (Param-ātmā), indeed the Selfless-Self. For it is both, the one as well as the many or the all; the Self as well as the Not-Self; and therefore it is also neither the many nor the one, neither the Not-Self nor the Self. Only when considered as finding its expression in time and space through a living individual (atta), only then is there some reason for emphasizing the "one" and the "self" aspect. In that case it is the seventh khandha (Ātmā), postulated by Esoteric Buddhism, while the sixth khandha (Buddhi) is but the vehicle of the Monad or Ultimate Individual Self, the "root" as it were which the latter pushes out into the fruitful soil of the lower worlds. Without it the tree of the

² *Samyutta Nikāya*, III, 187.

holy life cannot flourish, cannot suck upwards towards the Self the life-giving saps of the experiences gathered by the lower khandhas.

From all this it is clear that Esoteric Buddhism does not in any way repudiate the teachings of traditional Buddhism, or decry them as a "monstrosity," invented in degenerate days by men of weak intellects who misunderstood Buddha's teachings (George Grimm), or as an "unspeakable libel," perpetrated on the Buddha by his monkish disciples (Mrs. Rhys Davids). On the contrary, it upholds the exoteric doctrines, *as far as they go*; it vindicates those who have handed down the Buddha's teachings to posterity as true and faithful disciples, who neither misconstrued nor intentionally falsified their Master's words, but who, unlike their modern vilifiers, had no axe of their own to grind, and therefore were more true to the Buddha's teachings.

The Dharma as transmitted by tradition was meant for the masses. These would only be confounded by a vision too remote, by distinctions of too subtle a nature. Enough for them when their everyday life and experience was analysed and exposed as woeful, impermanent and self-less. Their daily life of action, feeling and thought did not reach beyond the group of five khandhas. In these it found its beginning and end. Then why bother them with further distinctions, which had as yet no meaning for them, and could only give rise to dangerous misconceptions? From the Buddha's unwillingness to discuss anything beyond the lower khandhas,

it does not follow that there was nothing beyond. He thought it of only theoretical, not of practical, value for the masses, "not concerned with profit, not a principle of the holy life," as far as they were concerned.¹

His ruling still holds. The study of the amplifications given by Esoteric Buddhism is worthless without the actual living of the holy life. Such study may somewhat clarify the mind, but it is not even a proof of one's devotion to the Master, if it is not brought into practice. For only "he, Ānanda, be he brother or sister, or lay-brother or lay-sister, who dwells in the fulfilment of the Dharma, both in its greater and in its lesser duties; he who walks uprightly in accordance with the Dharma, he it is that truly honours, reveres, respects, worships, and defers [to] the Tathāgata."² If one lives the holy life, then the wider prospect beyond the five khandhas opens itself before the inner vision, and then only can it be discussed with fruitfulness, without the danger of falling into the gross or subtle error of egoism, or selfism. Only by getting rid of egoism in a clean life, can the new prospect of an abiding principle in life be envisaged with immunity.

The doctrine, then, still holds, in Exoteric as well as in Esoteric Buddhism, that all that is covered by the five khandhas is woeful, impermanent and selfless, that the idea of any abiding principle in the fivefold man is a delusion, that all the glib and easy talk of man as surviving death, of his ego as enduring through many lives, and so

¹ *Majjhima Nikāya*, 63.

² *Dīgha Nikāya*, III, 138.

on, is a heresy, a false belief, if proposed in such a superficial manner. As the Mahatma writes: "Returning to the question of identity between the *old* and the *new* "Ego" [read: individual], I may remind you once more, that even your Science has accepted the old, very old fact, distinctly taught by our Lord [the Buddha], viz., that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we [the Esoteric Buddhists] say *seven* years and are prepared to maintain and prove it): Buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the 'privatization' (in the sense of 'private' or 'personal' manifestation) of the future *new* being. Well, then, if it is just that a man of forty should enjoy or suffer for the actions of the man of twenty, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting self or personality. . . . But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, [that] there is only a molecular [i.e. material] transformation, which has nothing to do with the mental evolution; and that the skandhas represent not only a material [rūpa] but also a set of mental and moral qualities [nāma]. But is there, I ask, either a sensation [vedanā], an abstract idea [saññā], a tendency of mind [sankhāra], or a mental power [viñ-

ñāna] that one could call an absolutely non-molecular [i.e., non-material] phenomenon? Can even a sensation or the most abstractive [sic] thought which is *something*, come out of *nothing* or be nothing?"¹

In other words, no life or psyche (nāma) without form or matter (rūpa), and vice versa, so that if body is said to be impermanent, not abiding, the same must be avowed of the soul. To drive this point still further home, the author of the letter refers in a footnote² to the *Vyākhyā* or commentary by Vasumitra—a seventh century doctor of the Mahāyāna school and Professor at the famous Nalanda university—on Vasubandhu's *Abhidharma Kosha* of a century earlier, in fact to "any Northern Buddhist book, all of which show Gautama Buddha saying that none of these [five] skandhas is the [immortal] soul, since the body is constantly changing, and that neither man, animal, nor plant, is ever the same for two consecutive days or even minutes." After this remark the following words seem directly to be quoted from one of the "Northern books" referred to: "Mendicants! remember that there is within man no *abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying 'I am', knows what he is saying."

A startling statement this, for any Theosophist to hear from the Adept's own lips: "There is within man no abiding principle whatever." Faced by it, we may well reconsider the current conceptions about life and death, about the survival

¹ *The Mahatma Letters*, 111-112.

² *Ibid.*, p. 111.

after death, the reincarnation theory, the personality and the individuality, the ego and the Monad, the soul and the Spirit. And if the Mahatma himself after all shows us the way how to relieve somewhat the empty feeling left by the statement, that does not lessen in the least the truth of the proposition: "There is within man no abiding principle whatever."

In a later letter,¹ in answer to a remark by A. P. Sinnett, the statement is commented upon by the author as follows: "One of your letters," the Master wrote to his correspondent, "begins with a quotation from one of my own: 'Remember that there is within man no abiding principle whatever,' which sentence is followed by a remark of yours: 'How about the sixth and seventh principles?' To this I answer, neither ātmā nor buddhi ever were *within* man, a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his *νους αυτοκρατης* [*nous autokrates*], the spirit self-potent, the nous that alone recognizes *noumena*, while the former taught on the authority of Plato and Pythagoras that the *se-momnius* [?] or this nous, always remained without the body; that it floated [over] and overshadowed so to say the extreme part of the man's head, it is only the vulgar who

think it is within them. Says Buddha: 'You have to get rid entirely of the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire [the spirit] is neither in the flame [soul] nor in the fuel [body], nor yet inside either of the two, but above, beneath, and everywhere (*Parinirvāna-Sūtra*, Kiouen XXXIX)'.²

If this deeply mystical passage tells us anything beyond the fact that the one reality of the eternal light abides everywhere, except within phenomenal man and his phenomenal universe, then it is the confirmation of the truth of the Buddhist doctrine that the belief in an abiding principle in man is indeed a heresy, a delusion, a false belief, the getting rid of which is the *conditio sine qua non* for the realization of the ultimate reality of Nirvāna, for "the permanent never merges with the impermanent."

Yet, according to the Mahāyāna teachings, there is something left, after everything phenomenal has

¹ *The Mahatma Letters*, p. 455.

² The same reference to the Parinirvāna Sūtra is found in Samuel Beal's *Catena of Buddhist Scriptures* (1871), p. 173; *The Mahatma Letters* has wrongly *kwnen* instead of *kiouen*. The first and third sentences of the above quotation are found on p. 184 of Beal's book, the second and fourth sentences being evidently interpolations by way of comment by the Mahatma. When the brothers Hare assert in their book, *Who Wrote The Mahatma Letters?*, that they have in vain searched the above named Sūtra for the quotation, this can only mean that they have looked through the Pali text or translation, but not through the Chinese version as given by Beal.

been discarded. According to the same Sūtra and chapter, the Brahmachari, Sena, said to the Master: "According to Gotama's opinion, then, that there is no 'I', let me ask what can be the meaning of that description he gives of Nirvāna, that it is permanent, full of joy, personal and pure." To which the Buddha replied: "Illustrious youth, I do not say that the six external and internal organs [the five senses and the mind], or the various species of knowledge are permanent, etc.; but what I say is that that is permanent, full of joy, personal and pure, which is left after the six organs and the six objects of sense, and the various kinds of knowledge are all destroyed. Illustrious youth, when the world, weary of sorrow, turns away and separates itself from the cause of all this sorrow, then by this voluntary rejection of it, there remains that which I call the 'true Self', and it is of this I plainly declare the formula, that it is permanent, full of joy, personal and pure."¹

This passage illustrates that other text, quoted by the Adept, that only he who has acquired wisdom, "in saying '*I am*' knows what he is saying."² "The true Self" is a reality, the phenomenal "I" is not. The latter is only a product of māyā or delusion. In perfect accord with this sentiment, Madame Blavatsky quotes the following from an unpublished discourse of Buddha: "Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of be-

ing and *non-being*. The elephant who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream [of saṃsāra], and, looking at it, says 'Here am I . . . I am I'; for the I, his Self, is not in the world of twelve Nidānas and mutability, but in that of non-being, the only world beyond the snares of māyā." That alone which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability is the true I, the Self of the Universe.³

One last point. It may seem that the dispute between selfism and selflessness is of a purely theoretical value. If it were, the Buddha would not have joined issue in the controversy. I quote from an article by Professor Winternitz: "The warning so often repeated in the Pali Suttas, against the conceit of 'I' and 'mine,' against thinking that one's individual existence is an absolute reality, has also an *ethical* character. For the ordinary follower of Buddha, who does not and cannot aspire to final emancipation, the religion of 'non-selfism' is practically a religion of *unselfishness*. But the anatta doctrine in its proper meaning also, as the belief that the notion of individuality [read: personality] has to be entirely got rid of in order to reach nirvāna, has at least an ethical import. This is proved by the fact that upadāna, the cause of craving (tanha), which

¹ Beal's *Catena*, pp. 179-180. For "personal" in the above quotation one should read "individual," to conform to the Mahatma's terminology.

² *The Mahatma Letters*, 111.

³ *The Secret Doctrine*, III, 392, (Adyar ed., V. 379).

is at the root of ill (*dukkha*) is not only the clinging to sensuality (*kāma*), but also the clinging to the *atta-vāda*. It is not a psychological or logical error to say: 'I am,' 'this is mine,' 'this is myself,' but *a moral defect*."¹

At one point the Professor's pen has made a slip. Instead of being the "cause," clinging (*upadāna*) is rather the "result" of craving (*tanha*), when that craving has been indulged in, instead of being led along other channels, or "sublimated" as we would say with modern psychoanalysis. Reference to the famous chain of causation or origination, discovered by the Buddha when he reached enlightenment, will show this. In accordance with that chain of causation, the Adept also teaches: "The causes producing the 'new being,' and determining the nature of [its] karma are *trishna* (or *tanha*)—first, desire for sentient existence [*bhava*], and [then] *upadāna* [clinging], which is the [result of] the realization or consummation of that *trishna* or desire."²

Sentient existence (*bhava*) further means "individual" or "personal" existence (*atta-bhava*), for only as such, at least in the case of man, can pleasures be experienced. Their "unique" or "individual" character is not the least factor in their enjoyment. The more "individualistic" or "selfish" the experience, the greater the sensuous pleasure derived from it. The *atta-vāda* lies therefore at the root of the mischief, is indeed the tip of that root, or the point of the needle. Take it away, or blunt it, and the desire

for sentient existence will die away with it. Try to weed the latter out, while leaving undisturbed the clinging to "self," or "individual" existence, and the weeds, their roots not being destroyed, will come up again and again.

Whether the clinging to self is transferred to other worlds in an after-death state—the immortality-desire—makes no difference. Once having known the delights of earthly existence, the "individual"—whether he be conceived in *kāma-loka*, or as an ego in higher mental worlds—though for the time being perhaps cloyed with their sweet taste, and longing for subtler pleasures—will again and again return to his grosser pastures, when the subtler in their turn have been experienced to satiety, at least for the time being. And so the wheel of birth and death turns on and on without surcease. But once wipe out all stain of selfism, and the selfless being, having become transparent as glass, shows no trace of its existence, but is dissolved in *Nirvāna*, leaving a trackless course behind. "Of the *Tathāgata* who has got rid of the conceit of 'I' and 'mine,' no consciousness can be pointed out anywhere either in this life, or when he has passed away. This does not mean that he does not exist, but that he is untraceable, unknowable, not to be described in any way whatever."³

To call that untracked and untraceable reality by the name of Self (*ātma*), or Over-Self (*param-ātma*), or any other positive name, is a misnomer, a limitation of its

¹ Ganganath Jha's Commemoration Volume, Poona Oriental Series No. 39, p. 466.

² *The Mahatma Letters*, 112, see also 59.

³ Winternitz, *loc. cit.*, p. 460.

unconditioned infinity. If to one the self is so dear that he cannot let go of it in his thoughts, the nearest approach would be the combination *ātmā-anātmā*, Self-Not-Self, which indicates that the ultimate reality is the one as well as the other; this of course cannot but mean that it is neither the one nor the other: *neti, neti*, not this or that. The Buddha had good reason to call *Nirvāna* that trackless goal of existence. It is a negative term, and as such is well defined as the "not-born, not-become, not-made, not-compounded."

Of the important place that the doctrine of Unselfism occupies in the Buddha's teaching, second only to that of the Four Noble Truths, there is ample witness, according to the traditional story, for it forms the subject of the second sermon preached by the Tathāgata, after his enlightenment, to the five ascetics who had before abandoned him when he gave up extreme ascetic practices. After the first sermon they became his first five disciples, after the second discourse, the first five Arahants, or liberated ones, not counting the Master himself.

According to the most authoritative text,¹ this second sermon, which bears the name of the *Anatta Lakkhana Sutta*, the discourse on the Marks of Not-Self, says: "The body [*rūpa*], monks, is not the self. If the body, monks, were the self, the body would not be subject to disease, and we should be able to say: 'Let my body be such and such a one, let my body not be such and such a one.' But since the body, monks, is not the self, therefore the body is subject to

disease, and we are not able to say: 'Let my body be such and such a one.' Now what do you think, monks, is the body permanent or perishable? It is perishable, Lord. And that which is perishable, does that cause pain or joy? It causes pain, Lord. And that which is perishable, painful, subject to change, is it possible to regard that in this way: 'This is mine, this am I, this is myself?' That is impossible, Lord. Therefore, monks, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me, is not myself: thus it should be considered by right knowledge according to the truth. [The other four *khandhas*, *vedanā*, *saññā*, *sankhāras*, *viññāna* are treated in exactly the same way and in the same words]. Considering this, monks, the wise and noble disciple turns away from the body, from sensation, from perception, from the synergies, from consciousness. Turning away, he loses passion, he is liberated, the knowledge comes to him: 'I am liberated,' and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions."

Liberation here means just nothing else but being liberated from the delusion of self, from the bondage of self, of the phenomenal self, i.e., of all that is known of man down here, as he manifests himself through the five *khandhas* or lower principles. As to what remains when these are finally completely destroyed, the appellation of self

¹ *Mahāvagga*, I, 6, 38-47.

(with or without capital letter) does not apply to that which has merged into the All, or the One, or the One-All, or All-One.

In case some doubt still lingers as to whether the authors of *The Mahatma Letters* were good Buddhists in this sense, even though they were professedly Esoteric Buddhists, I will conclude with a passage from a letter of their mouthpiece, H. P. Blavatsky, written not quite three months after her taking with Colonel Olcott pancha-sila at Galle in Ceylon, 25 May 1880. The terms "Impersonal Ego," and "Impersonal Individuality" used in the text, are of course similar contradictory or paradoxical combinations to the one we have met before: Self-Not-Self, or ātmā-anātmā. It is an answer to a French Theosophist, who had apparently addressed her as "une grande âme."

"I do not know," writes H. P. Blavatsky, "if I am a 'great soul,' but I do know that I would much prefer not having a soul at all, or seeing it die away with the body. This old carcass is annoying me since long, and my 'great soul' has only made people ungrateful and slanderous; it is therefore but an 'idiot.' But this is my own *personal opinion*, please, with which the Theosophical Society has nothing to do. *I am a Buddhist to my finger tips*, and I have been saying so for years. I believe in soul, but in a soul that will finally disappear, as behoves every honest soul, and every particle of matter, the form nor the existence of which can be infinite, and therefore neither immortal. I believe in the eternity of matter as *principle*, not as form

which is always transient. I do not believe in the personal immortality of the soul or of the Ego; but I believe in the immortality and the eternity of the Universal Spirit, or the one and impersonal Ego. And it is there, in that Great All that, immersed and absorbed, my poor little 'great soul' will at last find its annihilation, its Nirvāna, and will finally rest in the universal annihilation of its stormy and miserable existences. Feverish activity will be drowned in spiritual inactivity, the poor tiny individual atom in the Universal All. And then H. P. B., that small drop of muddy water, will have become a boundless ocean without beginning or end. This is my aspiration, my own! I will never be satisfied with finally settling down in Nirvāna or in the traditional Paradise, as an *individual soul*. It would be a sight, indeed, to see the souls of James, Peter and Susie enduring through eternity, with golden toothpicks in their mouths and the escutcheons of the Great on their carriage doors. Very philosophical, this conception. But my ambition is to become ultimately the All, to be finally attracted by and absorbed into Nirvāna as a wisp of vapour is attracted by the Ocean; and there, losing my personal individuality, to replace it by the impersonal individuality of the Universal Essence, which the Christians and other deists call 'God,' though I and my school (which is not the Theosophical School [but that of Esoteric Buddhism]) call the *Universal Cause*—a cause which has neither intelligence, nor desire, nor will, for it is itself absolute Intelligence, Desire, and Will."¹

¹ Charles Blech, *Histoire de la Société Théosophique en France*, pp. 118-9.

COSMIC CONSCIOUSNESS

BY MORLEY STEYNOR

MILIKAN has popularized the cosmic rays so that today no one doubts their existence; but Cosmic Consciousness, although quite as real, is still by most people unknown and unrecognized.

This article, therefore, is written for the few who already believe in this new consciousness or are even sensing it, and will welcome further light on the understanding of it. For Cosmic Consciousness is the highest form of enlightenment yet reached by humanity, and is well worthy of consideration. True, consciousness is ever the same thing, flows from the same source, and is ever expressed as Will, Wisdom and Activity; but in some men more gifted it flows more freely, more fully, and it is then that we call it Cosmic Consciousness, as we speak of the "expansion" of the Initiate's consciousness.

Outside Theosophical literature there is little written on the subject, the most effective book being Dr. Bucke's *Cosmic Consciousness*, first published in 1901. That so important a book as this should be so little known to the present generation is reason for drawing attention to it. Moreover, fresh light has been thrown on Cosmic Consciousness by the publication of Dr. Arundale's *Kundalinī*.

For those unacquainted with Bucke's book a few words should be of interest as to how he was led to write it. After describing his

life up till the moment of his illumination—in his thirty-sixth year—he records that he and some friends had spent the evening reading the poets—especially Walt Whitman. After his friends had left him he was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city; then he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Splendour which ever afterwards lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving henceforth for always an aftertaste of Heaven. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

Yes, will say the sceptic, a clear case of self-deception, or an interesting pathological study, and we might ourselves have thought at first that it was an illusion; but a perusal of this book shows that the author's experience was merely a

repetition of that of others in the past. Indeed, the striking similarity of all these experiences shows that they are not to be dismissed lightly as religious enthusiasms or sectarian fanaticism. Dante, on a similar occasion, says that he was "trans-humanized into a God: that which I was seeing seemed to me a smile of the universe, for my inebriation was entering through the hearing and through the sight. O joy! O ineffable gladness! O life entire of love and of peace!"

Says Jakob Boehme: "Earthly language is entirely insufficient to describe what there is of joy, happiness and loveliness contained in the inner wonders of God." Then Edward Carpenter's "All sorrow finished," "the deep, deep ocean of joy within," "being filled with joy," "singing joy unending." And Walt Whitman's "I am satisfied—I see, dance, laugh, sing"; "I float this carol with joy, with joy to thee, O death"; "The ocean filled with joy—the atmosphere all joy! Joy, joy in freedom, worship, love! Joy in the ecstasy of life: enough merely to be!" And do we not find Jesus, Paul, Plotinus, Muhammad, Francis Bacon, William Blake, Honoré de Balzac, all describing, each in his own way and in the phraseology of his time, precisely the same experiences?

This illumination has invariably taken place at about the same age—between twenty-five and forty years of age, thus showing, as Bucke says, that the man must be at the top of his form both physically and mentally, and, we might add, morally also. No hallucination here, but rather the highest expression of the

emancipated intellect and the enfranchised soul.

What, then, is this Cosmic Consciousness?

In his endeavour to describe it, Bucke says: Cosmic Consciousness is a higher form of consciousness than that possessed by the ordinary man. There are three forms of consciousness: Simple Consciousness, which is possessed by, say, the upper half of the animal kingdom. Self-Consciousness, by virtue of which man becomes conscious of himself as a distinct entity; no animal can realize itself in that way; on this Self-Consciousness is built everything in and about us distinctly human. Cosmic Consciousness is a third form which is as far above self-consciousness as is that above simple consciousness. The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the Cosmos, that is, of the life and order of the universe. Along with this consciousness there occurs an intellectual enlightenment or illumination which alone places the individual on a new plane of existence—makes of him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that one shall have it in the future, but the consciousness that one has it already.

Bucke maintains that what progress civilization has made during past centuries has been due to men who have themselves attained to Cosmic Consciousness. The trait, he says, that distinguishes these people from others is that their spiritual eyes have been opened and they have seen. The better known members of this group have created, through religion and literature, modern civilization.

Balzac, for example, was a most interesting and instructive instance of this higher consciousness. Before he was thirty he had published some twenty novels—veritable Grub Street productions. Then at the age of thirty-two—the time of his illumination—he writes a short story entitled *Louis Lambert*, which at once places him amongst the greatest of literary geniuses. It is as though his intellectual capacities had suddenly been increased a thousandfold; and, indeed, that is exactly what this higher consciousness would seem to do. He calls himself a “specialist,” a name he gave to Dante and to others who had experienced what we are now calling Cosmic Consciousness.

Walt Whitman is a similar case. Here we see the Whitman of the forties writing tales and essays which are without even a suggestion of talent. Then, just like Balzac, he attains illumination, and *immediately afterwards*, if we are to credit Bucke, follow “pages across each of which in letters of ethereal fire are written the words ETERNAL LIFE.” True, Whitman’s verse has not always pleased us; but seen from the higher point of view we realize that the man is trying to explain that which lies beyond all words:

“Wandering amazed,” he says, “at my own lightness and glee. . . . When I undertake to tell the best, I find I cannot, my tongue is ineffectual on its pivots; my breath will not be obedient to its organs; I become a dumb man.”

Dante undoubtedly attained to Cosmic Consciousness. In the *Divine Comedy* (a book strictly parallel to the *Comédie Humaine* or the *Leaves of Grass*, says Bucke), Dante tells first, in the *Inferno*, of human life as seen among ill-doers. Then, in the *Purgatorio*, he speaks of human life as seen in those who are struggling towards the light. But in the *Paradiso* he treats of the new world of the Cosmic Sense—of the kingdom of God—Nirvāṇa.

After carefully reading Bucke’s book we must admit that we were still as far from knowing what Cosmic Consciousness really is as were Dante, Balzac, Whitman or Bucke himself before their illumination. And we should probably have remained without any clue had we not read Dr. Arundale’s *Kundalinī*. Then, for the first time, it dawned upon us that Cosmic Consciousness was the awakening of Kundalinī.

What, then, is Kundalinī?

Although Kundalinī has been known in the East for ages, the first mention of it came to the West in the pages of *The Secret Doctrine* by H. P. Blavatsky, first published in 1888. This work is only now beginning to be read and valued at anything approaching its true value. Hence all those men of genius mentioned above as having attained Cosmic Consciousness knew nothing as to its origin. What, for instance, could Dante or Balzac know about Kundalinī? But what’s

in a name? They had the rose itself.

Blavatsky tells us that Kundalinī is the power or force which moves in a serpentine or curved path. It is the universal life principle which everywhere manifests in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of *internal relations to external relations*," which is the essence of life according to Herbert Spencer.

In *The Voice of the Silence* this force is called "the Fiery Power" and "the World's Mother." "There is much reason for all these strange names," says Leadbeater, "for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent." In *The Inner Life* Leadbeater has many interesting things to say about this "Serpent-fire," as he calls it, and of the grave dangers run in awakening it prematurely.

Einstein—who himself has realized Cosmic Consciousness—speaks of "cosmic religious sense." This, he says, is held by a few gifted individuals, religious geniuses and noble communities, and it has not only superseded the anthropomorphic religions of primitive tribes, but also those of the churches of today.

He maintains that it is the function of art and of science to arouse and keep alive this cosmic religious sense in those who are receptive.

Now in *Kundalinī* Dr. Arundale tells us much about this truly amazing power. He says :

The root of the word Kundalinī is the verb *kund*, which signifies "to burn," . . . Here we are given an idea as to the way in which the Fire works, unfolds. . . . It is a word signifying the feminine aspect of the creative force in evolution, which force, in its specialized and more individual potency, lies asleep, curled up as in a womb, at the base of the human spine. . . . [With the awakening of Kundalinī] a beautiful expansion of consciousness is physically experienced, so that the individual feels full of a glorious life and of a sense of intimate contact with what must be the developed intuitive consciousness. . . . There is a fine sense of at-one-ment, of radiance, of contact with the Real. Barriers seem to have been broken down, so that the individual sees into the heart of things, no matter what they are, and sees them as growing entities, their glorious future disclosed to him as embryonic in them. . . . It is as if a new dimension¹ had opened out, so that a new world is entered. . . .

From the centre of the Earth and from the Sun we draw the Kundalinī power. We concentrate it at the spine-base centre and send it on its vitalizing way through the great centres of being. . . . Not only is there absence of the slightest sexual disturbance [with Kundalinī,] but such remnants of sex-nature

¹ It is interesting to note that in his book *Tertium Organum*, Ouspensky says that "Cosmic Consciousness is the fourth dimension, or a sense of four-dimensional space, a new sense of time, intuition, sensation of infinity. It is the approach to absolute consciousness, Samādhi, ecstasy, Union with the One. Though not suspecting the existence of Kundalinī himself, Ouspensky does realize that Cosmic Consciousness can come only to those of spiritual life, of special culture. It is the triumph of the super-personal principle, he says, the attainment of inner unity and harmony, or the beginning of personal immortality.

as there may have been seem to be transmuted and transformed into their true purpose—virility and creativeness, and thus Godliness. . . . Kundalinī Fire is the essence of the Love of God. . . . Can we describe the great Serpent-Fire of Kundalinī in its fundamental glories, in its colours, in its shapes, in its music-notes? Can we describe its song? Can we describe its rainbow? . . . Kundalinī is a perfect fruition of life. It is a consummation of Life. . . . Could the student but hear the Song of Kundalinī, could he but “see” the colours of the Fire, he would know what Life is, for he would be penetrating into the very heart of Being.

Now what is this description of Kundalinī if not Bucke’s “Brahmic Splendour, Brahmic Bliss, and an intellectual illumination quite impossible to describe”? Or Dante’s “trans-humanized into a God . . .”? Or Carpenter’s “All sorrow finished. . . .”? Or Whitman’s “Wandering amazed at my own lightness and glee. . . . I become a dumb man”?

Can we not now better understand the impassioned language used by those who, unknowingly, have awakened within themselves this amazing power, and have tried hopelessly to portray something of their marvellous experiences in

words which have ever proved wholly inadequate to the task?

Cosmic Consciousness, then, is not yet for the multitude. For, as Thoreau tells us, “the millions are awake enough for physical labour; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life.” Shall we not, therefore, need to reach a much higher level of civilization before this higher consciousness becomes general?

And now do we not better understand those somewhat cryptic words of the Christ: “The kingdom of God is *within* you”—not in some fanciful city of golden streets, but here, within us, if we can but believe it, and lead the life necessary for its ultimate attainment. Then J. Krishnamurti boldly brings his “Kingdom of Heaven” and his “Kingdom of Happiness,” from the heavens above to the earth beneath, and from a vague and nebulous future to an ever-living present. He, too, tells us that salvation is *within* us, and that we can attain liberation (Cosmic Consciousness?) at any stage of evolution if we have the burning desire to attain. “God is only in us” he says, “there is no other God.”

THROUGH THE PASSAGE

A Dream

BY GEOFFREY HODSON

This story has no special message to deliver, nor does it point to any moral. It is simply a record of a vivid experience of self-consciousness out of the body.

I DREAMT that after putting my car in a garage, I saw a mechanic at a bench and a narrow passage in one corner with a stout chain across. I asked the mechanic whether it were possible to pass through. He said that it was, but it was very difficult, that it was not always easy to return, and that some who passed failed to do so. I pushed hard against the chain which slowly passed through me, and squeezing through the passage which was narrow and dark, I suddenly found myself in a large, light, airy room resembling an artist's studio and conveying a suggestion of restful beauty.

On low seats a group of men and women occupied the centre of the room. Their grouping, distinctly sculptural, the colours of their clothes, and a certain poised immobility, though all quite natural, somehow suggested living statuary.

I joined them and immediately experienced a close and happy intimacy of thought and feeling with them all. Gradually I fell into a state of profound calm, still peace, perfect equipoise, which pervaded the whole subsequent experience and remains as a lasting impression.

Our auras were visible and tangible, much as are clothes on the physical plane. They consisted of steady, rhythmically flowing streams of force, all in colour, emanating from our bodies, the different colours being determined by and expressive of, primarily, our inner nature, our real character, and secondarily, of our interchanged thoughts and feelings. These last, though transient, were deep, calm and clear.

Auric blending occurred continually, producing the sense of intimate friendship, perfect understanding, close inner harmony.

For a time no one moved, no one spoke, yet the companionship was rich, full and completely satisfying. Different though we all were, we were perfectly blended, completely at one.

On my right was a lady of great beauty of character, of face and of aura. We had "conversed" for a time when I observed a change in her; the facial expression became vacant, the form began to fade. My attention, thus drawn more definitely to her brought us into closer rapport and I heard the ringing of a bell. Through unity with her consciousness I saw a room on

the physical plane as if far away below us. Her body was in bed and an alarm-clock was ringing. Mentally I said to her: "It is eight o'clock and you will have to go back." Almost as I spoke she disappeared.

Then it was that I realized that I was out of the body in full consciousness as were the rest of the group.

Some interchange of thought on the subject occurred, centring chiefly round the possibility of using the passage at will.

I then moved over to the window and looked out. The studio proved to be on the first floor of an extension into a garden of the house which was one of a row. The others, which had no such extensions, were pretty houses each with its own flower-filled garden, and I could see the brass number plate on each door; the next door was number 9 and presumably the studio was part of number 10.

At this point I was awakened by a noise in my bedroom and remembered the whole of the above distinctly, being especially interested in my self-conscious absence from the body. I passed the dream in review, could still feel the deep peace and poise, and then decided to find my way through the passage again. I visualized the garage, saw mentally the walls and the chain, pressed on and instantly I was asleep. This time I "awoke" in the garden of the same house, fully conscious of the whole previous experience as of the physical interlude.

The garden, as were all the others, was full of flowers, all very beautiful and glowing slightly. I do not remember any fragrance, nor could I recognize varieties. White seemed to predominate and the general effect was of well-planned profusion.

Looking across the nine other gardens—I do not remember the opposite direction—I saw an open village green, with lovely old fashioned but new-looking houses on the far side. These were mostly of half-timbered Elizabethan architecture, though some were in the medieval German style. I remember noting the different kinds of architecture with interest and admiring the general effect.

The whole district was brightly and clearly lighted as if by the sun, and everything looked fresh and new. A sense of perfection, wonderfully satisfying, was conveyed, and this referred not only to the houses and gardens but to the life as well.

Then I saw people in the near-by gardens. One, a middle-aged man with white hair and drooping white moustache, was reading a book.

When I spoke he bent closer over his book as if to concentrate against my thought. I asked him mentally how he came there, if he used the passage and could come and go at will. He bent lower still over his book as if slightly embarrassed, and then I realized that he was deceased and could go back no more.

After this I remember little more, nor has the experience re-occurred, though an attempt to re-enter the passage has more than once sent me to sleep.

IVES FROM THE ARCHIVES¹

the Mahatmas Tibetan Lamas?

ly 1884 a pamphlet was published by the Psychological Press, London, titled *Koot Hoomi Unveiled; or Buddhists versus the Buddhists*, written by Arthur Lillie, author of *Tha and Early Buddhism* and other books. The pamphlet was lately met with another by G. B. President of the London Lodge Theosophical Society, entitled *Delusions on Mr. Lillie's Koot Hoomi*. Against this counter-attack wrote a letter to the Editor of which was published in that of the 2nd August, under the "Koot Hoomi Unveiled." And H.P.B. wrote an answer, published in the same weekly of the 9th under the heading "Mr. A. Delusions." Of these two letters are found in *Scrapbook*, XX, Above her own letter H.P.B. in indelible pencil: "*H. P. Blav-Reply.*" This reply has been published in *A Modern Panarion*, 58. Lillie published a counter-attack in the issue of 6th September, clipping from *Light* (without date) B.'s answer to this, under the "Mr. Arthur Lillie," was pasted in *Scrapbook*, XX, 192. As I do not know if it has been republished before, I have included a faithful reprint of it follows

—When in my answer to Mr. Arthur Lillie's "Delusions," I stated that the said writer had a policy unique and quite his own in dealing with his literary opponents, I was but stating that

which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as "LIGHT."

Without going into any discussion I shall simply record the *mistakes* of the article in question.

Par. 1. I am accused of having "confessed that I wittingly deceived Colonel Olcott and others for a considerable time."

Answer: I have confessed to no such thing—I have never wittingly deceived anyone. What I said was, that finding it worse than useless, *viz.*, harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not

Continued from THE THEOSOPHIST, April 1936, p. 73.

only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words (Rom. iii. 7), "And if my lie profiteth to the Lord, why should I be yet held as a sinner," should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things.

If I am to be held in this matter a *deceiver*, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one.

Mr. Millar, quoted by Mr. Lillie, methinks, if worthy anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Par. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a "Spiritual-

ist," then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the birth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the "Summer Land," etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that "Mr. Burns," of the *Medium*, has recorded that I "*once came to him to propose*" anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to

see whether he could not send out English mediums. He never replied, and I returned to Russia soon afterwards.

Mr. Arthur Lillie informs the public: (1) "That John King was not the only alleged spirit that came to her séances." (2) "That I had recognised many other spirits, among others, Mr. Fullover, who had died the previous Friday." Three *blunders* (?) in three lines. I never held séances in my life. It was not at *my* séances, but those of William Eddy, that I recognised the several "spirits" named. (3) I never saw any Mrs. Fullover (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?) living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie's marvellous accuracy, I quote Colonel Olcott's words from p. 326 of his work [*People from the other World*]:

"Ten spirits appeared, among whom was Mrs. Fullmer, who had only died the Friday previous. *The relative to whom she came sat* beside me, and was dreadfully agitated, etc."

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his "Buddha and Early Buddhism," and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognised them; even to the form

of *my uncle* (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivation of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year, alive and well: *viz.*, "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the hospital. So much for "*spirit* identification."

Par. 3. "She tells us," says my critic, "that he" (Mahatma Koot Hoomi) "comes to her constantly with a black beard and long, white, flowing garments." When have I told any such thing? *I deny, point blank*, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation, but positive *misrepresentation*. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern Adept," who had gone up for his final initiation, who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman [Hilarion] whom I have known since 1860, whereas I

had never seen Mr. Sinnett's correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it because the same paragraph states parenthetically that it is, "a curious costume, by-the-bye, for a Thibetan monk"? No one ever dreamt of saying that the Mahatma was a "Thibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that the same word" (mine, he means, I suppose) "was once pledged to the fact that his name" (the figure's) "was John King." He must be surely "dreaming dreams"!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of shells, . . . we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without *any reference*, save in late years, to their origin and the agency at work behind them. Again; "She" (I) "now tells us that she never was a Thibetan nun"!!! When have I ever told anyone such

an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of 'Buddhism,' etc.," hardly ever knows what he is talking about. A nun in Thibet, a regular "ani," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order. Nor have I ever received any instruction "under the roof" of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of laymen and women do; *i.e.*, have lived in the buildings clustered around the lamaseries; and I might even have received my "instruction" there. Any one can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and "under their roofs." But I have never so claimed, so far as I know, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks*.

Mr. Lillie's division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the fact can justify the curiosity of the Spiritualists, are neither "Hermits" (now), for they have done with their "practice" of Yoga; nor

"Wanderers," nor "Monks," since they tolerate, but would never practise, *Exoteric*, or popular, Buddhist rites. Least of all are they "*Renegades*."

1. What authority has Mr. Lillie to connect the Katchi gentleman, spoken of in "Isis," with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancour.

2. Where has he found that "this Thibetan Buddhist" (which?) "believes that 'Buddha' in Thibetan is 'Fo,' that 'Dharma' is 'Fa,' that 'Sangha' is 'Sengh,' and that a monk is called a Shaman"? I have not "Isis" here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any "Thibetan Buddhist," and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest. However "heretical" in their religious terminology, the Calmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited Semipalatinsk and the Ural mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the "Tarachan Lama" resides, and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before

I was fifteen, therefore, I could hardly have ever thought "that Chinese was the language of Thibet." I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word "matra" in the phrase "bodha-matra," as "mother" or "matter." (See Mr. Lillie's "Buddha and Early Buddhism," p. 20).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie's school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in "LIGHT."

Well, so be it. I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed "mistakes," for when one is slain ten more spring up from the dead carcase.

H. P. BLAVATSKY

Elberfeld,
September 10th.

* * *

Note. When H.P.B. asserts that "*neither of the Mahatmas* whose names are known in the West *are monks*," or "hermits," or "wanderers," least of all "renegades," and that "they tolerate, but would never practise exoteric, or popular, Buddhist rites," I am obliged to comment as follows:

We have, in the case of the Master K.H. at least, his own words not only for his partaking in, but even for his being wholly absorbed by the rites and ceremonies of the Lamaist Church:¹ "In about a week"—the Master wrote in June or July 1882—"new religious ceremonies, new glittering bubbles to amuse the babes with, and once more

¹ *The Mahatma Letters*, 116.

I will be busy night and day, morning, noon, and evening." And we have the direct testimony of the elusive Damodar K. Mavalankar to the fact that his "venerable *Guru Deva*," that is the same Master, "holds a well known public office in Thibet under the *Teshu Lama*."¹ C. W. Leadbeater also tells us that both Masters, K.H. and M., belong to the reformed sect of the Gelug-pa or Yellow-Caps, to which also "belong the Dalai Lama and the Teshu Lama, and the present government of the country. . . . The people of this sect wear, on great occasions, yellow robes, and curious high, pointed helmet-like caps."² And from H.P.B. we know that she saw both Masters wearing these yellow caps. "He," the Master M., she wrote, probably in 1880, "never wears now his white *puggery* [turban] but simply sticks a yellow saucer on the top of his head, like K.H."³

A careful perusal of *The Mahatma Letters* leaves no room for doubt that the Masters are in one or other official capacity connected with the Lamaist Church. Their attendance and participation in the great ceremonial fes-

tivals, their continuous travelling from one great monastery to another, their constant allusion to superiors, among whom Chohans and Chutuktus are specially mentioned, the latter being well-known high dignitaries of the Tibetan Church, all these things are so many indications of their being in fact Lamas or Monks of no mean rank in the Outer Church of Tibet, whatever their status may be in the Inner Government of the world.

But, of course, it is true that the Masters are no "ordinary" lamas or monks or hermits, and that they probably have no fixed abode in one or other of the great monasteries, but live in their own secluded *āśramas*, for as she wrote later in *The Secret Doctrine* (V, 390): "It is rarely that these great Men are found in Lama-series, unless on a short visit." The same is told us in our days by Madame Alexandra David-Neel: "The true Adepts of the straight path are mostly found outside the monasteries. They live as anchorites in little huts in the deserts and on high snowy tops."⁴

A.J.H.

¹ THE THEOSOPHIST, April 1884, p. 171.

² *Talks on the Path of Occultism*, p. 534.

³ *The Letters of H. P. Blavatsky to A. P. Sinnett*, 8.

⁴ I translate direct from *Parmi les Mystiques et Magiciens du Thibet* (1927), p. 247. The English Edition, *Mystics and Magicians in Tibet*, seems to have treated the original in a somewhat free-handed way, for I could find no trace of the above passage.

THE TEMPLE OF THE STARS

BY OLIVE HARCOURT

Geometric figures on the ground in Glastonbury Vale—the Vale of Avalon—are believed to depict not only the Signs of the Zodiac, but also the Round Table of Merlin, of prehistoric origin.

SOME ancient nations, Chaldea, Egypt and Israel, had a system of geographical symbolism. The priesthood endeavoured to map out their lands in accordance with their spiritual symbols so far as the physical features of their countries permitted, and thus formed a symbolism of mountain, plain and desert extending to the representation, as it were, of both the Macrocosm and the Microcosm, of both human and spiritual attributes.

A LEGENDARY KINGDOM

That beautiful Gnostic fragment, *The Sacred Sermon*, speaks of a vastly old race once living on the globe: "There shall be mighty memorials of their handiwork on the earth, leaving dim traces behind when the cycles are fulfilled."

A remarkable book, written by anonymous authors, and entitled *The Temple of the Stars*,¹ gives a marvellous account of such a system existing in the county of Somerset, in England, of which nothing had been known to man since prehistoric times. Airmen flying over Glastonbury Vale, "the Vale of Avalon," home of the Arthurian legend of the Grail, saw a vast circle of figures mapped out upon the earth beneath them. They had been

put on the track of this discovery by the study of an old book of the thirteenth century, written in French and called *Perceval le Gallois, ou le Conte del Graal*. Translated into quaint English by one Dr. Evans, it was entitled *The High History of the Holy Grail*. The airmen thereupon set out in their air-plane and found the original legendary Kingdom of which the book treats.

THE ZODIAC IN THE SOIL

Within a great imaginary circle, ten miles in diameter, is a collection of earthworks and artificial watercourses, which, with the help of natural hills, ancient roads, brooks, pools and rivers, have been deliberately shaped by man into effigies of enormous size, representing the symbolic figures attributed to the Signs of the Zodiac from time immemorial, and to some other important constellations of the heavens. There they have lain, unknown and unrecognized, for thousands of years.

New roads have been made, woods have grown up, railways have been laid, villages and small towns have been built within this area, but even now the shapes of the figures can be seen, not only from the air, but even more distinctly on the Ordnance

¹ Published by John Watkins, Cecil Court, London, W.C.2.

maps of the district, and in photographs taken from the air. The effigies are so planned that the stars up above are correctly reflected on the earth, as it were, for they fall within their boundaries, as marks within a basin might be reflected upon the surface of a polished table if the basin were inverted and held over it. This becomes clear when one pins a map of the circle upon a map of the Zodiac in the same scale, and marks through both the positions of the stars. Such symbols in the very soil of the earth are found in other places—in The United States of America there are several groups of birds and animals, and in Ohio there is a great serpent; at Avebury there is also a serpent indicated—but nowhere is there such a perfect system as that of Glastonbury.

AND MERLIN'S ROUND TABLE

This circle is taken by the author to be Merlin's Round Table of the Grail, which goes back to prehistoric times, and is not the Grail of the early Christians but a much older symbol. Anyone standing on Glastonbury Tor, looking down on the plain, is gazing at the effigies, but can no longer distinguish them. At the time when the figures were formed, they corresponded to the stars above, but since then the precession of the equinoxes has changed the relative positions of the Sun and the Pole Star. Judging by the fact that the equinoctial line must have passed through the eye of the effigy of Taurus about the year 2000 B.C., the author believes the figures to be approximately 4000 years old. Mr. Arthur Waddell, the famous archæologist, judges them to be of the

period of Stonehenge, made possibly by prehistoric Phœnicians.

The reason why these effigies are still discernible is that the Valley of Glastonbury was once Church property, the monks keeping the old landmarks intact, including the old roads and waterways.

On the Emerald Tablet of Hermes are the following words :

Heaven above, Heaven below,
Stars above, stars below,
All that is over under shall be,
Happy he who the riddle readeth.

Is this perhaps an allusion to the Glastonbury effigies ?

The Glastonbury legends tell of the "Green Sea Moors of Avalon," and it is on these green sea moors, where lie the great effigies, their heads turned to the west and their bodies to the centre, that the Arthurian story was played out—the real story, not merely the legend. In the *High History* it is said :

The Latin from whence this History is drawn into Romance was taken in the Vale of Avalon in a house of religion which standeth at the head of the Moors Adventurous, there where King Arthur and Queen Guinevere lie.

It is perfectly obvious that King Arthur and his knights personified the Zodiac with the Sun in the centre, as did Christ and His Twelve Apostles. In the Arthurian legend the sign Leo was represented by Lancelot, the Lion being the summer Sun symbol, which accounts for the love between him and the King, who represented the winter Sun.

Being prehistoric, the Round Table of Merlin and the effigies of the Zodiac are not directly connected with the Christian Grail

story, but directly with the "Cauldron of Wisdom," known long before Joseph of Arimathea came to Britain. The prehistoric story was adapted to the Christian legend of the Grail.

BEAUTIFUL EFFIGIES

Leo has pre-eminence among the Signs, being so large that the sign Cancer occupies his neck. A very strange figure is Virgo, a female draped effigy holding up a handful of wheat—the symbolic Kern Baby. Scorpio is an evil-looking creature, his sting close to King Arthur's horse in Sagittarius, which latter is formed by a low range of hills. It reminds one of a Centaur, although the man is not part of the horse. The human part represents the constellation Hercules—one of the ex-Zodiacal signs—and also King Arthur. It is the best of all the figures, the man's back and legs astride the horse being truly marvellous in their strength and beauty. The horse has a bridle, and its eye is a pool, now overgrown.

Capricornus is noteworthy on account of its Bronze Age horn, whilst Aquarius, representing the element of Air, is indicated by the bird called the Phoenix, flying to the sunrise with out-stretched wings, another beautiful effigy on account of its hundred-foot rise above the surrounding country. Its head is turned over its shoulder to enable it to drink from the Chalice Well, or in some symbolism to carry the Chalice or Cup. The Chalice or Blood Well at Glastonbury, an iron spring which stains the water red, is supposed to have been captured by Perceval in warfare. The beak of the Phoenix lies along the

famous Pilgrims' Path up the Tor, and the ruins of Glastonbury Abbey are upon its tail.

Pisces is especially interesting, because one of the Fishes is formed by Weary-all Hill, so called because the Pilgrims, who by now had completed their round of the Signs and reached their journey's end, were tired and footsore, just as the Sun in astrological symbolism ends his journey at the sign Pisces.

In the portion devoted to Aries, the author links up Freemasonry with the Knights Templar, who were the Keepers of the Grail. To Masons the effigies are of enormous interest.

Taurus is a magnificent effigy, the head and forefoot of a great bull. The pool forming the eye is still visible, though much overgrown. The sign Libra is supposed to be represented by a dove with a leaf in its mouth, a remarkably clear form lying close to Scorpio. Libra being an Air sign, a bird would seem to be its natural emblem, and there is no other explanation of its presence here, unless it is meant for the Dove of the Spirit.

THE HOUND OF HEAVEN

Outside the circle, and placed as if guarding the entrance to the Kingdom of Logos, as the sacred area is called, is the Hound of Heaven, outlined by channels passing between immense earthworks and by the River Parrett. In the *High History* it is said that the beast "looks towards the Cross." The eye is invisible to anyone on the ground, but upon the photograph taken from the air a circle

can be seen, answering to the eye in such a position that the Hound looks straight down the nave of St. Michael's Church, the foundations of which are in the shape of a Cross. The author thinks it possible that the Mount upon which the Church stands may be a man-made hill. It may also be that Glastonbury Tor is a man-made hill, such as Silbury Hill in Wiltshire, which, according to Waddell, is a survival of Serpent Worship.

THE CASTLE OF CAMELOT

Guarding the Castle, too, was the prehistoric castle of Camelot, a great triangular fortress protected by mighty earthworks. The ancient name is preserved in that of a village called Queen Camel, in the River Camel and in Camel Hill. It is traced to Camillus, said to have been a Sun-god. It is possibly linked up with Cadmillus, the

candidate in the Fire-Mystery of Eleusis.

At the moment when Gawain first saw the Holy Grail, three drops of blood fell upon the Round Table. In the picture these drops exactly resemble the sacred Hebrew letter *Yod*, the first letter of the Great Name of God. It is in the shape of a little flame to represent the Fire of the Divine Spirit.

Symbolism, though often decried, is the synthesis of religion, it is carried on from age to age and is understood by all men. If it does no more, it proves that all religions have their common origin in One God, and that the teachings of wise men in all ages are gathered together into a great whole by symbols such as the Zodiac and the geometric figures, which are symbols for all time because they are founded on the laws of nature, which are the Laws of God.

THE MYSTERY OF BEAUTY

Withdrawn is the grey mist of night,
Filled is the world with golden light,
So comes the majesty of day.

The midday glory fades at even
And purple splendours fill the heaven,
Thus passes light away.

Yet as the moon and star-fires gleam,
Brightness and darkness weave a dream,
One mystery are they.

F. H. ALDHOUSE

THE MAKING OF A PRESIDENT : ANNIE BESANT

BY ADELTHA HENRY PETERSON

WHAT does it mean—this being a President of The Theosophical Society? Is it a post to which anyone of merely superior intellectual attainments can aspire? Or is it a position which demands not only a fine intelligence but also a highly developed intuitive sense of the needs of the world and an innate capacity to give a practical and far-reaching response? In the August 1936 issue of THE THEOSOPHIST was set forth the splendid record of the President-Founder, Colonel H.S. Olcott, whose achievements in many fields brought him continuous world-renown from the age of twenty-three to his passing at the ripe age of seventy-five years. As we study the life of this great President-Founder, we feel that it would be almost impossible to replace him, for such men are rare in the world's history.

ANNIE BESANT, LIBERATOR

And yet the second President, Annie Besant, a giant among men, a world-figure in her championship of the rights of the depressed and outcast, nominated by the President-Founder before his passing, stepped easily into the Presidentship of The Theosophical Society, and carried The Society to undreamed of heights during her twenty-six years' administration. The Founders were seed-sowers—

Annie Besant tilled the soil that the seeds might burst their imprisoning encasements and come to blossom; they had quarried the rough marble—she, as sculptor, released the imprisoned life.

The dominating quality of the service to humanity of this Warrior-soul was her power to set free the bound, and in every field of her endeavour—social and political, religious and educational—she could well be termed the Liberator. She passionately sought for Truth and in her quest blazed a trail that all might follow. Always she broke down the barriers that kept men from the expression of their Highest, and thus called the Self into expression, and so of her it is said: "She made men."

HER COMPASSION AROUSED

Spurred on by a "longing for sacrifice to something felt as greater than the self," she yearned in early years for a life of sainthood and martyrdom, and it was a natural thing for her to "drift" into marriage with the Rev. Frank Besant, who was serving as deacon in a mission church in Clapham.

At the age of twenty, a few months before her marriage, she contacted for the first time in her sheltered life the troubles of humanity through her friends the Roberts of Manchester. Mr. Roberts, "the poor

man's lawyer," told her many tales of the unhappy plight of the mine workers—child labour, and other enormities. She was further aroused through the arrest and summary conviction and execution of three Fenian leaders whom Roberts vainly tried to save.

IN AGONY OF DOUBT

At the age of twenty-two, Annie Besant was struggling in the throes of theological doubt. Three years before, she had started a comparative study of the Gospels which had disclosed to her startling discrepancies. These she had vainly suppressed, but in the atmosphere of rigid orthodoxy in which she now found herself, her keen mind tormented her with many questionings. The suffering of her baby through many weeks struck a stunning blow upon her belief in a merciful God. She describes the "agony of the struggle of those nineteen months . . . which transformed me from a Christian into an Atheist. . . . Nothing but an imperious intellectual and moral necessity can drive into doubt a religious mind, for it is as though an earthquake shook the foundations of the soul, and the very being quivers and sways under the shock. . . . The endless torture of hell, the vicarious sacrifice of Christ, the trustworthiness of revelation, doubts on all these hitherto accepted doctrines grew and heaped themselves on my bewildered soul." During this period of doubt she bravely kept her struggle to herself, finding some relief from the mental strain in practical parish work, nursing the sick, trying to brighten the lot of the poor.

SHE CLUNG FAST TO TRUTH

Finally, in 1872 came rejection of Christianity, a refusal to communicate, and a complete loss of social position. Though her nearest and dearest pleaded with her to return, she refused to "live a lie. . . . In the worst crisis of blinding agony my will clung fast to Truth." But what her family lost the world gained, for at twenty-five she entered world work in a series of Free-thought essays published by Thomas Scott as pamphlets under the *nom de plume* "Ajax," symbolizing the cry of the world: "Give light."

Her magnificent defence of the position of the Atheist was a telling protest against the tyranny and superstition of Orthodoxy. But if she was "without a knowledge of God," (for never did her Atheism deny Deity—it was rather agnostic than atheistic), her Credo proclaimed a triumphant belief in Man: "I believe in Man. In man's redeeming power; in man's remoulding energy; in man's approaching triumph through knowledge, love, and work," and she bent her energies to a release in man of his innate Selfhood which she did not term Divinity.

Under her "Gospel of Atheism" she taught the Prayer of "deep and silent adoration of the greatness and beauty and order around us, as revealed in the realms of non-rational life and in Humanity . . . and that other part of prayer . . . work; from contemplation to labour, from the forest to the street. Study nature's laws, conform to them, work in harmony with them, and work becomes a prayer and a thanksgiving, an adoration of

the universal wisdom, and a true obedience to the universal law."

Always she preached the duty of man to man and the importance of conduct. And ever "enshrined in the 'Atheist's' heart" was the light of a perfected Humanity "in form strong and fair, perfect in physical development as the Hercules of Grecian art, radiant with love, glorious in self-reliant power; with lips bent firm to resist oppression, and melting into soft curves of passion and of pity; with deep far-seeing eyes, gazing piercingly into secrets of the unknown, and resting lovingly on the beauties around him; with hands strong to work in the present; with heart full of hope which the future shall realize; making earth glad with his labour." Ah, truly was *such* Atheism a vision of the Real, a memory of past lives lived in the Presence of the Great Ones, a knowledge which could suffer no conception of Deity or Man, His reflection, as less than the Highest!

WORK FOR JUSTICE AND FREEDOM

With such magnificent ideals she attacked not only the incrustations of damnable dogmas covering the hidden light of Christianity, but the materialistic trend of unthinking Atheism, and herself was the bridge between. She joined forces in the National Secular Society, 1874, with a brilliant Free-thought leader, Charles Bradlaugh; and their active and militant propaganda in the *National Reformer*, in books and pamphlets, was a vital factor in bringing about the freedom in which men and women are now able to speak and think openly, the broader spirit visible in the

Churches, and a tolerance that no longer regards heresy as morally disgraceful.

As regards the attitude she held towards politics, she says: "Politics, as such, I cared for not at all, for the necessary compromises of political life were intolerable to me; but wherever they touched on the life of the people they became to me of burning interest. The land question, the incidence of taxation, the cost of Royalty, the obstructive power of the House of Lords—these were matters to which I put my hand; I was a Home Ruler, too, of course, and a passionate opponent of all injustice to nations weaker than ourselves, so that I found myself always in opposition to the Government of the day. Against war, against capital punishment, against flogging, demanding national education instead of big guns, public libraries instead of warships—no wonder I was denounced as an agitator, a firebrand, and that all orthodox society turned up at me its most respectable nose."

In 1874 Mrs. Besant took up her greatest weapon, her gift of speech, which led Bernard Shaw to term her "the world's greatest woman orator." From that time forward it was used in the defence and for the upliftment of mankind and won for her in the world's great cities plaudits from the multitudes—the most critical reviews in newspapers never failing to mention the magic spell of her oratory.

In 1875 she dedicated herself wholly to the work of propaganda as a Free-thinker and social reformer, knowing that a fully avowed defence of these unpopular causes

might (as it did) cost her the custody of her children. "But the desire to spread liberty and truer thought among men, to war against bigotry and superstition, to make the world freer and better than I found it—all this impelled me with a force that would not be denied. I seemed to hear the voice of Truth ringing over the battlefield: 'Who will go? speak for me?' And I sprang forward with passionate enthusiasm, with resolute cry: 'Here am I, send me!'" She had once said, as she had nursed the sick through a severe epidemic: "I take a sheer delight in nursing anyone, provided only that there is peril in the sickness so that there is the strange and solemn feeling of the struggle between the human skill one wields and the supreme enemy, Death." Now her skill was to be used to wage war against more than physical death—the sleep of the spirit of man which is Spiritual Death.

TRAINING FOR SERVICE

Utterly consecrated, she gave herself to the work of fitting herself for her task: "Very solemn to me is the responsibility of the public teacher, standing forth in press and on platform to partly mould the thought of his time, swaying thousands of readers and hearers year after year. No weightier responsibility can any take, no more sacred charge. The written and the spoken word start forces none may measure, set working brain after brain, influence numbers unknown to the forthgiver of the word, work for good or for evil all down the stream of time. Feeling the greatness of the career, the

solemnity of the duty, I pledged my word then to the cause I loved that no effort on my part should be wanted to render myself worthy of the privilege of service that I took; that I would read and study, and would train every faculty that I had; that I would polish my language, discipline my thought, widen my knowledge; and this, at least, I may say, that if I have written and spoken much, I have studied and thought more, and that I have not given to my mistress Truth that 'which hath cost me nothing'." And so she put her whole nature on the sacrificial forge.

HER SOCIAL WORK

From 1875 to 1888, Annie Besant fought a valiant fight for the crucified Christ-Humanity. "Deeper and deeper into my innermost nature ate the growing desire to succour, to suffer for, to save. I had long ago given up my social reputation, I now gave up, with ever-increasing surrender, ease, comfort, time; the passion of pity grew stronger and stronger, fed by each new sacrifice, and each sacrifice led me nearer and nearer to the threshold of that gateway beyond which stretched a path of renunciation I had never dreamed of, which those might tread who were ready wholly to strip off self for Man's sake, who for Love's sake would surrender Love's return from those they served, and would go out into the darkness for themselves that they might, with their own souls as fuel, feed the Light of the World."

Socialist became Annie Besant, and worker with Bernard Shaw in the Fabian Society, and the Social

Democratic Federation; she took an active part in Trade Union work among unskilled labourers, and with Herbert Burrows led the great Match Strike of the two to four shilling a week match-makers to a successful conclusion; served as a member of the London School Board (for Tower Hamlets) 1887-90, but refused re-election. A splendid educationist, she gave popular lectures on science which became textbooks for the people. In 1889 there was scarcely any modern reform for which she had not worked, written, spoken, and suffered: women's suffrage and equal rights, better housing, school meals to half-starved waifs, abolition of sweated wages, penology reforms, antivivisection, organization of trade unions, introduction of Federation into the Empire, reform of the land laws, the right to freedom of thought and speech, a reformed system of electorates, the rights of subject peoples and others.

IN GREAT DESPAIR

But again the search for Truth urged her on. "Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realization of the Brotherhood of Man? Our efforts to really organize bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only and asked but to give, not to take. Where was the material for the

nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not."

THE LIGHT BREAKS

The newer Psychology revealed indications also of a mysterious element in consciousness not to be explained by the materialistic view. "Into the darkness shot a ray of light—A. P. Sinnett's *Occult World* with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive." Finally there came to her hand in 1889 *The Secret Doctrine*, and she knew she had found the Truth. To H. P. Blavatsky and the Cause of Theosophy she pledged her life's allegiance and never wavered in service to the very end. In 1891 she wrote the first of the Theosophical *Manuals*, and from that time forward her pen and voice were constantly used in the exposition of Theosophy, and she travelled the globe over in the service of The Theosophical Society.

WORK FOR THEOSOPHY

In 1907 Annie Besant was nominated by the President-Founder as his successor, and subsequently elected as President of The Theosophical Society; re-elected in 1914, 1921 and 1928. As President of The Theosophical Society and as an individual, she co-operated with and protected many reform and forward-looking movements: the Liberal Catholic Church; the Theosophical Order

of Service with its many leagues; the Round Table; the Golden Chain; organized the Indian Boy Scouts in 1918, for which she was appointed by Lord Baden-Powell "Honorary Commissioner for All-India of the Boy Scouts' Association," and on the 5th October 1932 was awarded the "Silver Wolf"; Co-Masonry which she pioneered in Britain in 1902, and in India in 1903, later becoming M.P.G.C. of the British Federation and Sov. Lieut. G.C. of the Supreme Council of International Co-Masonry and a 33° Mason. Always a John the Baptist, her *London Lectures* in 1911 culminated in the announcement of the appearance of a Great Teacher in the not distant future, who would give a fresh spiritual impulse to a distracted world, warning her followers, however, that the Teacher's message would be striking, even challenging, appealing to Intuition rather than to Intellect.

SERVICE TO INDIA

But perhaps her greatest work was voiced by the poetess Sarojini Naidu: "Her radiant spirit re-kindled India's faith in her own ideals and destiny."

Dr. Besant tells of the transition period between her political work of the nineteenth century and her work for the freedom of the Motherland, the dignity of an Indian Nation, a self-ruled member of the British Commonwealth of Nations: "Some of my good friends wonder why I work in the political field, which for some years I left entirely. . . . I left it, because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into

which I entered when I became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the age-long evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance. In the old Pythagorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence and nothing was lost of the gold that they contained; that remained . . ."—a kingly gold.

"Gradually over here in India, I studied India's past and learned how great had been her people's liberty in ancient days. In the early nineties I saw the Pancāyat system at work, that I had read about, and found it wise. From time to time I gave a lecture on the problems of National life, and in England, now and again, I lectured on England's neglected duties to India, and on the place of coloured races in the Empire. . . . For all the love for India, and the sympathy with her wrongs, and the knowledge of her sufferings

. . . flowered when I first touched Indian soil into the intense devotion for the Motherland which has animated me ever since. But all my first years of work went to that uplifting of eastern faiths, and especially of Hinduism . . . Then came the educational work¹ and the lectures to the Hindu College students, and the inspiring of them with Patriotism, with devotion to the Motherland, the experience of the treatment of my Indian friends by Anglo-Indians . . . and so on and on, till I knew the time had come for letting my tongue speak freely that which had been burning in my heart."

So she entered again the political struggle for a people's freedom, founding the Home Rule League and acting as its President from 1916; later in 1919 voicing the idealism of India far and wide through the daily and weekly *New India*. Although she stressed the need for constitutional procedure, her work brought her into conflict with the authorities, and in 1917 she was interned. She could have gained her release had she promised to abstain from political activity, but the compromise was flatly refused; however, three months later her unconditional release was ordered, amidst scenes of tumultuous enthusiasm. Shortly afterwards she was elected President of the Indian National Congress, but owing to her firm attitude towards all violence, she lost popularity with the masses. She served as General Secretary of the National Convention of India in 1923, and

her Commonwealth of India Bill, which she drew up in consultation with Indian opinion, was introduced in the House of Commons in 1927, though never enacted.

BIBLIOGRAPHY

A bibliography of Annie Besant reveals a total of 330 self-written books and pamphlets; 25 books written in collaboration with others; 21 books edited and introduced by herself; twelve periodicals edited by herself; with six translations, among them a classic edition of *The Bhagavad Gītā* from the original Samskrit. These books cover the field of Science (Chemistry, Physics, Psychology, Physiology), Economics, Political Economy, History, Religion, Philosophy, Ethics, Education and, above all, Theosophy.

THE WORLD'S HOMAGE

At a Jubilee Celebration of her Fiftieth Anniversary of public work, held in the Queen's Hall, London, in 1924, many were the platform tributes, letters and telegrams that poured in from famous men and women the world over in honour of this magnificent figure of world achievement who had carried the torch of a flaming idealism aloft for over half a century; whose love for humanity had passionately given itself in service to the world; whose spiritual adventure had ranged through the whole gamut from Atheism to the supreme Gnosticism of Theosophy; who, deprived of her own children by unjust orthodoxy, had fought for the rights of all Motherhood and lavished her

¹ The founding of the Central Hindu College, Benares, later the Hindu University which bestowed on her *honoris causa* the degree of Doctor of Literature.

love on the orphan child Humanity ; Scientist, Educationist, Statesman, Empire-BUILDER—each tribute brought to light another aspect of her magnificence :

So shall I fight, so shall I tread
In this long war beneath the stars.
So shall a glory wreath my head,
So shall I faint and show the scars,—
Until this case,—this clogging
mould,—
Be smithied all to kingly gold.

And she passed as she had lived
—Warrior-Soul, Liberator, Ruler
of a Spiritual Empire—yet withal
so tender and compassionate that
of her the poet Gerald Massey in
1879 wrote :

You have soul enough for seven ;
Life enough the earth to leaven ;
Love enough to create heaven !

Of such stuff is made a President
of The Theosophical Society.

YOGA

A solitary mountain rests upon a spread-out mat of chequered rice-fields.

Wrapped in a cloak of twilight, he appears as a giant Yogi, lost in meditation.

Upon his brow there rises a great cloud—as it were a thought-form, ascending through the purple-blue of rain, to slate, dove-grey, and then, dome upon dome, into the glory of the sunset light.

What can the mountain, in his mists and shadows, know of that bright radiance overhead ?

What can we know, lost in our tears and ignorance, of that pure joy to which our higher selves could draw us if we would ?

Up, up, my consciousness ! Surmount the physical distress, the anxious thoughts, the fear, the doubt !

Rise up above the shadow of the world, into the transcendence of the higher mind, the topmost pinnacles of cloud, where shines the everlasting Sun.

ELWIN HUGHES

FESTIVALS OF APRIL—MAY¹

BY G. S. ARUNDALE

APRIL is an occasion for all kinds of Anniversaries—not our own little birthdays which do not very much matter but the Annual Conventions of National Sections—Australia, Finland, Netherlands Indies, Puerto Rico, South Africa, and the South American Federation. We have our own workers' Convention which will begin on Good Friday next. All this is very good because it releases force. Let us co-operate in every way, because we add to the power as well as receive from it.

This is Palm Sunday and it commemorates the final triumph of the Christ in Jerusalem before He went down into the Crucifixion of Good Friday, and ascended into the Resurrection, to be celebrated next Sunday.

On January 27th we had the celebration of the Transfiguration so beautifully described in the seventeenth chapter of *Matthew*. And you will remember that when the disciples saw the Christ standing between the two prophets Moses and Elias, they immediately thought they must build a tabernacle for the three of them. The proposal was, however, brushed aside with the words: "This is my beloved

Son, in whom I am well pleased; hear ye him."

Palm Sunday marks the earthly triumph. The following Sunday, the great spiritual triumph of the Resurrection. This is one of the great sacred weeks of the world. Though in His Diamond of Compassion the Lord Maitreya has His facets of all the great Faiths, on an occasion like this He shines brightly through the Christian facet. We are very near to this Mighty Lord of Love during the Easter Festival Week, that is to say from the 2nd of April to the 9th, and I am sure we shall have His Benediction on all the Easter gatherings.

At this time, too, our Brethren the Jews commemorate the Passover when they were delivered out of the land of Egypt and between the 4th and the 11th they will be celebrating their most sacred Festival. The Christ Himself before His crucifixion celebrated this feast of the Passover Supper in Jerusalem and enjoined His disciples to maintain the tradition, and we find it now observed in the sacred sacrament of the Holy Eucharist celebrated by both Catholic and Protestant Churches alike.

¹ From a Talk given on 2 April 1939. Since then a committee has been appointed at Adyar to make a complete list—with dates for this year and brief descriptions—of the important festivals of the Hindu, Zoroastrian, Hebrew, Jain, Buddhist, Christian and Islamic faiths. These will appear each month in THE THEOSOPHIST under "Festivals of the Month."

Today and the 4th are also great Jain Festivals. And the 4th is the Hanumān Jayantī, birthday of the great Deva Lord who incarnated in animal form to assist the Avatāra of Viṣṇu—Śrī Rāmacandra, whose birthday was celebrated on the 29th of March—a Christmas Day in a very real sense. The 13th of April is a Parsi Celebration, an offering to Water, and the 14th is Tamil New Year. (A New Year should be a day of vision, a day of looking forward. Christmas Day is a day of peace and goodwill when we try to make up for all the wrongs we have done, a day when we seek to pay our debts to those who are our creditors. A corresponding day among the Hindu Festivals, I understand, is Makarasankrānti or Pongal, on the 14th of January.) On this Day of Tamil New Year there should be the feeling of invigoration, of ascent to the heights of an Everest, or the stimulation, one feels in identifying oneself with the power of the Niagara Falls.

Then there is Lord Buddha's Birthday, the full moon of Vaisākh, which is especially significant this year, as it falls on the Birth and Death Anniversary of the Lord Muhammad.

This Festival of Vaisākh is one we must especially endeavour to remember if we can. It is a ceremony that impresses the memory most directly because there is such a contrast between one part of the picture and the other. One does not know quite where to look: shall we look at the Lord Buddha Himself seated in a magnificent posture with the face of a youth and beautiful curly hair? Shall we look at the

glorious aura surrounding Him? Or shall we be eager to see the flowers as they fall from heaven to earth? Shall we gaze upon the marvellous five-pointed Star formed by the members of the Brotherhood? Must not our eyes rest upon the Hierophant, the Lord Maitreya, as He raises the Rod of Power in invocation?

If you can brood and dream over these things during the afternoon and evening, planning to go to sleep at least a half hour before the time of the Full Moon, you have made a channel for your memory. But suppose you say, "I do not, I cannot remember anything." This is, of course, a mistake, for, by saying you do not or cannot, you shut the doors of oblivion upon the forces of remembrance. Say rather that you will *try*. But try to use your imagination. Bishop Leadbeater always used to train us in that way. When we said we could not remember, he would reply: "Imagine what might have happened." We might then say: "I can imagine all kinds of things." He would then answer: "But what comes first in your imagination, what seems to dominate?" If you can brush everything else aside and imagine clearly, directly and impersonally, something may emerge in your memory on the 4th morning after the great event at 8.45 p.m. on the 3rd.¹

On the 8th of May we have White Lotus Day, a Theosophical All Saints' Day. On this day we remember all our brethren who have passed over during the last few years.

¹ Greenwich, 3.25 p.m.; New York, 10.15 a.m.

On the 18th of May we have another beautiful Festival, the Ascension. Just as the Crucifixion and Resurrection symbolize the Fourth Initiation, so does the Ascension symbolize the Fifth. There is nothing more wonderful than to be able to attend up to a certain point the ceremony of the Fifth Initiation. You see not only the clouds of witnesses to the worth of Him who is becoming a Master—witnesses you see also at the Second Initiation—but you see also the whole of nature in every kingdom bearing witness to the fact that the Master-to-be has blessed it. There is nothing more glorious. Not only do we see that with our physical eyes and with our inner eyes, but we hear it also. Every kingdom of nature gives forth its symphony of sound, its symphony of fragrance like incense arising at the altar. Every kingdom of nature has its own incense and fragrance, and this streams upwards with its sound, and its mighty forms of uplift. We who are only at the lower levels of evolution can just be in a cloud of onlookers during some portions of this ceremony of immense impressiveness. Then there is the throbbing music of the Master Himself which is partly the outpouring

of His own nature and is partly fortified by the great Devas of Music, so that the whole of His evolutionary process from the very beginning when he was awakened out of unconsciousness to this particular achievement, which is only one stage on the Divine Path itself—all that is interpreted in forms of His own particular music.

You and I, far removed from such heights, must still begin to think about these things. We must try to hear our note. We must try to intuit the nature of our fragrance. We can probably only see ourselves in our temporary aspect, but some day we shall utilize that Fragrance, Form and Music to lift us to self-conscious Divinity. We cannot be expected to do so today, but the Master does so do, and it is part of the Master's Initiation to arise out of time into Eternity and to sing the Song of the Eternal, instead of singing the song of the time-dominated. If you can anticipate the Future which is already in you, you can have a glorious time. You must go beyond the emotions, the mind, the lower forms of consciousness, and enter into the Will of yourself, into as much of the Eternal You as you can for the time being achieve.

NEUTRALITY OR BROTHERHOOD ?¹

III

TO be or not to be . . . neutral—is the question that is at present perplexing so many members concerning the attitude of The Theosophical Society in world affairs. Individually, we have made up our own minds and are fairly clear about current issues. But as regards what should be the official attitude of The Society, most of us are somewhat in a fog.

It would seem that we have one infallible guide, one unerring yard-stick of behaviour, whether it concerns our own actions or those of The Society. That yard-stick is Universal Brotherhood.

Are we not a little too cautious, perhaps, about taking sides? A little worried that we might give offence? In the past we have taken sides, though not officially in the strict sense, on issues that were certainly not more clear-cut than the present. Our leaders have on several occasions voiced their opinions in no uncertain terms when they thought Brotherhood was being trampled underfoot.

In a sense it is impossible to take any stand without deliberately setting ourselves against certain groups. When we condemn the practice of meat-eating we are taking a definite stand against all the meat-packers and butchers in the world. Is this being unneutral?

When we condemn vivisection we are pointedly censuring a large percentage of the world's scientists. Is this taking sides?

In the present issue—the action of the German government against a helpless people—the case appears clear-cut. It is not a question of taking sides—Germany against England, or the totali-

tarian governments against democracies. It is merely and simply the case of Mr. Hitler's government *versus* Universal Brotherhood. All else is beside the point. If we have the least doubt about the matter, by all means let us remain silent. But if we honestly and sincerely believe that Brotherhood has been outraged, let us speak.

Universal Brotherhood is our flag, our standard. At the present stage of the world's evolution it is being continually disdained and dishonoured. These persistent attacks it may be necessary for us to bear with Theosophical fortitude, striving all the while with all our might and main to counteract their effect. But when our flag is flagrantly outraged, when it is wantonly torn down and trampled underfoot—how *can* we remain "neutral"?

Should we not in such instances shed our "neutrality" and range ourselves—unmistakably, unequivocally, unashamedly . . . and *officially*—on the side of Universal Brotherhood?

A. H. PERON, *Chicago*

IV

Is the Theosophical Society standing at the cross roads? Is it about to abandon its cherished policy of neutrality, and raise its voice in defence of its First Object, namely, "to form a nucleus"—*to be* a nucleus—"of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour"?

The possibility of such a change was alluded to by our President, Dr. Arundale, in the December issue of THE THEOSOPHIST, when he called upon all F.T.S. to consider the subject in all

¹ An American statement and a Dutch view on "Neutrality" appeared in our last issue, pp. 94-96.

its bearings and to let him know the result of their cogitations.

Although the opinions of some of our readers on this point happen to be known to me, I cannot, naturally, gauge the reactions of the majority of them to Dr. Arundale's question ; but as a student of the Christian Scriptures I cannot help thinking that, in the light of Gospel teaching, the duty of every Theosophist, whether he be a Christian or a member of any other religion, is perfectly clear. We all know the Master's reply to those who sought to tempt Him by showing Him a Roman coin and asking : "What thinkest thou ? Is it lawful to give tribute unto Caesar, or not ?" "Render unto Caesar the things which are Caesar's." Thus far He advised obedience to the laws of the land, to the rulers of this world, thus far, *but no farther*, for He immediately added these words, so profoundly characteristic of all His teaching : "And unto God the things that are God's. . . ."

There, surely, spake the divine Rebel of all ages, the one who dared fling defiance at the oppressors of His day ; at all those who, in ages yet to come, would use political power to enslave, or seek to enslave, the free spirit of man ; those who make a mock of personal integrity, and deride all moral and spiritual values ; those who recall the "Dark Ages" in all their darkness and intolerance, yet without their saving grace of chivalry and lofty ideals.

Can we render unto God the things that are God's while we stand by and without uttering one word of protest, or sounding one note of warning, allow the imitation Caesars of our day to violate every principle of human solidarity, of human brotherhood ?

Neutrality is a fine thing, a noble thing, as long as it connotes the broadest tolerance, the widest and deepest and most sympathetic understanding of our fellow-men, the policy of "Live and let live" in every phase of our human

life. But it becomes a thing of ugliness, a thing ignoble, when by a negative attitude in the face of the most appalling injustice and oppression, it condones the injustice and thereby encourages the oppression.

When Brotherhood in its most elementary aspects is violated before our eyes, dare we remain neutral, yet continue to call ourselves Theosophists ?

The Christian Theosophist,

England

V

The Theosophical Society is a Society of Wisdom and Love, and its members understand that the web of the world is interwoven of pairs of opposites, and that all progress has to make its way among forces, some of which are found always and everywhere—resistance, sorrow, misery, misfortune and many others. The wisdom of Theosophy comprehends in one great unity all that lives in our solar system (persecutors as well as persecuted) from the most ignorant to the most advanced, from the greatest sinner to the greatest saint. The capacity for spiritual growth arises from experience of ignorance and evil. Consequently The Theosophical Society ought never to intervene as an element of opposition in human evolution but only as an element of illumination and pacification.

We do not help the animals by protesting against bull-fights. But if we send a petition appealing to the noblest ideals and feelings of the governments, we may win them to our views. Protests aggravate the situation, because they are not neutralizing or ameliorating influences, as Wisdom-Love is.

Moreover, a protest would endanger Jews and Theosophists, and prevent the spread of Theosophical ideals in Germany. You may think there are no longer any Theosophical ideas there, but it would not be wise to say so, and I am sure that many Germans know of these ideas and are convinced of their

truth—which is quite enough to condemn an attitude of protest that is neither constructive, nor instructive or educative.

As to the dark powers, I think we talk too much about them, without understanding what they are. In my opinion these forces are everywhere, they are part of the divine force, a resistance without which no movement, no evolution, no progress would be possible. Theosophy teaches us that nations are not ruled and protected exclusively by their earthly governments, but that all evolution in the kingdoms of nature is under the unfailing protection of beings who must necessarily accomplish their task. The first duty of a Theosophist then is to vanquish these dark forces in his own heart and mind. When we cherish emotions of hatred instead of those of love and understanding, we show that we ourselves are allied to these dark powers.

The Theosophical Society must refrain from all political action, and any protest of a combative nature is base and unworthy of Theosophical Wisdom.

In spite of my dislike of totalitarian governments, I cannot shut my eyes to their difficulties and to their many good qualities; but, on the other hand, in spite of my sympathy with democratic governments, I cannot ignore their faults.

As to “instructive and educative intervention emanating from The Theosophical Society,” I certainly think that The Society should from time to time appeal to all the governments of the world to restrain harmful ideas and actions and to abolish mischievous customs. For the world is everywhere so

full of unnecessary cruelty in connection with food, fashion, sport, medical science, etc., and the practice of cruelty is an apprenticeship to crime, persecution and war.

Yet another system, an even more general and far-reaching brake on the wheel of human evolution, is the present monetary system of economics. Modern inventions have enabled us to produce all kinds of things in such great quantities that the millions of men on the face of the earth should be able to live in wealth and comfort.

But on the contrary, we see, on the one hand, luxury and riches for a small minority and on the other hand poverty and misery for an overwhelming majority—and all because of this despotism of gold and silver.

Ought we not to devise some other economic system such as that which Edward Bellamy has outlined in his book *Equality*?

Here are two problems—cruelty and the economic system—which ought to be studied, and the solution spread among all the cultured nations of the world, a better method of ensuring peace among nations than by brother destroying brother. What would be the result of a war? Only a renewal of the present state—the despotic power of a minority enslaving the majority. Especially in the present situation, when men are so divided that the greater number will listen to nothing but their own desires and political antipathies, is the *peaceful* intervention of The Theosophical Society more necessary than ever.

K. W. HILLEBRANDT,

Belgium

NOTES AND COMMENTS

THE REDMAN'S DESTINY

" . . . No, we are two distinct races, and we must ever remain so, with separate destinies since we have separate origins. There is little in common between us. To us the ashes of our ancestors are sacred and their final resting place is hallowed ground ; while you wander far from the graves of your dead, seemingly without regret. Your religion was written on tablets of stone by the iron finger of an angry God, lest you might forget it. The Redman could never comprehend it nor remember it.

" Our religion is the tradition of our ancestors—the dreams of our old men, given to them in the solemn hours of the night by the Great Spirit. It is the visions of our sachems, and it is written in the hearts of our people.

" Your dead cease to love you and the land of their nativity. As soon as they pass the portals of the tomb they wander far away beyond the stars and are soon forgotten. They never return. Our dead never forget this beautiful world which gave them being. They still love the winding rivers, the great mountains and the sequestered vales, and they ever yearn in tenderest affection over the lonely-hearted living and often return to visit, guide and comfort them.

" Day and night cannot dwell together. The Redman has ever fled the approach of the Whiteman, as the changing mists on the mountain-side flee before the blazing sun. However your proposition seems a just one, and I think my people will accept it and will retire to the reservation you offer them. There we will dwell apart in peace. The voice of the Great White Chief seems to be the voice of Nature speaking to my people out of the thick darkness that is

gathering around them like a dense fog floating inward from a midnight sea.

" It matters little where we spend the remnant of our days. They are not many. The Indian's night promises to be dark. No bright star hovers above his horizon. Sad-voiced winds moan in the distance. Some grim fate of our race is on the Redman's trail, and wherever he goes he will still hear the approaching footsteps of his fell destroyer and must prepare stolidly to meet his doom, as does the wounded doe pursued by the hunter.

" A few more moons, a few more winters, and not one of all the mighty hosts that once filled this broad land, lived in happy homes protected by the Great Spirit, or wandered in fragmentary bands through the vast solitudes, will remain to weep over the graves of a people once as powerful and as hopeful as your own.

" But why should I repine ? Why should I murmur at the fate of my people ? Tribes are made up of individuals and are not better than they. Men come and go like the waves of the sea. A tear, a dirge, the sound of a drum, and they are gone from our longing eyes for ever. It is the order of Nature. Even the Whiteman, whose God walked and talked with him as a friend, is not exempt from the common destiny. We may be brothers after all. We shall see.

" When the last Redman shall have perished from the earth, and his memory among the Whitemen shall have become a myth, these shores will swarm with the invisible dead of my tribe ; when your children's children shall think themselves alone in the field, the store, the shop, upon the highway or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude.

At night, when the streets of your cities and villages will be silent, and you think deserted, they will be thronged with the returning hosts that once filled and still love this beautiful land.

"The Whiteman will never be alone. Let him be just and deal kindly with my people. The dead are not powerless. Dead—did I say dead? There is no death. Only a change of worlds."

Helen M. Stark, who has sent us the above excerpt from Chief Seattle's address of 1854, adding it to the recent symposia on the destiny of the United States of America in recent issues of this journal, makes the following comment:

"It gives evidence on several points, does it not: Indian guides for mediums, earthbound Indians, psychic qualities in Indians and other speculations. Carl Jung wrote an article on the influence upon Americans from Negroes and Indians as a shaping factor in the formation of a new race. He does not mention this astral contact, nor reincarnation in this connection, but attributes the influence to what he calls 'ancestral spirits.' Once in a lecture I mentioned the theory that many of our American criminals are reincarnated Indians who are against all we plan and who are powerful in their hatred of the conqueror. After the lecture a full-blooded Indian woman, who was a member of The Theosophical Society, came to me and said, commenting on that part of my talk: 'We know that this is true. I have heard the wise men of my tribe speak of it'."

DISCIPLINE AND HEALTH

Hard work and constant attention are just as necessary to keep the body fit, as to keep the higher bodies attuned to Yoga. If people want to be fit, says Prof. E. P. Cathcart,¹ "they must be pre-

pared to pay the price. The price that so many are unwilling to pay is steadfastness and discipline. . . . So many want the final result without the necessary effort. . . . It is perfectly true and perfectly obvious that anyone who is going to reap the full benefit of training must be adequately fed. But adequate feeding does not mean elaborate feeding. So far as our knowledge goes at the moment, a diet consisting of brown bread, milk, butter, cheese, fresh fruit, and salad could provide all the essentials. . . . There is no scientific evidence to show that meat is essential. . . . Practically all of the athletes at the Berlin Olympic games were consumers of meat. . . . On the other hand, it must not be forgotten that strict vegetarians have shown themselves to be record-breakers in sport and to be capable of immense endurance. I think the conclusion to be reached must be that the presence of meat is not essential."

Theosophists are familiar with the respect which India has for the health of the whole man, dense and subtle, as well as for the physical body. Prof. Cathcart takes a similar psychological view: "We require to keep a broad and open mind on the problem of how best to achieve fitness. It is a problem of many facets with many lines of attack. It will not be achieved merely by the satisfaction of the somatic needs. Malnutrition of the spirit is quite as common as malnutrition of the body. The one reacts upon the other . . . fitness demands discipline. Discipline is essential for right living. Right living means health."

THE HARMONIC LAW

"The only law that will save society," Mr. Fritz Kunz writes, in answer to inquiries raised by a correspondent

¹ "The Physiological Approach to Fitness," by Prof. E. P. Cathcart, C.B.E., F.R.S., Regius Professor of Physiology, University of Glasgow, *British Medical Journal*, 6 August 1938.

in England who heard Mr. Kunz discouraging on the harmonic law. "If our friend has access to some standard work like *Developmental Anatomy*, by Leslie Brainerd Airey, W. B. Saunders and Co., Philadelphia, 1926, he will find (on page 10, *circa*, in that work) a description of the tetrad arrangement of the spireme threads or chromosome, which occurs in some animals and in man fleetingly, in the last or fifth stage of the prophase. The V-shaped chromosomes arrange themselves in the equatorial plane of the central spindle, the mitotic figure. In mankind there are 48, according to Grossers, Painter and others, namely, twice the control number of the 24-cell hypersolid which occurs uniquely in the time dimension. This figure, compounded of six regularly disposed tetrahedra, is the peculiar figure for animal geometry, as the pentad of five regularly arranged tetrahedra is peculiar to plants, and the duad for minerals. The hexad cannot be formed in three-dimensional space, but reveals itself in

the growth process (space-time) of animals, and of course sections of it *are* animal stereometry.

"The process called complication was first described by Victor Goldschmidt before the Science Club of the University of Wisconsin in 1903, I believe—at least, this is the earliest references to it I find in his writings, in English. He measured the gnomonic pictures of what he then called the chief-knots of ions distributed throughout the crystals (now called intensities, since the atom is now regarded as energy-entities, not matter), and found the intervals to be those which, if translated into string-lengths (of equal diameter and tension), would give off harmonic sounds. He first discussed this in *Ueber Harmoniee und Complication*, published by Julius Springer, Berlin, 1901, but like so much which compels the physical scientist to seek order, the idea was not particularly interesting. The exposition he made in America started more study."

"For whosoever will save his life shall lose it; but whosoever will lose his life for My sake and the Gospel's, the same shall save it."

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the Abyssinians, the Czechs, the Slovaks, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose. . . .

The Christ Himself is abroad, for "Lo, I am with you always, even unto the end of the world."

Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair? And as He comforts them, He looks upon the world and says: "Think not that I am come to send peace on earth: I come not to send peace, but a sword."

Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice . . .

Conscience

CORRESPONDENCE

THE following correspondence has passed between Mrs. M. Arkhangel'sky, Manapla, Occidental Negros, Philippine Islands, and the President at Adyar, on the subject of the National Survey of Russia in the 1937 *Theosophical Year Book*, and is published with her permission.

LETTER TO THE PRESIDENT

Dear President,

In vain we were expecting all these months since my husband received your letter, to find in *THE THEOSOPHIST* or *Theosophical World* a single word of apology about the false information concerning Russia in the first Year Book. On the contrary: there appeared a new article about Russia in the second Year Book which was also not from Mrs. Kamensky's pen, or from another Russian who had a certain understanding of his own country, and therefore was also wrong, only a little more decent than the former one.

The wrong was not righted in spite of being a sheer lie, the consequences of which will have a tremendous influence upon the whole world. Were the conditions in Russia not described so temptingly that every one who loves his own country should fight for the splendid bolshevik ideas?

You should know what bolshevism means: bloodshed, absence of any morality, killing the very soul of the youth and children, not speaking of their bodies and minds, physical and spiritual hunger never appeased, the ruin of all the beauty of the country with its churches, museums, buildings, libraries, and what is still worse—the ruin of the wants of all, because an ever-hungry body cannot produce a healthy mind.

You allowed Mrs. Kamensky to write an article about Russia which she announced to us with happiness. I read it because fortunately we received also *The Theosophical World*. All the others who do not receive your small magazine will certainly stay under the impression of a paradise in Russia.

We have the clear impression that some bolsheviks or at least bolshevist ideas sneaked into our beloved Society and you back them. For us it is a tremendous blow, almost unbearable. Don't you notice that bolshevism is the work of the Dark Powers? Has not Bishop Leadbeater pointed that out in the description of destroying the "Temple of Christ the Saviour" in Moscow—the finest work of art?

And now you can see the result of your policy: some good people of the T.S. will stop even the useful work of the Russian Section of the T. S. OUTSIDE Russia being sure—oh, the poor blind people!—that there will be possibility to work soon INSIDE Russia.

Dear Dr. Arundale, I implore you, have the courage to right the wrong, Consult the Masters! Admit that you made an error in both of your Year Books praising the Soviet Russia's achievements. Trust to Mrs. Kamensky! Do not wrong the country of Mrs. Blavatsky, who gave us all the Theosophy! Don't you see that the T.S. has smeared its banner? My husband and I cannot stay any more in the American Section of the T.S. because the very idea of sharing the responsibility of the crime of the bolshevists' propaganda makes us shudder and we propose to withdraw entirely. I have written already about this matter to the Secretary of the T.S. at Olcott—Miss Etha Snodgrass. But as Mrs. Kamensky asked us to help her

in the Russian Section, we transfer now there.

MRS. M. ARKHANGELSKY

THE PRESIDENT'S REPLY

2nd December 1938

Dear Friend,

I entirely appreciate the point of view you express in your letter. But I feel I must have my freedom too—to give expression as I think best to the views and policies which seem most desirable to set forth.

You entirely disagree with me. You are sure you "know" I am wrong. You have a perfect right so to judge. But as an individual I have my rights, too, not to say duties, and my two great predecessors in the Presidential office have insisted on their freedom.

You ask me to consult the Masters ! I should not dream of so doing, even if I could. They know all that is going on. I do not need to consult Them. That They have not intervened does not mean that I am right, but that our work down here must needs largely be fashioned by ourselves, and we learn from mistakes no less than from right actions.

May I say that such phrases as " the T. S. has smeared its banner " and " do not do wrong to the country of Madame Blavatsky " are hardly worthy of you ! Do you suppose I desire to do wrong or to smear the banner ? I am as eager for the honour of Russia and the T.S. banner as yourselves.

But I am glad to have your letter, and will publish it if you so desire.

G. S. ARUNDALE

CONTRIBUTORS TO THIS ISSUE

H. P. BLAVATSKY : The Fountainhead of the Theosophical teaching, from the foundation of The Theosophical Society in 1875 to her death in 1881, on 8th May which day is celebrated each year all the Theosophical world over as White Lotus Day.

George S. ARUNDALE : President of The Theosophical Society since 1934, and Editor of THE THEOSOPHIST.

C. JINARAJADASA : Vice-President of The Theosophical Society 1921-28 ; author of numerous works on Theosophy. Is at present working in Europe.

Adeltha PETERSON (Mrs.) : Writer in the Press Department, Adyar, and one of the secretaries to the President.

Ruby L. RADFORD (Miss) : For about twenty years has written short stories (running into hundreds) and books for children ; also philosophical articles.

Geoffrey HODSON : Theosophical propagandist, at present working in Sydney, and President of Blavatsky Lodge.

Gaston POLAK : For a quarter of a century General Secretary for Belgium ; by profession civil mining engineer.

Jean DELAIRE (Mrs. Blake) : Has for years lectured to Theosophical Lodges and other organizations in England and on the Continent, and has written many articles.

Morley STEYNOR : Frequent contributor to humanitarian journals. Lives in Queensland, Australia.

BOOK REVIEWS

Plato's Academy. The birth of the idea of its recovery. (Oxford University Press, London, 1938. Pp. 85. Price 21/-net.)

This book is a work of high art, in which the author with his text, the artist with his drawings, and the printer with his form, have harmoniously combined to produce a work of real beauty; of its philosophy I will speak anon. I regret only that the author's and the artist's names are not revealed. It makes me reluctant to venture on a review. I sense a mystification.

The book consists of two parts, a "Prologue" taking up nearly two-thirds of the contents, and leading up to the "Confessio Fidei," which is the heart of the work. There is a display of historic data concerning the discovery and excavation of Plato's Ancient Academy at Athens, from 17 June 1933 to 23 November 1934, which bewilder me, as I am not an archæologist, nor even a Greek antiquarian or scholar. I can make nothing of them with no line on the name and quality of the author.

But that makes me the bolder to take the book at its intrinsic value, and to treat the historical data as symbolical of inner experiences. As such the book ought to be of exceptional value to Theosophists with a western training. For it reminds us again how the Socratic-Platonic philosophy lies at the root of the highest spiritual achievements in philosophy and art of the European nations, and still can speak the liberating word in the troubles that at present threaten their peaceful progress towards an ever fuller realization of the True, the Good, and the Beautiful.

I further venture to state that the writer must be a student of Theosophy. The following passage—only one among

several—will, I think, prove this sufficiently, and may serve also to whet the appetite of the prospective reader :

Alas for mankind if it travelled alone on the all-powerful wings of Science! The human mind's powers of action and reaction might mistake their true mission, which is contained in the Idea of the Beautiful and Good alone. Some such thing is said to have happened in the time of the Atlantes, according to a legend that I heard from a trustworthy monk. He had read a half-obliterated inscription on a strip of latten found in some Thibetan monastery, to the effect that the Atlantes, after progressing to a degree of intellectual potentiality quite inconceivable, turned aside to everything that was base and self-regarding, and that this was the actual cause of their ruin, long before the sudden sinking of their great island; and that one portion of the inhabitants were forced to migrate to Mexico, another to Egypt and Thibet, the latter carrying away with them numerous mementoes, of which a few are preserved to this day in the aforesaid monastery: in particular, a fragment of the shaft of a column of polished latten, and also a column-capital in the shape of a two-headed ox, which objects the monks guard with jealous care.

We are already indebted to the Oxford University Press for several books with a definite Theosophical strain. I have in mind Dr. Evans Wentz's publications. Here is another, of quite a different class, but with the same characteristic.

A.J.H.

A RESTORED BUDDHIST TEXT

The *Bhava saṅkrānti sūtra* and Nāgārjuna's *Bhava saṅkrānti sāstra*, with the commentary of Maitreya-nātha. Restored from the Tibetan and Chinese

versions, and edited with the Tibetan and Chinese versions and introduction, etc., by Pandit N. Aiyasvami Sastri, Professor of Buddhistic Studies, Visva-bharati, Santiniketan. (Published by the Adyar Library, Adyar, Madras, 1938. Pp. 154. Price Rs. 2-4.)

Pandit N. Aiyasvami Sastri of Madras is one of the small band of scholars engaged on the important work of restoring into Samskṛt, Buddhistic works from the Chinese and Tibetan; he had training under Mahamahopadhyaya Vidhusēkhara Bhattacharya, and his restorations of Madhyamakāvātāra and other works in the *Journal of Oriental Research*, Madras, have earned warm praises from scholars like the late Prof. Sylvain Lévi.

The Adyar Library has enriched itself by the addition of the materials necessary for such reconstruction work. It possesses the Chinese *Tripiṭaka* and the Tibetan *Kanjur* and *Tanjur*. Mr. Aiyasvami Sastri has made use of these materials and has restored (1) the Mahāyāna sūtra called the *Bhava saṅkrānti*, (2) a later treatise on the same subject of Buddhistic eschatology, presumably by Nāgārjuna and perhaps called *Bhava saṅkrānti sastra*, and (3) the gloss of Maitreyaṇātha on (2).

The main part of his book gives, first, the restored text of the *Bhava saṅkrānti sūtra*, in which the Buddha is asked by King Bimbisāra to enlighten him as to how, when everything perishes, Karman does not die but catches hold of Man, and the Buddha explains "transmigration" in the system of "S'ūnya"; this is followed by English translations of the three Chinese and one Tibetan version

of the *Sūtra* in parallel columns; Nāgārjuna's *Bhava saṅkrānti sāstra*, is next given, and this is followed by the commentary of Maitreyaṇātha. An English summary of the commentary and an English translation of the *S'āstra* form the next section, and lastly are presented the Tibetan versions (in Roman script) of the *Sūtra*, the *S'āstra* and the *Tīkā*.

In an English introduction the editor discusses questions of authorship and chronology, and the Buddhistic theory of transmigration in a lucid manner. There are indexes to all the authors and works referred to in the book.

The Adyar Library has earned the gratitude of the world of scholars by sponsoring this excellent edition of an important Buddhist text.

K.A.N.

HINDI

Paraloka Ki Kahaniyam.—By Jagat Narayan, B.Sc. (The Diamond Jubilee Theosophical Publishing House, Patna. Pp. 408.)

This interesting book contains stories (in Hindi) of life after death taken from the writings of A. P. Sinnett and C. W. Leadbeater. Its purpose is to meet the growing demand for understanding the conditions of life on the other side of death. It throws a flood of light on the interchange of influences and communications between ourselves and those near and dear to us who have passed over. The book is an excellent piece of work on a useful line, and Indian readers should be specially grateful to the author.

16TH CONGRESS OF THE THEO- SOPHICAL SOCIETY IN EUROPE

FEDERATION OF NATIONAL SOCIETIES

(The Congress will be immediately followed by a Summer School at Fontainebleau.)

PARIS, 1939: PROGRAMME

Friday, July 28th

- | | |
|----------------|--|
| 10 a.m.—3 p.m. | Registration of members. |
| 10—12 a.m. | Meeting of the Executive Committee of the Federation. |
| 2 — 4 p.m. | Meeting of the Council of the Federation. |
| 5 — 6 p.m. | Meeting of the International Order of the Round Table. |
| 8 p.m. | OPENING OF THE CONGRESS. |

Saturday, July 29th

- | | |
|------------|---|
| 10.30 a.m. | Lecture. |
| 2 — 4 p.m. | Meeting of the Council of the Federation. |
| 3 — 5 p.m. | Sight-seeing. |
| 8.30 p.m. | Lecture. |

Sunday, July 30th

FRENCH DAY—CELEBRATION OF THE 40 YEARS' JUBILEE OF THE FRENCH SECTION

- | | |
|------------|---|
| 10.30 a.m. | Lecture in French. |
| 3 — 5 p.m. | Music, etc. etc.
Film. |
| 8.30 p.m. | <i>Public Lecture</i> by the President of the Congress. |

Monday, July 31st

- | | |
|------------|---|
| 10.30 a.m. | CLOSING OF THE CONGRESS by its President. |
| 8.30 p.m. | Opening of the Summer School : Social Evening at Fontainebleau. |

The Programme of the Summer School will be : Morning Meditation—Lectures—Discussions—possibly Symposium and Questions-and-Answers—Free Afternoons.

T.O.S. Meeting (arranged by Mr. Jeffrey Williams, International Director of the Order):

- (a) What the T.O.S. is doing at present and what can it do in the immediate Future. (b) In what ways can The Theosophical Society and its members best support the work of the T.O.S.

Meeting of Young Theosophists.

Sunday, August 6th

- | | |
|------------|--|
| 10.30 p.m. | Lecture. |
| 5.30 p.m. | Discussions. |
| 8.30 p.m. | CLOSING OF THE SUMMER SCHOOL.
Synthesis by the President of the Congress-Summer School. |

Fontainebleau is an historical place where the French Kings resided. The beautiful surroundings and large woods are an ideal place for a Summer School.

The General Subject for both Congress and Summer School will be "The Theosophical Life"; of course it is also intended to reflect the President's thought for this year, "Theosophy is the Next Step."

THE THEOSOPHIST

Vol. LX

(Incorporating "Lucifer")

No. 9

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

Communications from writers in England may be sent direct or through Miss E. W. Preston (Stamford House, Wimbledon Common, S.W. 19), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: See cover page iii)

DEATH OR HARVEST ?

Music does not die, though one instrument be broken
thought does not die, though one brain be shivered ; love
does not die, though one heart's strings be rent ; and no
great thinker dies so long as his thought re-echoes through
the ages, its melody the fuller-toned the more human
brains send its music on.

Not only to the hero and the sage is this immortality
given ; it belongs to each according to the measure of his
deeds : world-wide life for world-wide service ; straitened
life for straitened work ; each reaps as he sows, and the
harvest is gathered by each in his rightful order.

ANNIE BESANT in 1874



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

OUR SECTIONS DO NOT DIE

I AM sometimes asked if it be not distressing to a President of The Theosophical Society to have to remove a Section from the rolls. My answer is that I do not think my two great predecessors have removed any Section from the rolls, while, so far as I am concerned, I do not regard any Section as in truth removed, for when a Section is dissolved it is dissolved by governments and not by peoples. I consider the Russian Section as still living, apart altogether from the existence of a Russian Section

outside Russia. I regard the German Section as still living, and no less the Austrian Section, the Italian Section, and any other Section which force may compel to cease to function as such in the outer world.

On the western wall of the great hall in the Headquarters of The Society at Adyar, there is a list of all the Sections, and not one has been struck out. Some have become obscured by the miasmas of evil let loose by those who have no belief in the Love and Justice of the Laws of Nature. But these miasmas must pass away, and when

they do these Sections will re-appear and once again become the hearts of their respective lands. For the moment, the various governments of certain countries have rejected their veritable hearts, and the countries must needs, therefore, languish. But, I repeat, it is not the people who have rejected, rather governments which exist against the true will of the peoples, because they live by violence and not by freedom.

All governments which have rejected the Sections of The Theosophical Society are doomed to destruction, because they assail Brotherhood. But their peoples shall arise in strength and peace to carry on their destinies. Let us hope that the governments will disappear without violence, vanishing quietly away through the non-violent will of the people, at last aroused to action.

The Sections have not perished. They have temporarily ceased to function. And when they arise once more they will but renew their old Charters, and the period of official inactivity will be but as a bad dream from which they have awakened.

*
* *

HERR HITLER

People sometimes say to me that two or three years ago I spoke and wrote appreciatively of Herr Hitler.

I believe I did. The reason why I did was that I perceived in him the possibility of being a channel through which the forces working for Righteousness might lead Germany to her renaissance out of the adverse circumstances established by the Treaty of Versailles, so that she might play her rightful and most valuable part in the world's rebirth.

I still believe that such a wonderful opportunity *was* his, and I do not in any way withdraw the words which some years ago I used with regard to him.

Unfortunately it is one thing to have an opportunity and quite another to be able to seize it. The moment he began to assume power in Germany, a direct attack was made upon him by those forces which were responsible for the Franco-German War in 1870—forces which have been a dangerous menace to Germany throughout her career both as a nation and in her capacity as Prussia and as other surrounding States. The sinister figure of one of Germany's greatest statesmen soon began to take a hand, perceiving that here was a great opportunity for that continuance of Germany on the road of might which had been so successfully trodden in 1870-1. Herr Hitler became the scene of a conflict, and the forces of darkness triumphed. He is now set headlong for disaster, for he has either through the influence of force or

perhaps through personal tendencies chosen that path of darkness from which he will now be unable to emerge for centuries.

The salvation of Germany must now come through the people themselves. They must awaken and arise to save their country. The world needs the real Germany, a Germany with power and discipline, but of a power and discipline used for Righteousness and not for self-aggrandizement.

I still have reason to believe that it was possible some years ago for Herr Hitler to redeem Germany, for which he would have received the whole-hearted admiration of the honest world. But, be the reason what it may, he has been moved to reject this opportunity, under, as I believe, those evil influences which for so long have dogged Germany's footsteps.

We are now waiting for the statesmen of the free nations in Europe to help to release the German people by crushing the German Government. No one can for a moment object to Germany's arising out of the ashes of a defeat made intolerable by the Treaty of Versailles. But it is the German people who must arise and not a clique of agents of darkness grinding the people to their will and spreading desolation among the helpless.

*
* *

THE COMING WORLD STATE

It is most distressing that there seems to be not one single country up to date in its outlook upon world affairs. Practically every nation in the world, without exception, so far as I know, is still blind to the fact, not, perhaps, that a World State is slowly beginning to emerge, but that growth from now onwards cannot be in isolation, not yet in independence. Any nation which says that it has no concern with other nations, or is not a matter of concern for other nations, is a nation which is not moving with the times. It is a nation which belongs to the old world which has vanished, and not to the new world which is establishing itself under our very eyes.

A NEW IDEAL

The League of Nations exemplified the truth of the adage that "coming events cast their shadows before." It may not have been the shadow of the coming World State, but it certainly was the shadow of the truth that the world has reached a stage in its evolutionary process when no nation can live alone, when every nation is in some degree dependent upon every other nation. There is no shame in a certain measure of dependence. On the contrary the human family on this globe *is a family*, is, in fact, a Brotherhood at work discovering

itself to be such. Today the search is beginning to yield place to discovery. Among the Elders of the human family are those who have discovered the fact of the Universal Brotherhood of human life—perhaps they have made a discovery wider even than this—and are seeking ways and means of giving a practical incarnation to the fruits of their search.

But such Elders, unfortunately, do not seem to be among the statesmen and politicians of nations. Is there a single nation in the world whose official leaders declare that the country they represent by no means lives for itself alone, but is vitally concerned in the health of its sister nations, as these are concerned in its own health? Indeed, most nations are very emphatic to maintain a policy of isolation, of non-intervention, save as their personal interests demand otherwise. Such a policy is a policy belonging to the past and not to the present. And the urgent need of the world is for world-minded statesmen and politicians, nations and peoples, ready to intervene wherever the old world order of mutual indifference and suspicion refuses to yield place to the new world order of mutual co-operation and understanding.

A WORLD CONSCIENCE

Had there been such nations and individuals, Abyssinia and Albania

might have been saved from the rapacity of Italy, China might have been saved from the ravishment of Japan, Austria and Czechoslovakia might have been saved from the greed of Germany. If the world is on the threshold of a war which would be far more ghastly than the War of 1914-18, it is because dead policies have swayed to the exclusion of live policies. In other words, there has been no World Conscience to speak its vitalizing word, because there have been no national consciences fit to bring a World Conscience to birth.

It is, of course, true that every nation is suspect to every other nation, and indeed naturally suspect. Nations may well question each other's motives, as much today as yesterday. It is because of this that the growth of the world out of its old life into its new has been so retarded.

Distrust—suspicion—hatred—war :

These are the steps to self-destruction which the world has been retreading, unable to extricate itself from the net of its declension. The War of 1914-18 should have released the world from this net. We see today that the release has not been effected, and that millions of the world's finest citizens died in vain (so far as such release is concerned, though not in other ways) a quarter of a century or so ago.

SETTING ONE'S OWN HOUSE IN ORDER

Which nation in the world will today set an example of that world-mindedness, which almost every nation is willing to follow, but not to set? It must, as far as possible, be a nation with world-wide ramifications, or at least with a potent influence in world affairs, perhaps a swaying influence. But it must be a nation which sets its own room in the world house in order before attempting to tackle the problem of the world house as a whole.

Naturally, perhaps, I think of the British Empire. But then I see that with all her qualifications for setting an example, Great Britain has yet to set her own house in order. Self-determination must be active and free throughout her constituent Dominions as it is free in the Dominion of Britain and Ireland. Great Britain must set her Indian house in order, for until India is at least an equal partner among the nations of the Great Commonwealth to which at present she belongs, there can be no leadership in world affairs for Britain and her comrade nations. She must set to work to solve some of her own internal and urgent problems before she can dare to set about helping towards the solution of problems elsewhere. She has no right to speak, nor to demand, nor to judge, save as she practises everywhere in her own estate that which she pro-

poses to preach throughout the world.

WHO WILL LEAD?

The British Empire is not yet ready for leadership, and it is partly because of this fact that we are so close to the precipice of war. Our statesmen are failing their Empire day after day. Will they awaken in time or must we say: Where are the statesmen to replace myopia with vision, and to inspire the constituent nations of the great Commonwealth to lead the way to a new world order, which shall bring with it prosperity and a real comradeship of free nations throughout the world? This is the opportunity before the British Empire today. It has not yet seized this opportunity. It must seize it, or die as other Empires have died.

But there are other great nations whom I also perceive as ready to set the great example of the Twentieth Century. I see France. I see The United States of America. Both these great countries possess the necessary qualifications, the necessary genius. And I would make bold to say that in the case of The United States of America, though I know that many of my American friends will stoutly disagree with me, there is a President with the necessary vision, but with his powers frustrated by the obstacles placed in his way by the narrow and selfish-minded. I am

inclined to believe that President Roosevelt would have gone much farther than his recent proposals to Herr Hitler and Signor Mussolini, had he felt that he would have had the backing of the American people as a whole.

I believe that leadership from any one of these three countries would have called forth the adherence of many of the smaller countries of Europe. Had this been done in time, the Jews would have been saved from persecution and many peoples from disgraceful degradation. But even now it is not too late, and I would go so far as to say that an array of truly democratic peoples might still release the Jews and free China, Abyssinia, Austria, Czechoslovakia and Albania.

THE CRY OF THE PEOPLE

It is truly said that when a cry goes up to the heavens from the whole of a people that cry is answered. We need in all the free countries men and women of vision, men and women who belong to the new world order, to organize a cry and to make it vocal, a cry from those who are free that those who are enslaved shall become free once more. Such a cry should and would hurl from their high places those who are still saying that they have no concern with other nations. These of the old world order would then give place to the leaders of the new world order, and the world

would once more be happy, free, prosperous.

Shall we not look upon the great free movements in nation after nation for members to arouse this cry, to make it coherent and clear, and to direct it irresistibly to express its noble demand? Then will the Heavens answer and the world will be saved.

Let even the smallest beginning be made. Let at first only the smallest few either hear or heed. The time must come when Righteousness shall be heard. Let us today be but youthful Disraelis. Tomorrow we shall be heard.

THE INDIVIDUAL AND THE STATE

Nearly ten years ago in Australia I was deeply impressed by the great importance of adjusting both the individual to the State and the State to the individual, so that both individual and State might play their respective and vital parts in the common organism.

In these days there is great confusion. In the totalitarian State the individual is nothing and the State is everything. In the democratic State we do not know where either are. Sometimes the State seems to take everything into its hand, while at other times the individual—in terms of crowds—seems to erect a public opinion defiant of the Government actually in power by the supposed will of the people.

It is also true that, while I have not the slightest hesitation in saying that the totalitarian States represent a definitely retrogressive movement in civilization, the democracies representing civilization's hope—a poor hope though it sometimes seems to be—it is nevertheless true that our democracies have not a little to learn from totalitarian efficiency. It must always be understood that just as Life is everywhere, so is Good. There is nothing and no one irretrievably or entirely evil, whatever this word may actually mean. Also, there is nothing or no one, so far as these lower worlds are concerned perfectly good. When we inveigh against a particular policy or individual, we must never ignore the good that is in either, especially the good in the individual. The saving grace of all things is goodness, and of all individuals, too. Every one will be saved—in the truest sense of salvation. Every one will reach a perfection of well-being, however long it may take him to reach it, however long he may tarry by the way. We, who are Theosophists, must always keep this fact in mind, so that we may be ready at any moment to appreciate the common good that is in us all without exception.

Reverting to those times in Australia when we were concerned in building up a fine patriotism and citizenship in that great country, I

have just come across a note which, though nearly ten years old, is, I think, worthy of a place in the Watch-Tower. I wish there were groups of Theosophists all over the world intent on exalting both the individual and the State, as was the intention in this note. Wherever the words *Australia* or *Australian* occur, the name of any other country may be substituted.

CIVIC CEREMONIES

Right Relations to the State. There was a custom in ancient Greece of admitting the youth of Athens into Citizenship on taking the Oath to fight for the State and to obey its laws.

The modern State, for the most part, ignores the citizen, but how tremendously the State would dignify the citizen if it officially recognized his entry into citizenship in a Ceremony of Allegiance, with a succession of Civic Ceremonies at important points in his life.

An Australian should be as proud to say: "I am an Australian citizen," as the Greek was to say: "I am an Athenian," or the Roman: "I am a citizen of Rome." Yet his main preoccupation, with his trade or his profession, is so insistent that the Australian citizen is hardly aware of his corporate relation to the State save when called upon to vote on election day or to pay rates and taxes. To the Greeks the average Australian would not have seemed to be a full and proper member of the State. The State to them was more than the machinery of social and political organization—it was a spiritual

THE PIONEERS OF GOD

BY C. JINARAJADASA

An Address to the Convention of The Theosophical Society in
France, 14 April 1939.

WHEN we gather in Theosophical Conventions, our aim is to assert once again a firm faith in our Theosophical ideals, and to plan how better to serve them. But at this moment, when ideals seem to count for so little in the world's happenings, and brute force seems once again to be in the ascendant, we may well ask if our ideals after all are of much use. Idealists seem to achieve beneficent results up to a certain point; and then some wave from the subconscious of humanity surges up from its savage past history, and sweeps aside all the good which the idealists have accomplished. In the face of this doubt, it is well to examine the position clearly.

IDEALISM IS STILL WITH US

There is not the slightest doubt that we are today in one of those periods in history, when mankind either goes forwards or backwards. But there have been already many such crises in the history of mankind; and after all mankind has gone forward. There is a mysterious world-spirit whose intention is

to create a humanity that steadily advances in civilization; whatever set-backs this world-spirit encounters are temporary and not lasting. I should like you to believe with me that the day of idealism is not over. My reasons are these:

We have, it is true, a powerful movement to subordinate the individual and make the claims of what is called "the State" override all claims of the individual to his personal liberty to grow according to his temperament and purpose. Of course, from the moment an individual forms part of any group, the group's welfare is the individual's responsibility. Theoretically, a savage is perfectly free to express his individuality; but the dangers to his very existence are so great that he prefers to sacrifice a part of his full freedom of action in order to be a unit in a tribe, and gain its protection. From that moment he must sacrifice his liberty to some extent.

A CRITERION OF CIVILIZATION

Now, civilization means a condition of life where the individual

renounces his freedom ; but if he renounces his freedom of action in the physical world, it is in order that he may be assured a freedom in a new sphere of action where whatever he does can only benefit the State. If a citizen must sacrifice his freedom and become a soldier, it is in order that his mind and heart may have the peace which he requires to live and work as a spiritual entity. Unless all individuals sacrifice some of their freedom, it is not possible to establish and maintain a civilization where the opportunities of cultural growth can be assured for all of them. We must not be hypnotized by the word *freedom* ; it is not the presence or absence of freedom that matters, but rather of what use to the individual is the presence or absence of freedom. Our criterion of what makes civilization must be : Does an order of events help the individual to realize himself as an Eternal Spirit, or does it put obstacles in the way of such a realization ?

AN IDEAL OF THE STATE

When civilization is so defined, we obtain also a definition of what is the State. The State is that organization which, requiring sacrifices from the individual, gives him in return conditions where he can grow in peace and security on all possible planes of growth—physical, astral, mental and spiritual. The

more fully the citizen can live on all planes, and the more perfectly he can express his individuality on all of them, the more powerful is the State on all planes. For the State also has its invisible subtle bodies ; each nation has also its astral, mental and spiritual counterparts. The value and strength of the State are not only in its armies and bank balances, but also in the number of saints and poets and happy children who live within its borders, and in the number of parks and “ beauty spots ” which it maintains for the bodily and emotional health of its citizens.

It is for such an ideal of the State and the individual that we Theosophists have been working for sixty-four years. That work of ours is also inseparable from the wonderful dream of a United Humanity where all races and religions shall live in peace in a Universal Brotherhood.

OUR WORK FOR INTERNATIONALISM

Whatever are the present setbacks to Universal Brotherhood, our work of idealism is absolutely necessary. Let me point out what our work as Theosophists has already accomplished. When we began our work sixty-four years ago, there was no organized international body to preach the doctrine of a fraternity of races and religions. We were lonely pioneers, but we went on preaching those ideals from

our platforms in many lands, and our books in many languages. What has been the result ?

First, the League of Nations. Such an international body would not have come into existence when it did but for our pioneer work. It certainly would have come into being *sometime*, perhaps fifty or a hundred years later than it did. But we were its advance-guard, and we prepared the world's mental atmosphere through our work ; we "turned over" the world's mind, as a farmer turns over the soil to make it ready to receive the seed, and the League's birth was made easier as the result of our pioneer work.

THE UNITY OF RELIGIONS AND CULTURE

In another field also our work has had a splendid result. We were the first to preach the brotherhood of religions ; we gave lectures and published books to inculcate our thesis of the fundamental spiritual unity underlying the great religions. That was sixty-four years ago. But how many organizations are there not today doing the work which we began ? But for our pioneer work, their work would have been delayed for generations.

Consider our work in another field. Today in Europe and in the Americas, all cultured people know the value of eastern culture as a complement to the culture of

the West. But sixty-four years ago only the Orientalists of France, Germany and England, and a few other countries, were interested in Samskr̥t and Chinese literature. And only a few connoisseurs of art were attracted to the art of the East. But today all cultured peoples know something of the value of the East in the fields of literature and art. But it was the Theosophists who first preached to large audiences the value of the East to the West.

THE PROBLEMS OF RACE AND COLOUR

There is one work of ours which has succeeded only partially. It is the brotherhood of all races, irrespective of colour. Certainly among Theosophists, the ideas of race and colour are not allowed to engender pride and hatred. But elsewhere, and in several nations, especially today, civilization has slipped back to the eras when men of one colour or race were savage in their reactions to men of other races and colours. Nevertheless, the general advance of mankind has not received a permanent set-back, merely because the age-long hatred existing in the subconscious of mankind has come to the surface. There are too many nations in the world today which have accepted the gospel of the common brotherhood of all men, irrespective of race and colour, for the world's advance to be checked, except temporarily.

EDUCATION

There is another field where our work has not been effective, except in India. It is in Education. You will realize how all educational methods are transformed with the statement that the child is a reincarnated soul, an entity with a character already formed in past lives, who returns to earth to continue a work. The Theosophists have modified the trend of education in India, but not yet that of Europe or America. On the other hand, it is the Theosophists who understand most fully the Montessori doctrine of the innate individuality of the child and of the spiritual value of the child's contribution to civilization and its progress.

IN THE FIELDS OF ART AND SCIENCE

Our work in the field of Art is recent; nevertheless all artists who discover our ideas realize that Theosophists are not only enthusiastic supporters of all forms of Art, but are also unique, because to them Art is a revelation of the Divine Action of Creation.

We have not modified directly the work of scientists. But I am sure we have done that indirectly. We have preached with insistence that science can never be isolated from humanity's need, that the scientist in the laboratory cannot separate himself from his responsibility as a human being and a citi-

zen. We have insisted that spiritual worlds are also the domain of exact science. One especially vital truth which we have disseminated is that there is an evolution of life parallel to the evolution of form, that behind the myriads of evolving forms there is an evolving life which lives and works in planes invisible as the group-soul of minerals, plants and animals. All these teachings of Theosophy have "turned over" the mental soil of the scientific world, and made possible a new conception of science as the revelation of the Divine Mind which creates and sustains the universe.

While to all appearance civilization seems at the moment to be destroyed slowly by those who proclaim the domination of might over right, nevertheless quietly but persistently a reconstruction is going on. There are thousands more idealists everywhere than fifty years ago. Theosophy is accepted by millions today, in one or another of its many truths. Slowly the world is being "theosophized," in all its many fields of thought and action.

TOWARDS A WORLD ORGANIZATION

Our work is only begun. It will not be complete till mankind has one World Organization to direct the affairs of all the nations, till there is a World Economic Council to cater justice to the needs of all. We have still to work till all pride

of race is subordinated to the delight of the collective life of the world's many peoples.

Our work as Theosophists is to remove the rocks and stones from the fields of civilization, so that the sowing of grain by those who come after us can obtain a rich harvest. We work with both determination and enthusiasm, because our studies have revealed to us the existence of a Divine Mind which guides human destiny. Certainly the difficulties are many ; only a few come to work with us. Nevertheless Theosophical ideas are spreading slowly everywhere ; new movements other than The Theosophical Society are springing up to develop the work which we began.

THE GLORY OF THE PIONEER

We have the lot of the pioneer—his loneliness, his want of means,

and the constant danger to his plans because the obstacles are so great and the workers are so few. Yet the pioneer possesses a glory all his own. He is the messenger of God's Plan for men. That is our role. We are the advance-guard of humanity. We sow for others to reap. We are the pioneers of God ; there cannot possibly be any greater joy for us Theosophists than to be God's pioneers to make straight and smooth the paths for those who come after us, and to prepare the fields of joy for their sowing and harvesting. The Pioneers of God—to what nobler designation could we aspire ?

The highest forms of civilization will begin only when the world's statesmen are Theosophists, and put into practice what the Theosophist means by the two words, the individual and the State.

The Heart of the self-controlled man
is always in the Inner Kingdom.
He draws the hearts of all men into his Heart . . .

The self-controlled man dwells in the world.
Patiently and persistently
He brings the whole world into active community of Heart.

Tao Teh King, trans. by I. MEARS

THE CHANGING PANORAMA

BY RUBY LORRAINE RADFORD

THOSE who live in the present age are seeing the period of greatest change which the world has ever known. We are living at the conjunction of cycles when these changes are so swift and so revolutionary that many who are caught in the midst of the cyclonic sweep see nothing but chaos. Only by figuratively rising into the spiritual stratosphere, unaffected by temporal, mundane changes may we get a full view and better perspective of this world-storm which is sweeping away all that holds back humanity from a more complete realization of its divine capacities. From this height we may watch threads of light, presaging a brighter dawn, weave their way through the passing dark clouds.

IN THE LIGHT OF THEOSOPHY

. Theosophy gives discrimination to see beyond appearances the real, understanding to analyse trends of events, and detachment to keep level-headed in the midst of confusion. The Theosophist knows that even the seeming evil may be used by the Great Ones to further Their plan.

When we step aside in this attitude of detachment to view the

changing panorama, we find significant factors promising eventual order. What is happening in the fields of science, literature, art, politics and religion to indicate that we are progressing through these dark days toward a better dawn?

In the last century science has taken some of the longest strides of any of the departments of human activity, and so at this crucial period scientific inventions are helping greatly to speed up these world changes. It has even been suggested that science take a holiday and wait till the world catches up in other aspects of its development.

THE VALUE OF THE RADIO

We are living in an air age, with air travel and radio helping to eliminate time and space. These two inventions, the air-plane and the radio, are doing perhaps as much as any material thing to wipe out those barriers of ignorance that have so long kept the races of humanity separated and antagonistic.

Over sixty years ago the Ancient Wisdom was reproclaimed through Theosophy, with Brotherhood as its key-note. So the Theosophist

watches eagerly for all channels through which that ideal may emerge. There can be no doubt that radio is one of the instruments being used to develop the brotherhood consciousness. Through radio we are given an opportunity to transcend the bounds of national border lines, to live and feel with people at remote corners of the earth.

The tragedies enacted in Spain and East Asia are subjects of great concern to people of every nationality. How intently the radio world listened in on that great love drama of such vital importance to the whole British Empire! When Byrd was lost in the Antarctic, listeners sat far into the night, waiting for news of his welfare. As sympathy and understanding increase, the prejudices that have separated races and nations must gradually be broken down. Thus the radio plays its part in the development of a world consciousness.

Not only in the realm of mutual welfare interests is the radio proving a dynamic factor in this period of transition, but it speeds up the development of the intuitional consciousness through the uplifting power of music. The intuitional consciousness transcends the human phase, linking man with the Divine. When we can function in that consciousness, we shall lose our sense of separation, and come into a realization that all life is one.

Speaking from that plane, Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

WORLD BROTHERHOOD

Those in the vanguard of the race are expressing a little of that ideal at the present time—the pioneers in world brotherhood; those who are leading movements for world peace, and all friendly international relationships; also those who are able to create a synthesis of life out of a multitude of confusing concepts, the creative artists in whatever field—music, drama, painting. They express universal ideals for the upliftment not alone of one nation, but all mankind.

There are still millions living almost wholly in physical and emotional realms, the younger brothers of the great world family, who must be looked after by those developing intellect and intuition. This great mass of humanity is being given an upward urge through the influence of the best music now so widely broadcast. Music brings us closer to the Divine than any of the arts. Music is a universal language. The music of all nations, coming through the radio, brings intuitional understanding of the moods, emotions and aspirations of people whom we have never seen.

Is there not something profoundly significant and suggestive of the coming world consciousness in the

idea of a beautiful symphony being broadcast? Its volume, its beauty, its harmony, is not diminished one iota whether it be heard through a thousand instruments or through one. It is prophetic of the New Age toward which we are moving through all this seeming chaos; an age of giving instead of taking, an age of unity instead of separation, an age whose emphasis will no longer be on material things. This illusion that material things are the only reality causes wars, internal strife and political upheavals. The real things, the finer things of life, are never diminished no matter how many tune in to receive them.

THE HIDDEN SIDE OF NATURE

The Theosophist, who watches for every channel through which more Truth may be given to the world, realizes that the radio is preparing the minds of men for greater understanding of the full nature of his being. The very wonder of this instrument, broadcasting symphonies and the voices of rulers around the globe, is making people more receptive to ideas of invisible and intangible worlds. Note that soon after radios came into popular use, American scientists began investigating telepathy. As a result of these tests and revelations, many who were formerly materialistic are forced to admit that clairvoyance and telepathic communication may

be experienced by normal people outside psychopathic wards.

Science, which for so long has been avowedly materialistic, is indeed opening the way to knowledge beyond the material. Surely the time cannot be far off when science will be forced to accept what Theosophists have long known—that matter results from the real. We now find such scientists as Dr. Alexis Carrel stating: "Our form is moulded by our physiological habits, and even by our usual thoughts." Already these ideas are being rather widely accepted and must surely pave the way for a more complete understanding of man as the actual product of his own long past.

The arts have ever been channels through which the higher consciousness emerges; they generalize about life, rising out of the mire of confusing experience into the realm of interpretation. Through new hearing given by music, and clearer vision awakened by art, we discover the significance of experience, and so become less immersed in personal aspects as our horizon widens.

NEW VALUES IN LITERATURE AND THE DRAMA

Literature and the drama have taken an increasingly important place in the changing panorama since the Middle Ages, until at the present time it should be difficult

to estimate the real influence upon the world consciousness of that vast volume of writing which is being poured from the presses each month. We may see some effects of causes, however, even in examining a brief wave of literary interest.

America has just passed through a period of realism in literature—much of it almost photographic realism—running the gamut from Main Street to Tobacco Road. With the passing of this phase, we have come to the realization that there are many Main Streets, and that Tobacco Roads wind their insidious way through every part of the nation, from the slums of New York and all the densely populated cities to the mountain fastnesses of Carolina, Tennessee and Kentucky, over the wind-swept plains of the Middle West, and down to the bayous of Mississippi and Louisiana. On these low roads of social life our morons and feeble-minded are born, our social diseases bred. From them come our lynching mobs, kidnappers and blind followers of foreign propaganda.

The public was fed stark realism until it revolted, and the tide is now turning to more idealistic fiction. But that period of bald truth about the under-privileged and the unmoral has roused the public consciousness to action. Note the widespread national campaign now being waged to wipe out the social diseases. Publicity is being dis-

seminated and information given out on a subject that for many years was only whispered in dark corners, but is now being exposed to the penetrating, purifying light of truth.

Long years ago Dickens published a novel revealing the horrors of debtors' prisons in England, and Oglethorpe was inspired to found a colony in America for those poor debtors. Pearl Buck has written a trilogy of novels of Chinese life, which has done as much to spread interest and understanding of the Chinese people as all the tracts of the missionaries down through the centuries.

Two of the prize-winning plays in New York recently were propaganda plays: "Winterset," a drama superbly acted on stage and screen, is a plea against social injustice, while "Idiot's Delight" reveals the colossal stupidity of war. Most of the youth movements on behalf of peace have been stimulated by the great number of stories and plays depicting the horrors of war. Plays like "High Tor," featuring astral experiences of both the living and the dead, and an increasing number of stories of similar type in the popular magazines, reveal the fact that Theosophical knowledge is gradually reaching the general public.

Present trends in the cinema world are certainly hopeful. Having been satiated with sex and the underworld, the public has demanded

something better. The fineness of human nature is asserting itself once more as large audiences support such pictures as "The Life of Emile Zola," "The Lost Horizon" and "Snow White." In "The Lost Horizon," though it is far from adequate to its possibilities, people have found temporary appeasement for that yearning within them for an inner retreat secure from the world's turmoil.

"Snow White and the Seven Dwarfs" is an epoch-making event in the picture-world. Its greatest significance is not alone in the unique method of its production, without the aid of a living actor, but in the fact that this deeply occult story has gripped the hearts of audiences everywhere. It is so beautiful in colouring and music, so simple in external form, that the smallest child may laugh and weep over it. Yet it is so truly occult that those acquainted with the Ancient Wisdom may see in it the complete drama of the human soul from the time it is sent forth from the divine kingdom, until it is wakened from its death-like sleep by the Higher Self. The average man could hardly doubt the undercurrent of divine guidance through things mundane, after watching such a picture.

THE PRESENT CRISIS AND OPPORTUNITY

In turning to another aspect of the changing panorama, the econ-

omic and political worlds, the present outlook is far from bright. It must seem utterly hopeless to those who have no knowledge or belief that Divine Minds guide the affairs of men. Politically, history has seldom known such swift changes as have been enacted among the nations in the last few years. Systems of government, seeking their own self-interest, rise and fall almost overnight.

Maybe the world is so politically ill because the more cultured are afraid to contaminate themselves with politics, leaving that to the self-seekers. But the very violence of the present upheaval is indicative of eventual order. Sooner or later the grafters will bring about their own self-destruction.

Theosophists, who have been given glimpses into the long past, know that just as drastic changes have been wrought before. By being able to look back and see the completed pattern of a movement we can understand how often seeming evil has led to good. So let us keep level heads, free from hasty judgments, and national condemnations. Who can foretell what far-reaching good may grow out of present horrors of Jewish persecution in Europe, both to the Jews themselves, and to the countries in which they take refuge? The United States is happy to receive under its protection such intellects as Einstein, and all those other creative

Jewish minds, whose genius is speeding up the evolution of humanity.

Steps are now being taken to make The United States a real refuge for these rejected people. Americans have not forgotten the ideals which brought them to these shores, and they are welcoming others who are now suffering for their ideals. To the Theosophist, who knows that this continent is to nourish the newly emerging race, the trend of these events seems profoundly significant.

HOW THEOSOPHY IS SPREADING

And how is this swiftly changing panorama of life affecting the religious outlook of American people? While science is breaking up the atom to reveal the one eternal unity of all life, will the Churches go on denying that there is one divine source, which has been the inspiration of all religions? As the universities announce the results of their experiments in telepathy, revealing evidences of the invisible and intangible, where will the dogmatist place, in this new scheme of things, his burning hell and the golden streets of his heaven?

The average Church member, who is intellectual, alert, and wide-awake in his social, economic and political life, still keeps his mind anæsthetized with creeds and dogmas on Sunday. The "scheme of salvation" by faith alone, and

belief in a saviour who would bear the brunt of all their mistakes and wrong-doing has created a vast army of religious weaklings, afraid to think for themselves.

The hard depression years, however, have done much to stir some out of this apathy, especially young people. In youth's need of a more rational religion is the Theosophists' opportunity to reveal those twin truths of Karma and Reincarnation.

It is interesting to note how these two truths, which Theosophy has reproclaimed to the world, are seeping through to the public. News-stands are filled with astrology magazines, which of necessity support these facts. These are read by thousands who would never pick up a book on philosophy. Though much of this writing is of doubtful value, there is still enough truth given out to widen the philosophical and religious horizons of these readers. Even the comic sheets play up the idea of contact with invisible worlds.

In most unexpected places do we find hints about reincarnation. A recent number of *Radio Guide* carried this statement: "Some believers in reincarnation will tell you that Hofmann is the revived spirit of Liszt . . . Maybe he is. Who knows?" Hitler and Mussolini are constantly referred to as twin incarnations of Napoleon. No matter how far-fetched these statements,

the significant fact is that hints about reincarnation are constantly being put before the public through other channels than the strictly Theosophical.

All this must inevitably make its impression on the narrow and dogmatic beliefs so long held by orthodox religionists. A new generation is coming forward, whose intellectual integrity is going to demand a wider outlook in religion. Already much of the old intolerance is being wiped out as Jews, Protestants and Catholics meet together in union services, and co-operate in civic enterprises. But the Churches still have far to travel toward those ideals which the Master proclaimed two thousand years ago.

Here is the greatest challenge to the Theosophist! The truth is all there in the heart of the Church, if we can only help to clear away

the crystallized dogmatic rubbish so that the light may shine through. It is a colossal task, requiring tact, patience, tolerance and understanding.

A survey of this kind cannot be complete in a time of such swift change. It can merely indicate by highlights here and there how the Truth which Theosophy has been trying to give to the world, is beginning to permeate many channels of life. One glorious aspect of the Ancient Wisdom is the knowledge that the Great Ones build for the ages. With slow and infinite pains the pattern of life is woven. Though ordinarily we see only a small section at a time, a knowledge of Theosophy enables us to raise our consciousness so that we may watch these threads of light weaving their way through the changing panorama.

That is why the self-controlled man says :

If I act from Inner Life
the people will become transformed in themselves.
If I love stillness
the people will become righteous in themselves.
If I am occupied with Inner Life
the people will become enriched in themselves.
If I love the Inner Life
the people will become pure in themselves.

Tao Teh King, trans. by I. MEARS

THE AWAKENING

Once I was happy, peaceful in my sleep,
 Dreaming sweet rosy dreams of youth. You came
 Like some strange thought of life, you called my name
With voice I never heard before, sweet, deep
In mystic breathlessness. You woke me up
 With whispers in my ears, you bade me rise
 To see the stars, you drew me with your eyes,
And made me drink the nectar from your cup.
I rose half-trembling, while I held my breast,
 Lest it should burst with this new-found delight.
 You showed me worlds, you made me tread on stars—
And then—and then—O Master, thief of rest !
 You left me in the darkness of the night,
 You left me with a thousand thousand scars !

I wish to sleep my peaceful sleep again,
 I wish to dream my youthful dreams once more.
 Why did you wake me up and make me soar
The heights I fear, the depths I dread to ken ?
I thought you bring the joy of breaking morn,
 The peace of twilight and the midnight dew.
 Ah, Master, Master, if this had been true . . .
You brought instead the darkness and the thorn !
Why did you wake me up when sleep is sweet,
 And dash my cup of dreams upon the floor ?
 Trusting, I kissed your footsteps when you came,
But failed to mark the star-prints of your feet—
 Now I must seek you, Master, evermore,
 Or I must languish calling for your name !

BENITO F. REYES

THE NIGHT BELL

A Case from the Casebook of an "Invisible" Helper: The Story of a Jew and a Gentile.

WHO needs compassion most—the persecuted or the persecutors? Often, surely, the persecutors even more than the persecuted.

Let me tell you a story.

DAMON AND PYTHIAS

In a totalitarian State in Europe, so become through rape—we do not conquer in these days, we steal—there was a fine young man who had a beloved friend.

The two of them lived together, played together, worked together, grew up together. They were all in all to each other, a veritable Damon and Pythias.

But one day either the seed of evil entered the soul of one of the young men, or, being there already, it yielded quickly to the appropriate external stimulus.

This young man came under the evil influences of the secret police in that totalitarian State, and they knew that in him they had a tool they could easily use for any atrocity, he being simple and deeply impressionable.

Playing upon the glamour they aroused in him, filling his mind and feelings with the most terrible

thoughts and surgings of passion against the supposed iniquities of the Jews, their diabolical cunning, and their secret outrages not only upon non-Jewish people but also upon the honour and happiness of the totalitarian State, which he himself loved so deeply and which they persuaded him to believe they had but come to save, they succeeded in inflaming him beyond all self-control against every Jew—man, woman and child—so that he hated with an overwhelming hatred, and could hold within himself no other desire than to wreak upon them, upon each and every one of them, his God-given duty of vengeance.

"Vengeance is mine," saith the Lord; yes, but to His chosen messengers He entrusts the execution of His vengeance.

So the secret police were able to use him as a spy, an *agent provocateur*, an informer, to ensnare within their bloody nets those whose manifest purity and innocence had so far been able to defy even the cruel unscrupulousness of the tyrants.

And all the time this unfortunate young man hides this other life of his from his bosom friend. Still do they seem to be the fastest of

friends, though the other young man sometimes allows himself to wonder if his friend has not changed, has not perhaps become depressed by the persecutions taking place all around them.

JEW AND GENTILE

This other young man seeks to comfort his comrade, saying that the blackness cannot last for ever, and pointing out that their own mutual affection is witness to this, for has it not, this affection between a Jew and a Gentile, beautifully survived through all the menacing and surging tragedies?

Has he, a Jew, once said a harsh word about the iniquities of the Gentiles, has he not gently urged when now and again they have unaccountably argued, that if his two thousand-year old ancestors crucified the Christ, surely has the crime been paid in full in the crucifixion of the Jews themselves for centuries by those who profess they are followers of the Christ, the Lord of Love?

Disastrously and strangely, the very truth of this becomes the final removal of the barrier between sanity and madness in the young man whose life had already been distorted to iniquity. No longer himself, he needed but this, this supreme sign of trust and love, to hurl him down into hell.

Through eyes grown cold with soul-lessness, he gazes upon his

Jewish comrade as never has he gazed upon him before. His love becomes soured into loathing. Still, with a cunning which only madness could conceive, he conceals his hatred of one whom he now begins to call "an infamous Jew," whose very words of tenderness he perceives to be but cunning manœuvres to deaden him into a false sense as to the real nature of all Jews everywhere.

He will meet cunning with cunning. He too will put on a mask of friendship, so that it may appear that the comradeship is as of old, but all the time he will plot the destruction of this foe of freedom, of this canker eating away the very life of his beloved country.

And so the dead and putrid comradeship goes on—the Jew still worshipping at its bare altar, the Gentile but waiting the moment to unmask a Jewish treachery.

TREACHERY

Soon the moment comes, since it is very easy for the secret police to arrange that compromising documents shall be found in the Jew's home—documents which shall damn the Jew beyond all human redemption.

The police tell their miserable dupe that he will find in the Jew's home, if only he will look for them, the proofs he needs of all that they have so constantly been telling him.

Being at home in his friend's home, there is plenty of opportunity to look. Secretly he searches . . . and finds. Secretly he goes to the secret police and tells them that they are indeed right. He arranges with them that on a certain signal they shall burst into the apartment of his friend. He returns to his friend's home, inveigles him into the discovery of the documents, and while the Jew stares amazedly at the terrible papers, wondering in ghastly agitation how they could ever have come into his room, and wondering in despair how he could have come to find them, the police appear, and both young men are kicked downstairs and hustled with every conceivable indignity into the car which is to take them to prison and to death.

But it is only the Jew who appears before the executioners—I cannot call them judges—as having been caught red-handed in a poisonous act of treachery against the State. Without delay he is sentenced to death, and is taken away wondering what has happened to his friend, apparently in the same toils and surely to be condemned to the same fate. In his hopeless helplessness he calls for his friend to come to him, if he can. Perhaps his friend has established his own innocence and can establish his innocence too, knowing how real it is.

But the call is in vain, and early one morning the Jew is taken into

the prison courtyard, and is made to kneel on the bare stone-floor, while the papers which damned and doomed him are scattered round about as if to justify his murder.

His eyes close in prayer, but open as he hears the feet of the approaching slayers.

Whom does he see before him but his old friend with a revolver pointed towards him in a hand which he thinks he had no reason to know as otherwise than friendly. In an ecstasy of joy and understanding he makes a half-movement to rise, and his lips murmur:

"Beloved, have they condemned you to this? So be it! Do they not know that our love will survive even this supreme test? And have I not the joy of seeing you, dearest of all friends, before I die? For me there is nothing but happiness. Grieve not for me, nor even for your own great torture. Never have you done, nor could you do, any injury to me, for your constant love renders holy even this last act."

REMORSE

In a sudden agony, the revolver wavers in the hand of the Gentile, only to be ruthlessly steadied by the fingers of the police which pull the trigger, once, twice, three times.

The Jew sinks dying on the stones, and with a terrible cry the Gentile snatches himself away from the grip of his torturers and flings himself upon the now unconscious

body of his friend. In an overwhelming agony of remorse, he seeks once again to be united with his friend, who is now within the mercy of death.

His wish is granted as laughingly the police make him a target for their devilish revolver practice, and death unites those who had apparently begun to be separated in life.

The Jew and the Gentile lie dead together. And hand in hand they rise together from the Valley of the Shadow of Death—one to expiate, the other to cherish and to comfort, both to be one in a love no evil could break but only cloud awhile.

THE FRIENDSHIP OF THE GODS NEVER FAILS

And the Angels of Compassion welcome them both, aiding each on the further way. For the friendship

of the Gods never fails, shining alike on the righteous and the unrighteous, so that none can ever be outside the Love of God.

And I? Had I not, as a messenger of compassion, to be in this tragic drama, the Jew, the Gentile and the police—all in one? How otherwise could I be truly compassionate to all, understanding of all, helping one to his self-made heaven, and in his self-made heaven, helping the others to their self-made hells, and in their self-made hells, watching over them all as children together in the family of Christ the Jew?

Thanks be to God, I could be the Jew in his glory, I could be the Gentile in his dreadful shame, I could be the police in their black iniquity.

Who needed my compassion most—the persecuted or the persecutors?

G.S.A.

Next month: Another Case . . . Music Explorations—
on the other side of sleep.

SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

PROLOGUE

IN the Courts of Heaven the High Gods met, who preside over man's destiny, controlling his waywardness to some extent, checking his aims and fulfilments by the changeless standard of the One Will, of which all are agents in their varying degrees, consciously or unconsciously.

One who sat in the chief seat of authority said :

"What hath been engraven on the columns of time since last we met? Let the Keeper of the Records make his report."

So another rose from his place, with reverent gesture, and read from a book of which the leaves seemed to be of gold, and the letters traced in lines of living light. He read of vast changes on earth's surface, of lands submerged, or re-emerged from ocean, of peoples led in their ignorance, by urgencies that they recognized not, to leave old homes and known paths for new and untrodden ways. Among these had toiled and striven heroes, sages and saints, apprentices to the Gods and sent by Them to the great work,

where they should learn their craft. Of their labours the harvest, for this cyclic period, had now been reaped, and a new day was to dawn, for to the Gods a day is far other than that measured by the turning of Earth's face to and from her Sun, itself only one of the lesser lights, though truly great in majesty within his own system.

As Earth counts time, the year was A.D. 1282, and the period reviewed was some 4384 years, since Kali Yuga had set in. The review concluded, He who sat in the seat of authority said :

"It is well! Though evil seemeth to multiply on earth, and the light of spiritual knowledge to grow dim, almost to extinction, yet is it not extinct, but will in its time burn bright, to roll back the darkness. The Aryan race groweth in arrogance and selfishness, as is proper to its crude youth and stage of mental development. Its branches in Europe contend for their petty kingdoms and sways, and religion proves too weak to check the growth of disunity and violence. Yet some few in every land keep alight the torches lit by our Greater Messengers

in India, Palestine and Arabia, for the illumination of a darkened earth.

"The time is ripe for some new relief of that darkness, a lesser dawn. The western peoples are turning to the search for truth, and must be redirected to the sources of Wisdom, to the treasures of philosophy and science which are their Aryan heritage. Some secrets, hitherto guarded in the Mysteries, may be divulged, though the danger be great of their misuse and perversion. One Brother already labours in the body in that westernmost isle where thought is freer than in other countries of Europe. Even there prison and persecution have been his lot. Yet greater tortures await all those who take on themselves the role of light-bringers. But the work is blest. Who is ready?"

"Here am I, send me!" was the answer, from one after another in the assembly.

To each his post was assigned and his work set, yet with freedom to act as circumstances should prove fit, in fulfilment of the Great Purpose. They must be prepared to find even that Purpose obscured by the veils of the senses, going blindfold to the service of the world. But even so, their sacrifice was accepted, and they would go, taking on themselves the full consequences of their mistakes, that these might do no injury to the work. The

great drama of Renaissance was to begin on earth.

CHAPTER I THE THIRTEENTH CENTURY

The land in which Roger Bacon laboured in the thirteenth century took no high place among the peoples of Europe. Out of Romanized Celt, Anglo-Saxon, Dane and Norman was emerging an English type of people and institutions, cruder in refinements than the inhabitants of Italy and southern Europe, where the stamp of Greece and Rome was more clearly discernible, but in compensation for that boorishness, showing greater independence of spirit and mental courage, fostered by their insular security. Here were folk who would not suffer oppression dumbly, and could even dare to belittle their oppressors by healthy ridicule. Sly jokes and hearty gusts of English laughter at the expense of lazy monk, venal priest or supercilious baron long ante-dated the period of reforms in Church and State, and popular ballads occupied the place now held by the press, in giving voice to public wrongs. Robin Hood's exploits, in defiance of tyrannical authority, but always in assertion of rude justice and the vindication of human rights, were the favourite subjects of song and tale, and many a strolling ballad-monger belonged to that secret guild of Jongleurs or minstrels, who

in Europe were preserving some secrets of the earlier pagan mysteries in defiance of the ban of the all-powerful Church of Rome.

That Church in some ways had played a worthy part, in preserving art and letters through the feudal centuries, upholding a stern ethical code for the restraint of unbridled power, and providing some unifying link for the conflicting nations that had arisen from the break-up of the Roman Empire. But she had inherited from Imperial Rome a certain arrogance which had no sympathy with the advancing claims of freedom, political or religious. Also, some of her narrower pontiffs had succeeded in wholly removing traces of the earlier Gnosticism, that might have linked it to older indigenous cults, deep rooted in European soil. Much of the old Nature-worship survived in England, as elsewhere, though now condemned as witchcraft or sorcery, and it was the Church's loss if she chose to deny what her children's experience taught them to be true, or, in her leaning to asceticism, forbade even innocent indulgence of the claims of beauty and pleasure. Unpurified by religion, these sank into traps of "the world, the flesh and the Devil," and the average man either lived hypocritically professing adherence to a code too stern for him, or frankly turned irreligious so far as personal safety allowed.

In England the Roman authority had never been as repressive as on the Continent, for there was an earlier Christian tradition there than that brought from Rome, and York long maintained a rivalry with Canterbury. Norman kings at first had strengthened the links with Rome, but in their assertions of sovereign independence soon found it useful to rely somewhat on their subjects' keen appreciation of clerical shortcomings, and readiness to support the King's side in his quarrels with the Pope. Monkish chroniclers paint a terrible picture of the miseries of the land when John's contumacy caused the Interdict to be placed on all religious services for long years; but curiously this condition finds little expression in the old ballads, which continued to point homely wit at Abbot and Priest, and show sympathy rather with the King's side. A large proportion of the more intelligent countrymen belonged to one or other of the Guilds, as that of Masons, which had their own mysteries and tradition of spiritual knowledge, owning little but a formal submission to the Church.

Within the fold of the Church itself great men had founded orders which aimed at reviving spiritual zeal, to combat growing worldliness. Such were the two great Orders of Friars, Franciscan and Dominican, founded in the twelfth century, under the Pope's somewhat hesitating

approval. S. Francis of Assisi, a Christian Saint who seems truly to have been overshadowed by his compassionate Master, had achieved marvellous success at first in reviving the spirit of the early Church. Cheerfully embracing Lady Poverty, and full of brotherly love to all, not excluding animals and birds, Friars had wandered everywhere on foot, tending the diseased and outcast. But even before the death of their founder, he had begun to be disappointed at the growing frustration of his objects by the more worldly-minded of his followers, and after a hundred years had lapsed, the Order, like its Dominican rival, had become too wealthy and politically powerful to be left to the guidance of its more spiritually-minded members. The wisdom of the serpent was more in evidence than the harmlessness of the dove, and the chief use of the Order was that it afforded a refuge, under Church protection, to such men as wished to pursue disinterested studies in the sciences, and were disinclined for full monastic seclusion. As Brothers of this Order they could travel freely from one centre of learning to another, living in the Fraternity House in each, and dipping at will into the treasures of archaic wisdom which the Church kept jealously guarded from all secular eyes.

Roger Bacon was one who had made use of the Franciscan Order

for such purposes. He sought knowledge, in one university after another, being initiated in Oxford or Paris into the mysteries of Alchemy, a science which, under the guise of investigation into the nature and combinations of physical elements, veiled a deeper interest in the potentialities of the human mind and spirit. Popes and Cardinals looked askance at the Alchemists, but in their greed would not entirely suppress labours that might supply them with unlimited stores of gold. Dangling this bait of the Philosopher's Stone and the Elixir of Life before potentates, alchemists found sufficient toleration to enable them to pursue their studies, leading lives themselves of the barest penury and renunciation.

Most universities remained rigidly orthodox in their theological studies, but Oxford was freer, and even at Paris wandering philosophers were to be met, as Peter Peregrinus de Mahariscuria, to whom Roger Bacon acknowledged a great debt. The name seems reminiscent of Mahārṣi, and suggests that this was a Messenger from the East, planting some seeds of the Aryan Wisdom in western centres of learning.

Having been born in 1214, a year before King John signed the Magna Charta, Bacon lived mostly at Oxford during the stormy years of the Barons' War with Henry III. The heads of the Franciscan Order

suspected him of heretical opinions and even diabolical practices from time to time, calling him to Paris for enquiry, and complaining of him to the Pope, Clement IV, who in 1266 ordered him to send all his works, secretly and speedily, to Rome for investigation. Bacon seems to have rejoiced in this opportunity of winning acceptance for the truth, and he wrote and sent *Majus*, *Minus* and *Tertium Opera* successively. Unfortunately, that liberal-minded Pope died in 1268, and was succeeded by one more open to inimical influences; so Bacon was imprisoned, as a teacher of "suspected novelties," but released in 1292, when a friend became General of the Franciscans. He died soon after, having accomplished his task of laying the foundation-stone of modern experimental science. His anticipation of many later discoveries, chemical and physical, as well as the purity of his life and devotion to wisdom, mark him as one of a Brotherhood of Adepts, with Thomas Aquinas and Albertus Magnus, contemporaries who laboured in other fields to lighten the darkness of medievalism in the barbaric West.

Meanwhile England was being prepared in other ways to play her part in world history. She was to be taught to hold an even course between extremes, to find reasonably practicable compromises between the claims of Church and

State, of Catholicism and Protestantism, of Monarchy and Republicanism. So a great baronial leader, Simon de Montfort, Earl of Leicester, laid the foundation of representative government by calling the first Parliament in 1265, and taught Kingcraft, even to his own undoing, to a prince who was destined to be a noble king as Edward I.

1265 is also significant for the birth in Florence of Dante, the poet who was to shape for Italy a language in which to express her awakening soul. The Renaissance started in Italy with Dante, though he could find no room in his native city among the contending factions of Guelfs and Ghibellines, superiors of Pope and Emperor. His life of exile and hardship as well as the deep mysticism of his *Divine Comedy*, mark him as an Initiate of occult schools of wisdom.

CHAPTER II THE FOURTEENTH CENTURY

In the British Isles the work of preparation proceeded apace in the fourteenth century, though perhaps it is harder to pick out leaders who were consciously in touch with the Guardians of the world's destinies. It was a century of strife, for Scotland and Wales had to be brought into union with England, before Britain would be strong enough to play her part in Europe. Edward I was a wise king in his guidance

of his subjects, and if sometimes ruthless in his dealings with Scotland, it must be acknowledged that she was an ill neighbour, and that he tried to win her into union by diplomacy before trying coercion. The fact seems to have been that Scots and English had to learn to appreciate each other's qualities by long years of warfare, and finally come together by a contract of partnership rather than subjection, a first experiment in this method, which was later to weld the heterogeneous parts of a world-empire. Moreover it would seem that, in any heroic conflict, equally great leaders are sent to both sides, just as only a Rāvaṇa was worthy of leading the Rākṣasas to their destruction by a Rāma, and on the field of Kurukṣetra, the perfect knight Bhīṣma was on the side opposed to Arjuna. So in the smaller cycle, Wallace and Bruce were foes worthy of the steel of the princes who fought them, and when Edward III was lured by an ill-judged ambition to neglect his more important task in order to lay claim to the crown of France, Scotland kept her independence.

So began the Hundred Years' War with France, a country greater than England in wealth and prestige, but weakened by disunion and feudal corruptions. There England was pursuing false aims, not led by the star of her destiny, and she suffered for it by the importa-

tion into England of some of the evils from which France was bleeding, the Black Death and its succeeding miseries and dislocation of industry. This price she had to pay for the glorious triumphs of Crecy and Poitiers, and perhaps the only permanent gain achieved was the growth of solidarity in the nation behind its king, the yeomen-archers of the English countryside having won their way by their doughty fighting to a comradeship in arms with nobles and gentles.

Two figures seem to stand out significantly in this century, as torches lighting the way of future advance, the one being Geoffrey Chaucer, the poet, and the other John Wyclif, the Morning Star of the Reformation. Like Dante in Italy, though less illustrious because working with ruder material, Chaucer had to fashion the English tongue into a medium for literary expression, for the Renaissance was to be a revival of Art and Letters, as well as the dawn of a new social and political order. Chaucer is often termed the "Father of English Poetry" and though gaps in the line may occur and for a long period the sword over-ruled the pen, without Chaucer there could have been no Shakespeare.

Chaucer was an elusive personality, and even the dates of his birth are variously given, as far apart as 1328 and 1340. Though the son only of a London merchant,

a vintner, his wife, Philippa, seems to have been connected highly, perhaps related to that Catherine Swynford who was John of Gaunt's third wife, having previously been his mistress. Geoffrey Chaucer held posts in the households successively of two sons of Edward III, the Duke of Clarence and the Duke of Lancaster, and, like Wyclif, owed much to the powerful protection of the latter. He served, and was for a short time a captive, in France before the Treaty of 1360, and subsequently was sent on diplomatic errands by the English court both to France and Italy, so meeting prominent men of letters in those countries, and probably winning initiation into more than one occult brotherhood. Certainly his writings show his familiarity with astrology, and with Rosicrucian philosophy, a long poem being called "The Romaunt of the Rose," a translation of a French mystical work. He also translated into English prose *The Consolations of Boethius*. *The Canterbury Tales* give a wonderfully clear picture of English society at the time, and a fearlessly frank exposure of the wrongs that afflicted it. It is truly

a Renaissance work, stamped with the seal of pagan philosophy, Italian culture and the new spirit of free criticism, even of Holy Church herself.

John Wyclif in the same century was more definitely a religious reformer, but that his teachings were wide in their scope and potent in their later developments is proved by the fact that his followers, called Lollards, were soon to be legislated against as most dangerous heretics, subversive of State as well as of Church, and only John of Gaunt's protection saved him from martyrdom. Certainly, Lollards were the first Socialists, and the heresy for which they made themselves most disliked by authority was expressed in their doggerel:

When Adam delved and Eve span,
Where was then the gentleman?

It is significant that in England great social or political revolutions have not been the result of desperate misery rising against oppression, but have been inspired and led by disinterested thinkers and servants of humanity. From such efforts good arises, even though ideals may clash.

(To be concluded)

THE VITALITY GLOBULES

BY A. J. PHILLIPS

THERE is a story to the effect that when *The Secret Doctrine* was first published, a number of enthusiasts read it to the accompaniment of such adjectives as marvellous, stupendous, magnificent and superb, then closed up the volumes and replaced them on the bookshelves. They could neither grasp nor comprehend the text. The average person with some chemical knowledge is in somewhat the same position with regard to occult chemistry, that is, the results of clairvoyant observations on the structure and behaviour of atoms and molecules.

We have been told that the book, *Occult Chemistry*, was designed, not to prove anything to the scientific world, but rather to show that there is a Divine Mind at work even in the structure of the tiniest atom. However, in spite of this warning it becomes a matter of interest when some link is found between occult and orthodox science. And it seems possible that some such link between the vitality globules of occult chemistry and the ionized air molecules of science has been established by the work of Yaglou, Benjamin and Choate,

at the Harvard School of Public Health.²⁷

A newspaper summary of their work read like a description of the vitality globules, but a detailed examination showed that while there were some similarities there were also many discrepancies. However, it was thought desirable to collect the somewhat scattered literature on the vitality globules and to make a detailed comparison of their behaviour with that of the ions of science, since both are etheric phenomena, to serve as a basis for further work.

The authors' work was concerned with the determination of the specific cause of deadness or lack of stimulating quality in the air of occupied rooms even when temperature and humidity are controlled, as compared with the air of the open country. Houstoun⁷ has pointed out that "what exactly constitutes fresh air, is not known. It is not sufficient to diminish the carbon dioxide content—there are subtle changes in the conditions of the molecules which defy chemical analysis and yet conduce to our

²⁷ The references are given at the end of the article.

feeling of health." According to the work of the above-mentioned authors, this freshness in the air has been attributed to the presence of an air-soluble vitamin, or more specifically to ionized air molecules.

A gas in its normal state is a good insulator for electricity, but the action of an ionizing agent expels an electron from a molecule of gas, leaving the latter with an excess of positive electricity. This is a positive ion. The electron which is free may attach itself to a neutral molecule to form a negative ion. The result of an ionization process is thus the formation of positive and negative ions. This is a statement from the scientific side but as we have no detailed information as to the process of ionization or the exact nature of an electron from the occult standpoint, this statement cannot be used to interpret the ionization of a gas, from the occult point of view.

In the authors' experimental work a stream of air was drawn through a cylinder containing a central rod,

which was charged with a polarity opposite to that of the ions to be counted. (Negatively charged for positive ions and vice versa.) The charged rod was insulated and connected to the quartz fibres of an electrometer. As the air passed through the cylinder, ions of opposite sign were attracted to the rod and on striking it extracted a charge equal to their own. From the rate of discharge of the electrometer and rate of air-flow, the number of ions per unit value of air was computed.

Now it is in the conditions which increased or decreased the number of ions, that a certain similarity is found to those conditions which increase or decrease the number of vitality globules in the air. And we are concerned with a comparison of the results of physical and occult investigations where the results are directly or partially comparable or in direct disagreement. Unless otherwise noted, the scientific results are quoted from the work of Yaglou, Benjamin and Choate.

IONS

Scientific

(a) Much theoretical opinion leads to the idea that ionized air constitutes the air-soluble vitamin which makes air fresh and healthful.

(b) Ionization is much higher on clear days than on rainy, foggy or gray days.

VITALITY GLOBULES

Occult

The sun pours out a force as yet unsuspected by modern science . . . a force which has been given the name of vitality.¹⁰

In brilliant sunshine the globules are generated with great rapidity . . . in cloudy weather there is a great diminution in the number formed.^{11, 12}

(c) As a general rule ionization is higher in the daytime than in the night.

(d) Atmospheric ionization undergoes great diurnal variations depending upon local and general meteorologic conditions.

Daily variations are found in high latitudes (Akureyi, Iceland) during summer while the sun is permanently above the horizon.⁵

Ionization is about a maximum at noon and decreases steadily as sunset approaches.²¹

(e) Ionization is much higher in summer than in winter.

(f) The ions do not appear predominantly in any well defined sizes, but there is a continuous distribution in size from very small to very large.

Normal or small ions consist of groups of ten molecules more or less grouped round a central charged molecule.⁶

(g) Heating the air increased the number of both positive and negative ions in all experiments. Cooling decreased the number.

(h) The loss of ions in these experiments cannot be accounted for by respiratory processes alone—transpiratory processes through the skin and clothing may account for a considerable portion of the loss.

In brilliant sunshine the globules are generated with great rapidity . . . During the night the operation appears to be entirely suspended.¹¹

In the daily cycle the supply of globules is at its lowest ebb in the small hours of the morning before sunrise.¹³

Vitality is at a lower ebb in the winter than in summer.¹⁴

The vitality globules are . . . a number of brilliant sparks dancing like motes in a sunbeam . . . as the dust in a ray of light coming through a shutter.¹

They boil up in intense solar rays as small equal-sized discs. They are in rapid motion and seem to be associated in groups or chains of from two to five.²³

Etheric matter (vitality globule) is still purely physical and can therefore be affected by cold and heat.¹⁶

Heat, light and electricity act upon the atom from without.¹⁷

Animals, plants and even minerals absorb these vitality globules.⁵

Mechanical ventilation changed the ionic content from 0 to 30% by diffusion and absorption by metallic conductors.

(i) Ions are produced by solar radiation (ultra-violet light), cosmic rays and radioactive changes in the soil of the earth. Minor influences are the collision of air molecules, X-rays and lightning.

(j) Large inactive ions are formed by the agglomeration of small ions with condensation nuclei such as drops of water, dust, fumes or smoke.

The usual methods of washing, humidifying or dehumidifying by means of water sprays, deprived the air of all small ions.

(k) The charge carried by positive and negative ions is the elementary charge, namely, 4.77×10^{-10} electrostatic units.

A force projected from the sun gets into an ultimate physical atom . . . endows it with additional life . . . it draws round it six other ultimate physical atoms.¹⁵

When the sky is covered by a funereal pall of heavy cloud it does not altogether hinder its passage (vitality) but sensibly diminishes its amount.¹¹

It would seem that these ions (vitality globules) consist of some form of rarefied gas which when electrically charged, splits up into separate entities which then become endowed with locomotion . . . these bodies are or seem to be electrically charged.²⁴

Under (a) no direct statement connecting freshness and vitality has been found in occult literature. In fact, Jinarājādāsa⁹ is of the opinion that the purity of mountain air is in part due to the presence of the positive variety of ozone. However, ozone may be produced by the ionization of oxygen, and it remains to be seen if ionization is connected with the production of vitality globules.

Under (c), the statement of physical science requires some qualification. It is known that the observed ionization of the air is due to a multiplicity of ionizing agencies, solar radiation, radioactive changes in the soil of the earth, cosmic rays, lightning, X-rays and collisions between air molecules. The problem is therefore to determine which of these ionizing agencies may be compared directly with the

agent responsible for the formation of vitality globules.

Ionization due to cosmic radiation may be eliminated, since according to Hess⁵ it acts equally strongly by day and by night. That is, the presence or absence of sunlight has no effect. Ionization due to solar radiation will of course be greater by day than by night, but a complication is introduced by the ionization due to radioactive substances in the earth. The soil emanation is retained near the ground during the night by stagnant air, while by day the circulation of air carries it to higher levels; so that ionization due to radioactive substances in the soil is at least 30% higher by night than by day, as reported by scientists of the Carnegie Institute.⁸ For comparison purposes, therefore, this type of ionization may be eliminated, leaving solar radiation for chief consideration.

Under item (f) there is an interesting comparison in that Hess found from electrical measurements an indication of the grouping of molecules about a centrally charged molecule, while Leadbeater¹⁵ states that one atom draws round it six other atoms which it arranges in a definite form.

It is not without interest that the globules have been compared "to the dust in a ray of sunshine coming through a shutter."¹ Now it is known that dust particles are too

small to be seen with the naked eye, and what we really see is a diffraction ring of light around the dust particle. Likewise it is probable that the vitality globules are too small to be seen but what is observed is some sort of illusory diffraction pattern.

It is of importance to remember in connection with item (g) that although the vitality which informs the globules is of a different nature from electricity and is not affected by the latter, what is actually being compared is the ions of science and the etheric atoms making up the vehicle of vitality. We are concerned with the body, not the soul. Since we are dealing with groups of etheric atoms, and according to Strong²³ with chains of these groups, it is possible that the increase in kinetic energy, as a result of heat, might reduce the size of these chains and therefore increase the number of individual globules. Cold would of course work in the opposite manner. This would make the globules correspond more nearly with the small and large ions of science.

Under item (h) the suggestion that ions are absorbed by the skin is of interest in comparison with the occult statement that the vitality globules are absorbed at the spleen centre in the etheric body.¹⁸ There is therefore a basis for comparison in the absorption of ions through the skin and by metallic conductors

with the absorption of vitality globules by humans and minerals.

In considering item (i), cosmic radiation and radioactive changes in the soil of the earth have been eliminated for comparison purposes. There is left for discussion the action of ultra-violet light resulting from solar radiation. The action of ultra-violet light fits in with the behaviour of ionization by day and night, in winter and summer, on cloudy and clear days.

On the occult side an extremely significant observation has been recorded by Slater.²⁰ He states: "I have seen vitality globules produced at night by an artificial sun lamp." It is to be noted that the phenomenon was not observed with an ordinary incandescent bulb but with a mercury vapour lamp. In addition the observation was made at night when there was no opportunity for interference by sunlight. The light emitted by these lamps is rich in ultra-violet rays and the ultra-violet ionizes the air with the production of the ions known to science. It might therefore be inferred that it is the ultra-violet portion, and not the visible portion of the solar spectrum, which is essential in the production of vitality globules.

With regard to item (j) from the scientific side it has been found that the condensation of ions on nuclei of water, smoke or dust may result in the formation of large inactive

ions. Inactive, that is, with regard to withdrawing a charge from a charged rod. On the occult side there is little information as to the action of water droplets on etheric matter. Both Besant¹ and Leadbeater¹⁹ direct the observer to look out over the sea in order to see the vitality globules clearly, so that water vapour has apparently little effect. On the other hand with regard to the action of water vapour on etheric matter, it is known that spiritualistic manifestations take place with greater difficulty, or more rarely, under moist humid conditions than under clear dry conditions, pointing to some sort of action by water vapour.

Wilson²⁶ states that the physical and etheric globes have a diameter of about 50 thousand miles; so that not more than 25 thousand miles above us will etheric matter be found, and at not more than this height may we expect to find vitality globules. Leadbeater points out that "when the sky is covered by a funereal pall of heavy cloud—it does not altogether hinder its passage (vitality) but sensibly diminishes the amount." Now it is obvious that above the cloud levels in clear sunlight, immense quantities of the globules will be generated. It is at the cloud level, however, that the passage of vitality toward the earth is hindered so that the number generated below the clouds becomes small. In addition sunlight is linked with

the welling up of vitality within an anu to form the vitality globule, and below the clouds, there being less sunlight, fewer globules will be generated.

The information found concerns only vitality and sunlight. No statements concerning the effect of clouds on the vitality globules, or their ability to diffuse downward through the clouds, has been found. In view of the immense number generated in the far reaches above the clouds, one naturally wonders what becomes of them. Do they remain as a sort of blanket in the position at or near where they were generated or do they diffuse downward? Here we find a more or less parallel position with respect to the ions of science. There is no general agreement as to whether the ions near the surface of the earth, which have been formed by ultra-violet light from solar radiation, have been formed in position or have diffused downward from higher levels.

An important relation between ions and etheric matter has been brought out by Compton,⁴ who in speaking of the glowing discharges of electricity at high voltages, states: "It was these phenomena which led Crookes to postulate the existence of a mysterious fourth state of matter different from the solid, liquid or gaseous states. Of course we know now that Crookes' fourth state of matter is simply

the ionized state." In Theosophical terminology ionized matter is etheric matter, and it is of interest to see if the etheric state of the ions can be deduced.

According to Dr. Besant,² "there is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound (E_4). Another density of ether is thrown into the vibrations we call light and by these you see (E_3). There are others yet which are recognized as the swift and short waves which give the finer forms of electricity (E_2)."

If a chart of etheric vibrations, using wave-lengths in centimetres, is constructed, it will be found that electrical phenomena run through the entire table. The long waves of alternating currents, wireless waves, sounds including supersonics, and odours will be found at one end of the chart—the E_4 region. Short electrical, heat and light waves in the middle—the E_3 region; and ultra-violet, X, gamma, Bequerel, canal and cathode rays at the other end in the E_2 region. It is not until the wave lengths in the ultra-violet and beyond are reached, that ionization takes place. The potential necessary for ionization is associated with the energy of these short waves and is absent in the

case of the longer waves. Thus the process of ionization may be definitely linked with E_2 . There is, however, no definite assurance that an ion is an E_2 combination. Definite occult statements make the vitality globule a subatomic combination produced by the integration of ultimate physical atoms. The ion, however, may be either an integration or a disintegration product—something is taken away from or added to a gas molecule to form an ion. So that with regard to formation, at least, there is little similarity between ions and vitality globules.

In this connection Wilson²⁵ suggests that the formation of ions and globules may be a co-lateral process. He states: "The production of vitality globules might go on side by side with the production of ions and the presence of many ions might indicate the presence of many vitality globules, without the two being identical. Or again, if the conditions suitable for the ionization of air molecules and for the production of vitality globules are the same, we might be right in supposing that the electrons expelled by the ionizing agent are readily seized upon by the vital force for the formation of the globules. This would suggest a possible link between the anu and the electron." This last point is of interest for among the many speculations concerning the electron,

from the occult standpoint, it has been suggested that the electron may be a group of anu-s.

With regard to item (k), there is practically no information as to the electrical behaviour of the vitality globules. Thorp²⁴ has reported that they appear to be electrically charged, but reports no data to substantiate his statement. On the scientific side, the ions being positively and negatively charged tend to combine with each other with consequent reduction in the number of free ions. In connection with charged bodies, it has been pointed out by Speakman²² that in the past it has been loosely stated that atoms are reactive chemically because they are "very positive" and "very negative." It is now seen that they are positive and negative because they are reactive; the charge is an almost incidental result—not the cause of a rearrangement.

In the above survey of ions and vitality globules some similarities and many dissimilarities are noted, but those scientific observations on ions which seem to fit in with occult observations on the vitality globules might be taken as possibly connected and worth further study in the hope of establishing further agreement.

The chief difficulty is that in the case of the ions we are concerned with electrical phenomena. We do not really know yet what the precise meaning of the words "electrically

charged" is. Certain bodies under certain circumstances behave in certain ways and then it is said they are electrically charged. But we have very little notion of what this electrical charging really consists. It is a point on which some reliable occult investigation would be of extraordinary interest.

In the absence of a trained occultist, it would seem to be a relatively simple matter for a group of peo-

ple to examine the behaviour of the vitality globules in the neighbourhood of a glass rod which had been rubbed with a silk handkerchief. The results of tests by a number of observers would be necessary, since the globules are affected by the human will and a single strong-minded individual might inadvertently will a positively charged etheric combination into contact with a positively charged rod and vice versa.

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IS THERE LIFE IN OTHER WORLDS?

BY E. W. PRESTON, M.Sc.

THEOSOPHY has certain information to give concerning the subject of life on the other planets, and science is still gathering information which may have an important bearing upon it. The present consensus of opinion among astronomers has been clearly stated in an article by the Astronomer Royal in the January number of *Discovery*.¹

The problem is twofold, first as to the possibility of the existence of biological life in the form of plants or animals, and secondly as to human life. There is of course a third possibility, that man may exist as a psychological entity independent of form.²

The necessary conditions for the existence of *biological* life include satisfactory conditions of temperature, the presence of water, and in most cases, some oxygen and carbon dioxide. Many other gases, such as ammonia, marsh gas and carbon mon-oxide are toxic, and their presence would militate against the existence of life using forms as we know them here.

¹ Article by H. Spencer Jones, F.R.S., Astronomer Royal, in *Discovery*, January 1939. Camb. Univ. Press. (See footnote on p. 242.)

² See Stapledon, *First and Last Men*. Penguin Series.

Various methods are used by science to obtain information as to the conditions existing on the other planets. From considerations of the size of the planets and their gravitational pull as opposed to the motion of the molecules, it can be deduced that the molecules of the lighter gases will escape from the attraction of the smaller planetary bodies. Thus the earth has lost all its gaseous hydrogen while the moon has not been able to keep any oxygen or nitrogen, and has also lost its water vapour. Mercury is not much better situated in this respect than the moon, but Jupiter on the other hand would be able to retain even the lighter gases in its atmosphere. Scientists are now able by the use of the bolometer to obtain some idea of the temperatures prevailing on the planets, while another powerful instrument of research into the nature of the planetary atmosphere is the spectroscope. By examination of absorption spectra, the presence or absence of a gas such as oxygen or ammonia can be detected. Recent photographs taken on plates sensitive to infra-red or ultra-violet light have given much additional information.

The following is a summary of the scientific and occult views, the planets being considered in the order of their distance from the sun.

1. MERCURY

Scientific Evidence

This planet turns only one face to the sun, so that one side is intensely hot and the other equally cold. It is probably devoid of any atmosphere, and appears to be a uniform, arid plain. No biological life could exist upon it.

*Occult Statements*¹

The temperature on this planet is not so high as might be expected, owing to the presence of a layer of gas on the outskirts of the Mercurian atmosphere which prevents most of the heat from penetrating. Storms sometimes cause a break in this gaseous layer, and the sun striking directly on to the surface destroys any life in its path.

This planet is the fifth Globe of our Chain, and as such is in a period of obscurity, though the life on it is beginning to awaken as the time approaches for the life-wave to pass from the earth to Mercury on the fourth Round. On this planet and on Mars the consciousness of man would be centred at the etheric or

higher physical level. His body, therefore, is not likely to be so dense as that used by us, and is for that reason more able to stand the conditions.

At present there is some plant and animal life on the planet, but the human beings are very limited in number and belong to the inner Round. All the human inhabitants possess etheric sight. They are similar to ourselves but smaller.

Occult investigations would appear to be somewhat at variance with the conclusions so far reached by science. The existence of the protecting envelope is important but it may be etheric, and therefore not detected by the spectroscope.

2. VENUS

Scientific Evidence

This planet, which is the one nearest the earth in size, is covered with a deep layer of cloud which is impenetrable even by infra-red rays. It rotates on its axis very slowly, taking about thirty of our days, so that there is some considerable difference in temperature between night and day from about -10°F to 90°F . This variation however, is not sufficient to prevent the existence of life. There appears to be a scarcity of oxygen in the atmosphere, but an abundance of carbon dioxide and probably of water vapour. Dr. Spencer Jones considers that "Venus is a cooling

¹ All these and the following occult statements are taken from *The Inner Life*, by C. W. Leadbeater, and *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater. *The Inner Life*, II, pp. 273-282; 355-370; 410-425. Published in 1910, by T. P. H., Adyar.

planet and that the conditions are somewhat similar to those that the earth passed through millions of years ago. Life may be on the verge of coming into existence, or be a primitive form of plant life. It is possible that life may be in a process of gradual development and that millions of years hence Venus may be the home of higher and higher types of life."

Occult Statements

Venus is the physical planet associated with an evolution which is in the seventh Round of its fifth Chain. In such a Chain there is, if we take the analogy of the Earth Chain, only one physical planet, and that should be on the higher physical or etheric level, especially by the time the seventh Round is reached.

It is thus in a state which will be reached later by the earth, and not at an earlier stage than the earth as suggested by science. There is, however, an analogy between the conditions of the third and fifth Rounds which may account for what appears as a return to previous conditions. Some biological life in the form of plants and animals would be expected to exist, but man, and to a lesser extent the other kingdoms, would by the end of the fifth Chain have become etherealized. We are told that six and a half million years ago a number of advanced human

Beings came to us from Venus. With them came about a hundred ordinary human beings and also bees and ants, thus showing that the plant, animal and human kingdoms then existed on that planet.

3. THE EARTH

Occult Statements

In the fourth Round of its fourth Chain. All kingdoms of nature represented. This planet belongs to the same Chain as Mercury and Mars.

4. MARS

Scientific Evidence

This planet has a very tenuous atmosphere containing some water vapour and a little oxygen. Again we find a great variation of temperature between day and night, from about -130°F. to 50°F. , which makes it doubtful if animal life could exist there. Most people will be familiar with the pictures of Mars showing markings or "canals." It must be remembered, however, that these are drawings and not photographs of the planet. Such sharply defined lines "have not been confirmed by the most keen-sighted observers with the largest telescopes." In the telescope "the planet appears as a beautiful orange coloured object, on which misty dark markings can be seen. These markings are permanent, but undergo changes both of form

and colour, which are in part seasonal in character. Photographs of Mars published with the article by Dr. Jones, which were taken by ultra-violet and infra-red rays, show an atmosphere, a cloud and markings on the surface of the planet, but no straight lines. Dr. Jones considers that "in Mars we see a world where conditions resemble those that will probably prevail on our earth many millions of years hence. Mars appears to be a planet of spent or nearly spent life."

Occult Statements

Mr. Fritz Kunz and his collaborators are preparing a detailed study of the Theosophical information available concerning this planet in anticipation of further discoveries which may be made with the new 200-inch telescope now under construction in America. The following is a brief account of what appear to be the relevant facts concerning the life on that planet according to the occult teachings.

Mars is the third Globe of our Chain, and as such is indeed a planet of spent or nearly spent life. This stage is however only temporary, for Mars will be revived some 600 million years hence when the life-wave returns to it in the fifth Round.

At present there is far less water surface than land on Mars, and large areas are covered by a bright orange sand. This sand is fertile

when irrigated, and canals, not necessarily very many, were constructed during this fourth Round. These canals are sometimes double to prevent floods. From them radiate smaller streamlets, so that a wide strip of land is irrigated. It is these belts of forest which are visible to us as markings. The water is not salt. The temperature during the day at the equator is about 70°F., falling to about 20°F. at night.

There is a rarefied atmosphere containing less oxygen than on the earth, and the inhabitants have to breathe deeply to oxygenate the blood. Clouds, rain and snow are almost unknown, and seasonal variations are slight.

There are at present few human inhabitants, those there are being mainly on the inner Round. They are like ourselves but smaller. They appear to be all of one race and have a common language. They have flowers in their gardens and keep domesticated animals. The houses look as if built of coloured glass of a fluted material so that no one from outside can see in. To make the houses the material is poured into a mould. This suggests an extension of our modern plastics. Electricity is the sole source of power, and doors are opened and shut by stepping on a spot in the floor.

From the occult point of view, therefore, Mars is alleged to be inhabited by all classes of biological life.

5. JUPITER

Scientific Evidence

Here as in the case of Venus we can see only the gaseous envelope, and not the surface of the planet. The temperature is about -200°F . Presumably this means the temperature of the atmosphere. The atmosphere contains no oxygen, moisture or carbon dioxide, but consists mainly of ammonia and marsh gas, and in such conditions life as we know it is impossible.

Occult Statements

This planet is in an early stage, being in the second Round of its third Chain. It is much too hot for life and its surface has seas of molten metal. What we see is the outside of a mass of cloud. It has no life, but its satellites are inhabited.

6. SATURN

Scientific Evidence

This planet is too cold to maintain life. It is large enough to retain its hydrogen in the atmosphere, which also contains much marsh gas, but not much ammonia, owing to the low temperature which freezes the ammonia gas. There can be no life.

Occult Statements

Saturn is in an early stage of its third Round, and is thus in much the same stage of evolution as Jupiter.

The surface of the planet consists of a sea of molten metal. It develops slowly.

It will be seen that in this case, as in that of Jupiter, the scientific and occult statements in regard to the temperature prevailing on the planets are at variance.

7. URANUS

Scientific Evidence

The temperature on this planet is very low. The atmosphere contains marsh gas but very little ammonia. No life can exist there.

Occult Statement

Uranus is probably in its third Chain, and conditions are very different from those on the earth.

8. NEPTUNE

Scientific Evidence

Owing to its distance from the sun, Neptune is so cold that even nitrogen would be frozen solid. No life could exist there.

Occult Statements

Neptune is said to be in its fourth Chain, and Pluto and X belong to this Chain also, as do Mars and Mercury to the Earth Chain.

Little information regarding these planets is to be found in Theosophic literature. Conditions upon them are said to be very different from those on the inner

planets. It may be noted that the existence of still undiscovered planets in the Solar System was suggested by H. P. Blavatsky, and that both Pluto and X were referred to in the diagram of the Solar System published by Mr. Jinarāja-

dāsa in his *First Principles of Theosophy* first published in 1921, Fig. 3, where these planets are called "O" and "P."

The occult teaching concerning the ten planets may be summarized in the following table :

<i>Planet</i>	<i>Chain</i>	<i>Round</i>	<i>Globe</i>	<i>Life</i>
Venus	5	7	4	Plant, Animal, Human.
{ Mercury	4	4	5	Some Plants and Animals.
{ Earth	4	4	4	Plant, Animal, Human.
{ Mars	4	4	3	Some Plant, Animal, and Human.
Jupiter	3	2	4	None, some on satellites.
Saturn	3	2 ?	4	None.
Uranus	3		4	None.
{ Neptune	4		4	None.
{ Pluto	4		5 ?	None.
{ X	4		3 ?	None.

OTHER SYSTEMS

Life on the stars is, of course, impossible owing to the heat. The possibility of the formation of planetary systems like our own is small. Dr. Spencer Jones¹ concludes that

¹ Dr. H. Spencer Jones, the Astronomer Royal, has just published his material in a book entitled *Life in Other Worlds*. Illustrated. Ox. Un. Press. Price : 7s. 6d.

it is possible that there does exist a considerable number of planets on which conditions would be suitable for life, though such life may be entirely different from any form of life with which we are familiar.

Such a conception is quite in harmony with the Theosophic ideas of the complexity and variety of our manifested universe.

THE PURPOSE OF LIFE

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

SO far we have discussed the functioning of the living organism, its coming into being through embryological development, and its evolution as a member of a species. We have seen mysterious forces at work creating organisms, repairing tissues and organs, as well as impelling individuals and whole species in a direction of organic progress. We are now ready to ask ourselves the question toward which we have been leading, the answer to which was sketchily indicated at the conclusion of the last article. The question is: Can we discern a guiding power behind the evolutionary process? Is there Plan and Intelligence behind cosmic events? Does the universe have an aim? What sort of an answer do philosophically-minded biologists make to all these questions?

I. THE CRUELTY OF NATURE

An apparently strong case against a spiritual view of life has been made by materialistic biologists

* The last of a series of three articles. The first article, on "The Mechanism of Consciousness," appeared in our April issue; the second, on "The Progress of Life," in May.

who point to the evident cruelty of nature. The geologic ages show physical cataclysms following one another with devastating regularity. Animate Nature, to make matters worse, is "red in tooth and claw with ravin." But as to the first, Cunningham has pointed out that a constantly changing environment is the very *sine qua non* of all organic progress, and struggle for existence is thus an ideal circumstance from the evolutionary point of view.¹ "Even struggle and suffering and death have their value," says E. G. Conklin, similarly, "if in the long course of evolution they lead to progress."² "And if this is so," say Thomson and Geddes, commenting on this same phenomenon, "is not all this a fresh confirmation, from plant and animal life, of the old adage . . . 'Sweet are the uses of adversity'?"⁴ My own suggestion would be somewhat as follows:

The seeming cruelty of Nature, where it does exist, is seen to be the result, in one aspect, of the competition engendered by overpopulation. Very well. But suppose

¹ See Bibliography at the end of the article.

Nature had not been as prolific as she is found to be? Then both the fit and the unfit would survive, since there now was room for all. But to bring about any evolutionary progress under such circumstances would necessitate an inconceivable amount of personal selection and direction on the part of the Creative Powers, assuming They exist; and without such an assumption, progress without competition might not be possible at all. Evolution has thus been made possible without any attendant complexity by the comparatively simple device of "over-production" and "survival" (together with other attendant factors), whereby the evolutionary process (at least on the levels below Man) has been made to some extent an automatic and self-regulating one. But after all, since organic adaptation to environment is shown in so many ways to be the result of *striving* on the part of the organism, the responsibility for living up to the demands of Nature is thrown squarely in the lap of the individual organism and of the group-type to which it belongs. It is as if Nature had said to her numerous offspring: "Increase and multiply! But adapt yourselves!"—with an added admonition: "*Or else . . . !*" It would seem to me, therefore, that, giving Natural Selection its due, Nature—or shall we say, the collective Creative Intelligence behind Nature

—had gone about the business of evolution in the most direct and simple manner.

But further than that, it has been shown, by Cope,²¹ Osborn, Berg,¹⁹ Broom, and others, that there is a formative principle in Nature that brings about the *arrival* of the fittest as a preliminary step to their *survival*, so that Natural Selection, according to this latter view, assumes a very secondary role. In the opinion of Berg and others, its activity in the creation of organic forms is entirely negligible, its function being purely lethal—the sawing off of dead branches in the tree of life. H. F. Osborn has this interesting remark to make on the subject: "Palæontology denies absolutely the origin of species according to the original conceptions and literal interpretations of either Lamarck or Darwin. Palæontology forces upon us this new creational definition and conception of evolution, namely, of a *continuous creative unfolding of life fitted to a continuously changing environment*. It is remarkable," he adds, "that through palæontological research the original Latin word 'evolution' becomes inadequate and the old Samskṛt word *kar* [root of the word 'create'] reasserts itself," denying fortuity in the evolutionary process, and substituting, for the original Lamarckian and Darwinian factors, the principle of a

"firm and undeviating order in biomechanical adaptation, of which we have at present no conceivable explanation as to causes."²³

But whether we allow a greater or smaller role to the process of Natural Selection, the apparent cruelty of Nature is a real difficulty, and cannot be merely argued away. Thomson has given a good deal of thought to this question, and his Gifford Lecture under the title "Dis-harmonies and Other Shadows" should be read by every thoughtful student of the phenomena of life. He closes his lecture on an optimistic rather than a pessimistic note:

If our view of Animate Nature presented no difficulties, it would be justly regarded with suspicion. Truly, it presents difficulties. There is often lack of plasticity; there are imperfect adaptations; there are taxes on progress; there are many parasites; there is some suffering and many a domestic tragedy; there is the astonishing spectacle of the demolition of masterpieces that millions of years have gone to fashion; and there is often a note of wildness that startles us. No one can shut his eyes to the difficulties; our protest is against allowing them to blot out the sun. The plasticity, the adaptations, the progress, the inter-linkages, the joy, the happiness, the masterpieces, the note of gentleness, how they make the shadows shrink! Our thesis stands that the facts of an accurate Natural History are not incongruent with an interpretation of Nature in higher terms.

We have, moreover, to bear in mind that the evolution is still in progress . . . The ladder of evolution is often very steep and organisms may slip down into disintegrative phases, but the bigger fact is that the main trend of evolution is essentially integrative. . . . That there are shadows is admitted, but it is significant that they tend to disappear in the light of increasing knowledge. They do not force us to conclude that there is any radical incongruity between a scientific description and a religious interpretation of Nature."²⁴

And as to the question of *pain*, aside from the obvious consideration that pain is a warning signal in the interests of self-preservation, as Dr. Besant has said,²⁵ Wallace has shown, in the case of death at the hands of the beasts of prey, how erroneously we attribute our own sensitivity to pain to the lower organisms. Many of these animals can hardly have any sensitivity to pain at all, owing to insufficient complexity of organization. This, Wallace says, is true of practically all aquatic animals up to fishes, the molluscs, worms and insects. As to higher animals, the attack of a beast of prey produces either instantaneous death or at least paralysis of the nerve-centres. As a result of these and other considerations, Wallace thinks that "the widespread idea of the cruelty of Nature is almost wholly imaginary."²⁶

As regards *death* itself, Julian S. Huxley⁵ and J. S. Haldane⁶ have

both demonstrated its beneficent character, since it makes life and progress possible. It is not even a necessary accident in the cosmic scheme, since the germ-plasm has been demonstrated by Weismann to have potential immortality, and some forms of life (like the infusoria) can exist indefinitely without dying. Death, where it does exist, seems to be part of the plan of Life.

II. THE CO-OPERATIVENESS OF LIFE

Opposed to such seeming cruelty as is unavoidably present, biologists have pointed out the wonderful inter-relatedness of life, the numerous examples of partnership and co-operation, sometimes even between forms of life ordinarily at war with one another. Darwin himself, it seems, strongly stressed the Web of Life, the dependence of one form on another; and Thomson and Geddes, in our own generation, have beautifully developed this idea.⁷ Co-operation, they have shown, pervades every form of life, and, according to Professor Kepner, it is present even among the micro-organisms.⁸ Not so long ago, a newspaper item described a discovery of two scientists in Washington, who found that among four species of bacteria (a type of life ordinarily believed to act with ruthless savagery), co-operative endeavour be-

comes the order of the day when conditions begin to threaten their individual existence.⁹ "In the course of Nature's tactics," say Thomson and Geddes, "survival and success have rewarded not only the strong and self-assertive, but also—and yet more—the loving and self-forgetful. Especially among the fine types, part of the fitness of the survivors has been their capacity for self-sacrifice. . . ."⁷

This concept of co-operation and unifying action as the basis of all organic activity has been worked out with many ramifications in Wm. Patten's *The Grand Strategy of Evolution*, in which he demonstrates that, not only what we ordinarily call organic life, but the entire cosmic scheme, is founded on a strategy of co-operative endeavour. "Cosmic evolution and organic evolution," he says, "the growth of suns and stars, of earth, and plant, and man, are continuous parts of one process." "Progressive union and stability, progressive co-operation, organization, service and discipline are inherent properties of life and matter."²⁰

This phenomenon of co-operation and self-sacrifice is interestingly shown in colonies of compound animals, the individuals of which, in banding themselves together, sacrifice for the common good all but one of their usual functions. Some of them will concentrate on locomotion, some on

procuring food, others on the process of reproduction."¹⁰ Among the ants and termites, also, we have the "workers," the "soldiers," and the males and females who perpetuate the colony, all working in perfect harmony.¹¹

Such co-operative endeavour, says Vernon Kellogg, is more potent than competitive endeavour in the march of progress. As proof, he points out that Man has progressed to an enormously greater extent in the 30,000 years that have elapsed since the Old Stone Age as compared with the entire 300,000 years that led up to it. And the progress has been largely due, he thinks, to the development of social endeavour.¹²

III. THE PURPOSE OF LIFE

Conklin, Wallace and Broom, following a similar line of reasoning, come to the conclusion that the aim of life has been just this march toward social integration. First apparently in the history of life comes *biologic evolution*, on a competitive basis, as a necessary preparation for what is to come. Then comes *societal evolution*, on a co-operative basis. In the same way Theosophists seem to see in the eternal progress of the soul first a selfish, personal type of progress; then, many incarnations later, a self-less, social-minded type.

R. Broom, surveying the biologic field, finds that the evolution of forms has now virtually ceased, and

therefore thinks that the spiritual powers responsible for the evolutionary process may now have turned their attention to another phase of it, namely, the perfecting of human personality—a suggestive thought. And, like our own Geoffrey Hodson, this palæontologist thinks that man can further his own evolution by striving to come into conscious contact with the creative entities that are behind Nature.¹³ E. G. Conklin, from another point of view, thinks, on the other hand, that the striving for individual salvation is a stage that we have already left behind. Further progress now, he thinks, will be made by the salvation of society as a whole.¹⁴ This thought, voiced by a modern professor of biology, has its parallel in the Buddhist legend—that of the Buddha's renunciation of Nirvāṇa, until all mankind shall be ready to enter it with him.

All progress in Nature and in human society, Conklin thinks, shows evidence of purpose and design. In fact, it seems to him that we have done even Charles Darwin a grave injustice in imputing to him materialistic and atheistic notions. For in one of his letters, Darwin confesses to occasional speculations on the origin of things, and dwells on the impossibility of conceiving this immense and wonderful universe as the result of blind chance. "When thus reflecting," he says, "I feel compelled to look to a First

Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist." ¹⁵

Such, then, are some of the conclusions that are inevitably forced upon the idealistic biologist—and even upon the agnostic when in an occasional idealistic mood. Biology does not present us with a choice between a scientific materialism and an unscientific idealism; but merely with a choice between two types of explanation, both of them having scientific validity.¹⁶ And many leading biologists, as we have seen, prefer the Theosophical or idealistic explanation as being more in agreement with the demands of their intellect and the dictates of their intuition. This is well brought out in a work by Joseph Le Conte, *Evolution and Its Relation to Religious Thought* (1892), which H. H. Lane has used as a basis for his shorter and more recent work, *Evolution and Christian Faith* (1923). Both works are based on the theistic view of the Divine Nature, a view which maintains the sustaining and operating presence of God in all the phenomena of nature, while at the same time "affirming the existence of a real distinction between God and his works" (Hibben). It is thus contrasted with the deistic view, wherein God is seen as merely transcendent, creating the universe once and for all and then *resting*,

free from all further contact with His own creation. It is also contrasted, on the other hand, with the pantheistic view, according to which God is seen as wholly immanent in, and in a sense identical with, Nature. Evolution, on the theistic-scientific view, according to Le Conte and Lane, boils itself down to a process of "creation by Divine Will through natural process" (Le Conte), a view that, Lane thinks, is an improvement over "the idea of creation by Divine Will without natural process" as well as "the opposite materialistic view of creation by natural processes without Divine Will." It is a view, moreover, that both the scientist, on the one hand, and the devotee, on the other, can find acceptable, as a reconciliation of the traditional conflict between science and theology.²³ To such spirits, scientist and devotee alike, scientific laws as a whole are merely "the methods which God, the spiritual power and eternal force, has used and is using to effect His Will in Nature," as Dr. Mather so admirably puts it,¹⁷ though perhaps a little more anthropomorphically than some might be inclined to express the same thought. Conklin thinks that such a view is actually more reverent than the naïve view of *Genesis*, since it demonstrates even more of the omnipotence, omnipresence, and omniscience of an Infinite Being. In fact, far from science proving the

uselessness of the God-idea, the entire universe, he thinks, bears testimony to the immanent presence of God.

Such is Life, and such is Evolution—"a great world movement

..." as Professor Conklin puts it, "an infinite process . . . in which the '*whole creation groaneth and travaileth in pain . . . waiting for the manifestation of the Sons of God.*'" ¹⁸

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THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

(Concluded from page 136)

HOW far does this universal theme, this mystery-tradition of the Journey of the Soul, find a place in Christianity? Did it find a place in early Christianity? Can it be traced, if not in the Gospels, at least in those extra-canonical books which—like the ancient *Gospel according to the Hebrews*—were once held in almost equal honour with the four Gospels themselves?

THE MYSTERIES IN CHRISTIANITY

Although strict orthodoxy has ever repudiated the fact, early Christianity had its esoteric, its inner teaching, given by the Master to His tried and tested disciples, those to whom He could say: "*Unto you* it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables."¹

"Mysteries are delivered mystically," the great Christian Initiate, S. Clement of Alexandria, reminds us; and for many years after the death and resurrection of the Lord,

¹ S. Mark, iv, 11.

His secret teaching was transmitted in the "Mysteries of Jesus," as they came to be called, or the "Mystery of the Kingdom." And when we remember the words of Jesus Himself: "The Kingdom of God is within you," we begin to understand that the Christian Mysteries, like those which had preceded them, aimed at revealing in yet fuller measure the latent powers within each human soul, aimed at "the discovery and the deliverance of the God hidden in the heart of man."

The more esoteric Epistles of S. Paul teem with allusions to this secret teaching, as also with words borrowed from the Mysteries of his day. His frequent use of the word "perfect," in the sense of an Initiate, makes his connection with these Mysteries—his own status as an Initiate—perfectly clear: for, to look no further than the Essene communities, we know that they consisted of three well-defined orders: the neophytes, the brethren, and *the perfect*, or fully initiated brethren. The appellation of "little children," so frequently used in the

Gospels and S. John's Epistles, was a technical term either for the neophytes or the newly-initiated, those who had but recently passed through the "second birth"—another term borrowed from the Mysteries of antiquity. That S. Paul himself committed this secret teaching to some of his disciples is evident from the solemn adjuration wherein he recalls the sacred "words" which Timothy had received from him:

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Jesus Christ. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."¹

A little later, S. Ignatius,² Bishop of Antioch, says of himself that he is "not yet *perfect* in Jesus Christ," while those whom he addresses are already "initiated into the Mysteries of the Gospel."³

Yet even they were not yet fully initiated in all the Mysteries, but were still "neophytes" or "little children," for in another Epistle⁴ S. Ignatius says:

Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye be strangled by them. For even I, though I am

bound (for Christ) and am able to understand heavenly things, the angelic orders and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the æons and the pre-eminence of the cherubim and seraphim, the sublimity of the Spirit, the kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect, nor am such a disciple as Paul or Peter.

In this remarkable passage S. Ignatius seems definitely to imply that while he has been given knowledge of the outer world, even of its divinest aspects, yet the inner world is still closed to him: he has not yet "seen his God face to face," he has not yet stood at the very centre of his own being and there perceived, unveiled, the Presence of the living Lord.

Later on S. Clement of Alexandria⁵ wrote still more openly in his *Stromata*:⁶

The Lord allowed us to communicate of these divine Mysteries, and of that holy light, to those who are able to receive them. He certainly did not disclose to the many what did not belong to the many, but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But *secret*

¹ *II Timothy*, 13, 14.

² *Circa* A.D. 115.

³ *Epistle of Ignatius to the Ephesians*.

⁴ *ibid.*, to the Trallians.

⁵ *Circa* A.D. 190.

⁶ Vol. IV, Book 1.

things are entrusted to speech, not to writing.

The Mysteries are delivered mystically. . . The writing of these memoranda of mine, I well know, is weak when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus.

As the *thyrsus* was the wand carried by Initiates, with which they were touched during the ceremony of Initiation, S. Clement's allusion to the Mysteries of Jesus, or the Mysteries of the Kingdom, could not be clearer or more definite; for, as he says elsewhere in his great work, "it is requisite to hide in a Mystery the spoken wisdom taught by the Son of God." To divulge to all, indiscriminately, these mysteries of the faith "would be, as the proverb says, *reaching a sword to a child.*"

S. Clement of Alexandria's great pupil, Origen,¹ was no less explicit in his defence of the esoteric, the inner side of Christianity. In his famous controversy *Contra Celsum*, he writes:

To speak of the Christian doctrine as a *secret* system is altogether absurd. But that there should be certain doctrines, not made known to the multitude which are (revealed) after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric. . .

¹ Circa A.D. 200.

And in another passage he makes this significant statement:

God the Word was sent as a Physician to sinners, but as a Teacher of Divine Mysteries to those who are pure and sin no more.²

THE HIDDEN GNOSIS

Down the ages this mystery-tradition has persisted, mostly outside the Christian Churches, often obscured or distorted, but never wholly lost, appearing as the hidden Gnosis in many an ancient sect, as the inner teaching in many a so-called heresy, reappearing in our own days, sometimes sadly misunderstood, in more than one occult school or secret society.

In some of the New Testament Apocrypha we find this mystery-tradition in a dramatic setting curiously reminiscent of the myths and legends of antiquity. In the *Hymn of the Soul*, a very ancient fragment attributed to the great Gnostic Bardasanes, and found embedded, with little regard to the context, in the *Acts of Thomas*, we have what might be described as an amplified and deeply esoteric version of the parable of the Prodigal.

Two brothers dwell in the East, their native country, and the younger brother—who tells the story—is sent by his parents on a perilous journey to a far land, the land of Egypt, which symbolizes the material world, and by implication the

² *Contra Celsum*, Book III.

physical body of man, in antithesis to the East, the "Place of Light" in ancient allegory as in modern Freemasonry: "I called my son out of Egypt. . . ."

The younger son goes forth on the supreme adventure of bringing back to his Father's house "the one pearl which is there, girt about by the devouring serpent," that pearl of great price compared with which all else is as dross—man's realization of his own Divinity, his direct perception of the divine presence within himself—the pearl hemmed in by that devouring serpent whose coils ever typify the life of the senses.

But before he sets forth on his journey he must divest himself of his royal robes: "They took off from me the garment set with gems, spangled with gold, which they had made for me because they loved me. And the robe that was yellow in hue, made for my stature"—a clear allusion to the subtle bodies of man, the mental sheath and causal body, the radiant *augoeides*. . . .

"And they made a covenant with me, and inscribed it on my understanding, that I should not forget it, and said: 'If thou go down into Egypt, and bring back thence the one pearl which is there, girt about by the devouring serpent, thou shalt put on again the garment set with gems . . . and become with thy Brother, who is next unto us, an Heir in our Kingdom'."

Hosea, ii, 1.

The youth goes out of the East "by a road difficult and fearful," but two guides journey with him until he reaches the land of Egypt; then he sets forth by the quickest way to the serpent, that he might take the pearl from him while he is asleep. . . .

Although his guides had left him, the youth nevertheless is not alone: the Elder Brother—in some versions of the story, called "his kinsman from the East"—comes unto him and dwells with him. . . . Yet the inevitable tragedy overtakes him—the fall from Eden, the drama of all our human race:

"I put on the raiment of these unclean men (the Egyptians) lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awaken the serpent against me. . . . But they learned that I was not of their country, and with guile they mingled for me a deceit, and I tasted of their food. And I knew no more that I was a King's son, and I became a servant unto their king. And I forgot also the pearl for which my fathers had sent me. And by means of the heaviness of their food I fell into a deep sleep. . . ."

Here we have the death-like trance which overtakes the hero, or the heroine, of so many folklore stories, and also the partaking of food, which recalls the grains of pomegranate eaten by Koré in the

underworld, binding her thenceforth to dwell for many a season among the shades. . . .

The youth has fallen under the yoke of bondage ; he has drunk the waters of Lethe ; he dwells in the wilderness and is not aware of it. But with him is his Elder Brother, the immortal Spirit that ever recalls the wayward soul to her "Fatherland in the East." A proclamation is made in the Kingdom and a messenger bearing a letter from the King Himself is sent to the erring youth :

From thy Father the King of Kings,
and thy Mother that ruleth the East,

And thy Brother that is second
unto us : unto our son that is in Egypt,
peace !

Rise up and awake out of sleep,
and hearken unto the words of the letter,

And remember that thou art a son
of Kings : lo, thou hast come under
the yoke of bondage !

Remember the Pearl for the sake
of which thou wast sent into Egypt.

Remember thy garment spangled
with gold, and the glorious vesture
wherewith thou shouldst adorn thyself.

Thy name is named in the Book
of Life,

And with thy Brother thou shalt
be in our Kingdom.

The youth hears the call : he breaks the seal of the letter and reads it : "And it was written concerning that which was recorded in mine heart. And I remembered forthwith that I was a son of Kings, and my freedom yearned after its

kind. I remembered also the Pearl for which I was sent down into Egypt ; and I began with charms against the terrible serpent, and I overcame him by naming the name of my Father upon him. And I caught away the Pearl and turned back to bear it unto my Fathers. And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light of my Fatherland in the East. . . ."

ARROGANT AND SOPHIA

Here we may leave the royal youth, although the *Hymn of the Soul* continues through many verses ; but the tale is told, as it has been told in myths and legends, folklore and fairy tales, without number, as it is told, often obscurely and with many wearisome repetitions and commentaries, in that Bible of Christian Gnosticism, *The Pistis Sophia*.

There we are face to face once more with the two dramatis personæ that play so vital a role in all the mystery-cults ; but there, for the first time, and under the influence of the new religion, Christianity, the fall of Eve, Pistis Sophia, the World-Soul, is given an ethical significance which directly connects it with the old Hebraic conceptions of Good and Evil.

The *Hymn of the Soul*, although embedded in a New Testament apocryphon, might in its universal scope

belong to any religion : if its origin is not, in its main lines, pre-Christian, its reputed author, Bardasanes, undoubtedly drew his inspiration from the Wisdom-tradition of his age—of all ages—a tradition in which Christianity held an honoured, but not a unique, place.

In *The Pistis Sophia*, however, Satan, under the name of the god Arrogant, "the disobedient one," appears in the guise of the Tempter, and leads Sophia astray for the same reason that, in the Miltonian drama, the serpent tempted Eve: Arrogant and his minions are envious of Sophia's position in the Thirteenth Æon, the Place of Righteousness—the celestial region beyond the Twelve Æons or concentric spheres which in Gnostic cosmology surround (and interpenetrate) the earth, "from the Interior of the Interiors to the Exterior of the Exteriors."

Thus, like the subtile beast in *Genesis*, Arrogant seduces Sophia by guile, causing *a reflection* of the divine radiance to appear in chaos, so that Sophia, perceiving it, mistakes it for the true light, and, sphere upon sphere, æon upon æon, falls into the great abyss. . . .

"It came to pass . . . that she gazed below: she saw the light-power of Arrogant in the lower parts, and she knew not that it belonged to this triple power Arrogant, but thought that it came from the light which she had seen from

the beginning in the Height, which came from the Veil of the Treasure of Light; and she thought to herself: 'I will go into that region, without my Consort, to take the light which the Æons of Light have produced for me, so that I may go to the Light of Lights which is in the Height of Heights.'

"Thus pondering, she went forth from her own region, the Thirteenth Æon, and came into the Twelve Æons. She went forth from the Twelve Æons and came into the region of the Chaos. . . ."

In that region of darkness and fire Sophia becomes entirely subject to "the lion-faced power," Arrogant, and in an agony of repentance she calls to the Height for deliverance:

"Hear me, O Light . . . and look upon me according to the great mercy of thy light; turn not thy face from me, for I am exceedingly tormented . . . Light of Lights, in whom I have trusted, leave me not in the darkness until the end of my time. Aid me and save me in thy mysteries . . . May the power of thy light protect me and carry me to the Æons of the Height . . . Preserve me, O Light, from the hand of this lion-faced power . . . Thine is the Light in which I have trusted; I have trusted in thy light from the beginning; I have trusted in it from the hour when it sent me forth . . . Light of my salvation, I send forth a

song unto thee in the region of the Height, and also in Chaos. I will hymn thee in my song which I sang in the Height, which I have sung too in Chaos . . . Give heed, O Light, to my repentance, for my power is filled with darkness, and my light hath come into Chaos. I am become also like as the Rulers of Chaos, they who go into the lower darkness, I have become as a material body, which hath no one to save it in the Height. I am become also like matter from which the power hath been taken, cast into chaos. . . . Yet am I not utterly ruined, though my light is diminished in me, I have cried to the Light with all the light that was in me, and I have stretched forth my hands unto thee. . . .

"Give heed unto me, O Light, and save me, for they have taken my name from me in Chaos. . . .

"I have placed my heart on thee, O Light, leave me not in the Chaos. Save me and deliver me by thy Gnosis . . . Be unto me a Saviour, O Light, and preserve me; lead me unto the Light, for thou art my Saviour, and thou shalt lead me unto thee. Because of the mystery of thy Name, lead me; give unto me thy mystery. Thou shalt save me from this lion-faced power, with which they have lain in wait for me, for thou art my Saviour; and I will give the glory of my light into thy hands. . . ."

"In this hour," Jesus tells His disciples, "her repentance was accepted, the First Mystery heard her, and I was sent by His Commandment . . . I led her out of the Chaos, in that she had repented and that she had also trusted in the Light; that she had endured these great tribulations and these great perils; that they had tried to deceive her by the orders of this god Arrogant, and had not been able to deceive her in anything, save by a stream of light, because of its resemblance to the Light in which she had trusted. For this cause was I sent by order of the First Mystery . . . It came to pass, therefore, on my entering into Chaos to succour her, that she saw me . . . and she saw that I was full of compassion for her, and she knew that I had come forth from the Height of the Heights, from Him in whose Light she had trusted from the beginning. . . ."

The allusion in this passage to the *reflected* light—the solid-seeming universe which is but a projection of our thought—presents an interesting and significant parallel to other ancient myths and legends where the hero is drowned, like Narcissus, through looking at his own image reflected in a pool, or, like Dionysos, is slain by the Titans while he contemplates his face in a mirror.

Now is the long penance ended: Pistis Sophia stands on the

threshold of her own place, the Thirteenth Æon, and utters her last repentance :

"O Light of Lights, I have transgressed in the Twelve Æons, I have descended from them. Therefore have I uttered these twelve repentances, one for each æon. Now, therefore, O Light of Lights, forgive me for my transgression, for it is exceeding great, for I have left behind me the regions of the Height, I have come to dwell in the regions of Chaos . . . Hear me when I sing a song unto thee, O Light of Lights, hear me when I make my repentance for the Thirteenth Æon, the region whence I came forth . . . Save me, O Light, by thy great mystery ; pardon me my transgression in thy remission ; give unto me the Baptism ; remit my sins and purify me from my transgression. . . ."

After the ascent of Pistis Sophia, the Saviour, summoning Michael and Gabriel, and with them forming "a single stream of light which shone exceedingly," descends into the nethermost sphere, into Chaos, there to vanquish the powers of darkness that have so long held Sophia in thrall.

"And the moment that the light-stream was led into Chaos, it lit up mightily the whole of Chaos, and extended itself in all their regions . . . And Gabriel and Michael led the light-stream over the material body of Pistis Sophia ; they infused

into it all the light-powers which had been taken from her. And her material body became shining throughout ; and also all the powers which were in her, and from which the light had been taken, became radiant . . . It came to pass, therefore, when the light-stream had infused into Pistis Sophia all her light-powers which it had taken from the hands of the emanations of Arrogant, that she became entirely radiant. . . ."

In a last effort of hate and envy, Arrogant, "the disobedient one," calls to his help Adamas the Tyrant and makes a supreme attempt to recapture Sophia ; but Jesus gives command to Michael and Gabriel to bear her in their hands : "And the great light-stream surrounded Pistis Sophia on every side, on the right and on the left, on every side, and became a crown of light upon her head . . . And the stream ceased not to surround her on every side ; and Pistis Sophia no longer feared the emanations of Arrogant which were in Chaos, nor did she any more fear that new power of Arrogant which he had cast into Chaos like a winged arrow ; nor did she tremble before the daemorial power of Adamas which had come from the Æons. . . . And Pistis Sophia was tabernacled in the midst of the Light, a mighty light being on her left and on her right and on all sides, forming a crown upon her head. . . ."

In the ecstasy of her final deliverance she sings the song of victory :

"I have been rescued from Chaos: I have been loosed from the bonds of darkness. I have come unto thee, O Light, for thou hast been for me light on all sides, preserving and helping me. . . .

"I will confess thee, O Light, for thou art a Saviour, thou art a deliverer for all time. . . Thou hast preserved me in all the regions, thou hast preserved me in the heights and in the depths of Chaos, and in all the Æons of the Rulers of the Spheres. . . I will confess thee, O Light, for thou hast preserved me, and thy wonderful works in the race of men. When I had need of my power, thou didst give my power unto me; and when I had need of my light, thou didst fill me with pure light. . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been wrought in the race of men; thou hast shattered the proud gates of darkness and the hard bolts of Chaos, and thou hast turned me away from the region where I had transgressed, when they had taken my light away from me, because I had transgressed and had ceased to perform my mystery. . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been done in the race of men!"

Thus Pistis Sophia, fallen into matter, into oblivion of her real

Self, recovers her divine consciousness and so returns to the Place of Light whence she came forth; and, with her return, matter itself becomes transmuted into light: when "the race of men" has recovered the Gnosis, the knowledge of its own Divinity, nature, fallen with the fall of man, partakes in its redemption.

THE REAL GNOSIS

The book closes with a magnificent discourse upon the Mysteries of the Heights.

Even as in the dramatic story of Pistis Sophia she was seen to rise, plane after plane, sphere after sphere, traversing in turn all the Four-and-Twenty Æons until she had regained her place in the Thirteenth Æon, "the Place of Righteousness," so the Saviour takes His disciples step by step through all the planes and sub-planes of the heavenly worlds—the great concentric rings of Gnostic cosmology which surround the earth as a vast aura and reach upwards to the stars—until they stand at the portals of the last and greatest Mystery.

Most of the descriptions given of these worlds of pure light and of their inhabitants are couched in a language so profoundly esoteric that many a time we seek, and in vain, the key that will unlock these ancient Mysteries. . . Who are the Twelve Saviours, and the Nine

Guardians of the Treasure of Light? Who is Ieou, and who the Guardian of the Veil? What mean the five voices, the seven *amens*, the three *amens* and the five trees?

Dimly we perceive, as in some ancient apocalypse, titanic shapes of gods and demi-gods, planetary spirits, rulers of the spheres, beings of light moving creatively in the vast interstellar spaces, until at last we reach the First and Last Mystery, that which is beyond "the firmament with all its veils," the absolute Mystery of the Ineffable. . . . And as the rapt disciples are about to gaze within the veil, fear overtakes them: tremblingly Andrew approaches his Master and confesses that he cannot understand how mortal man may ever reach the transcendental heights He has described. Then is the last veil suddenly, and surprisingly, drawn aside, and Jesus utters the words which are the crux of all Gnosis, of all true Christianity, the heart of every religion the world has ever known:

Know ye not, and do ye not understand, that ye are all angels, archangels, gods and lords, rulers, invisibles . . . great ones of the Emanations of the Light with all their glory?

Is not this the Gnostic way of reiterating the words of old: "The Kingdom of Heaven is within you. . . . *For ye are gods*"?

The First Mystery has decreed that the "light-sparks," which are the Souls of men, shall dwell for a time in matter—be "poured into different bodies," as *The Pistis Sophia* quaintly puts it—so that through struggle and the strength born of struggle they may win their way back, enriched by all their experiences in the "cycle of generation," to the Heights whence they came.

Then shall the Younger Son in the Parable of the Prodigal be brought back with exceeding joy to the House of His Father, amid a glory unknown to the Elder Son who had never left the "Fatherland in the East."

Then shall Pistis Sophia no longer fear the darkness of Chaos and the wiles of the tempter, or be content with the reflected light, but she will for ever dwell with her peers in the world of divine Plenitude. . . .

It is this going forth and this return which is the central, nay, the only theme in the great mystery-tradition of our race.

MEN AND WOMEN—REAL AND IDEAL

BY C. JINARAJADASA

SOME thirty years ago, a friend narrated an incident which made a profound impression upon me.

SHE LIVED IN A DREAM

She said that she had a friend, an old lady, who was most devoted to one of her sons. This old lady had several children, but the one whom she idolized most was a son, who, as it happened, was an unworthy character. He was a drunkard, and not honest, and in most ways was a disgrace to his family. But his mother knew nothing of this side of his character, and in a ridiculous fashion went on idolizing him. One day when my informant was present, an acquaintance dropped in, and in the course of the habitual gossiping, mentioned several things about the actions of the old lady's son. For the first time, the mother heard what the rest of the world thought of her son. Then, said my friend, she saw a sight which she would never forget. The old lady's face blanched, a strange look came into her eyes, and her face became as if frozen. From then, she was a broken woman;

a son whom she loved, who was as her very life, became dead to her.

Of course the old lady had lived in a dream; she did not know the truth about her beloved son. The world was better informed than she; his own brothers and sisters, his own wife and children, had a truer estimate of his character than his mother. Yet all the same, when the truth was told her, her son died to her, the son of her dreams.

WHO HAD THE FULL TRUTH?

Still, who knew the full truth about the son—the mother, or his wife and children and friends? Never for one moment do I doubt that it was the mother who had the *full* truth, and not those who “saw” clearly, as the world “sees.” For the embodied soul is dual, of heaven and of earth; the pure soul is of heaven alone. And while in flesh, in this process of evolution, the soul needs must put on vesture after vesture. Enveloped by these vestures, the soul's light seems clouded, except to those “other larger eyes” which love alone gives. Those who see our faults see our vestures; those who love us see

our souls. Of all those who knew so well the disreputable son of this old lady, only one saw him *as soul*, that foolish doting old woman, whose idealizing of her child seemed to be based on no foundation whatsoever.

IN DEVACHAN

When I heard of this incident, my mind swiftly flew to the future, when the old woman would be in her Devachan and there her son would be with her. But, because of the shock received before she died, that image of the son would not be as splendid as it might have been, had she only been allowed to remain in ignorance of the "full truth" as to her beloved. Into the image made by her in the heaven-world, the soul of the son, the Divine Fragment, would be able to pour less of his true divine nature, for it would be a shrunken image now. And all because "the truth" was told her.

ANOTHER INCIDENT

This reminded me of a very striking incident which took place about the year 1897. At that time our two late leaders, Mrs. Besant and Mr. Leadbeater, as they then were, were busy investigating the conditions of the Devachanic plane. The result of their joint investigations was written out by the latter in the manual *The Devachanic Plane*. I was present during some

of these investigations, and recall their wonder at seeing the curious state of the heaven-world of one prominent Theosophist. As this lady passed away many years ago, and all her children also are dead, I can mention her name. She was Frau Mary Gebhard, who was the heart and soul of the young Theosophical Movement in Germany in 1884. Many striking events took place while H. P. Blavatsky was staying with her in Elberfeld. She was a staunch believer in H.P.B., and gave her teacher her full trust. But certain events which later happened, of which I have no details, slowly made Frau Gebhard lose some of her fervent faith in H.P.B. The result of this diminution of her trust in her leader was shown in the heaven-life, which is described in *The Devachanic Plane* (p. 61) as follows :

Another instance from our ranks which was encountered on this level illustrates the terrible effect of harbouring unfounded and uncharitable suspicions. It was the case of a devoted and self-sacrificing student who towards the end of her life had unfortunately fallen into an attitude of quite unworthy and unjustifiable distrust of the motives of her old friend and teacher, Madame Blavatsky; and it was sad to notice how this feeling had shut out to a considerable extent the higher influence and teaching which she might have enjoyed in her Devachan. It was not that the influence and teaching were in any way withheld from her, but that

her own mental attitude rendered her to some extent unreceptive of them. She was of course quite unconscious of this, and seemed to herself to be enjoying the fullest and most perfect communion with the Masters, yet it was obvious to the investigators that but for this unfortunate self-limitation she would have reaped far greater advantage from her stay on this level.

It is these facts as to the "real" and the "unreal" that made me hammer out for myself these lines:

Who love us give us their love-
liness
With which to deck our souls;
Who love us give us God's eyes
to read
Our fate writ on His scrolls.

FLOWERS

On a rough mountain path, a young peasant woman knelt before a wayside shrine.

It was early Spring; the snows had melted, and the warmth of the sun blessed the land.

In simple thanksgiving she raised her eyes to the Figure lifted up upon the Cross—to her the symbol of divine compassion and benediction.

And in the realms where feeling and thought take shape, her devotion appeared as a flower.

Deep in the earth around her, the roots and bulbs felt also the message of the Spring.

Pushing up their first green shoots, like tiny periscopes to see that all was well, the life within them swelled with joy, and rose spontaneously, in ecstasy towards the sun.

And these aspirations from the growing things, rising to the sphere where Life finds form, appeared to the delighted eyes of men as flowers.

ELWIN HUGHES

THEOSOPHY FOR CHILDREN

BY A YOUNG NON-THEOSOPHIST

IN the April issue of THE THEOSOPHIST there is a request that people interested should submit statements of views and knowledge on the subject of presenting Theosophical ideas to children. It has therefore occurred to me to set on paper some of my own views and experiences. I write not as a person who has experience of dealing with children, but as one who has himself been recently a child and who is perhaps still young enough not yet to have reached the fullest adult stature in mind or body. I am not a member of The Theosophical Society, and I do not claim to be a Theosophist. I have nevertheless given a lot of thought to this subject of presenting Theosophy to children, and in what follows I have drawn on my personal recollections, and on my diary in which the first entries were made when I was eight years old.

PERSONAL REMINISCENCES

My parents became acquainted with Theosophical literature when I was not more than two years old. Although Theosophical ideas came rapidly to have a central place in their scheme of things, they were too busy to wish to devote any of

their spare time to The Theosophical Society which they never joined. At first they went to a number of meetings, and my father was even invited, probably because of his position in the community outside The Society, to take the chair at Theosophical meetings. Pressure of other work, however, and warfare in the locality which made journeys to meetings inconvenient, led to the breaking off of this connection, and for many years my parents have had no contact with Theosophical thought or movements except through books and magazines.

I grew up as an only child with this background. No definite attempt was made to convey Theosophical ideas to me. I listened to my elders and watched their attitude to things. I heard Mrs. Besant mentioned, and for a time I mixed her up with Mrs. Beeton who wrote the famous cookery book. I gradually picked up vague notions about Karma and Reincarnation. They did not seem very important ideas. Once when I had ear-ache my father put to me the suggestion that it is one's body that suffers aches and pains and not one's real self. This idea did not impress me greatly. I

took it for granted that aches and pains happened in the nature of things and that to trouble about them would be foolish. I did not therefore need to have them explained away philosophically or Theosophically.

Towards religion I very early became distinctly hostile. It was incomprehensible and dull. From early childhood I was an observant, critical, quietly irreverent little boy. As I grew older my irreverence and capacity for destructive criticism became more aggressive.

I was thus first drawn to read Theosophical books, not by moral problems, pious aspirations or deep intuition. I was attracted to Theosophical ideas by intellectual curiosity, by the same quality in me that led me to dissect clocks or to dissect the characters of people that I met, or the history or fiction that I read. This curiosity was not orderly or scientific, and it was not negative. I never dissected a clock without trying to put the wheels together again in a different way, and I have used my dissection of human character to write fiction or to guide me in personal intrigue.

A quiet, aloof little boy with an arrogant mind, I was left free by my parents to discuss all subjects and to study any books, to exercise my own will and choice wherever I was competent to do so. I attended a large co-educational school. I had access to a couple of thousand

books at home and to anything that I wanted out of a library in the town. The first Theosophical book that I turned to was *The Lives of Alcyone*. I was eleven years old. I saw that the work was about the consecutive incarnations of somebody, and, as I had heard about re-incarnation before, I read the book through out of curiosity. I had heard of Alcyone before. My father had given me a copy of *At the Feet of the Master*. It had looked dull, religious and preachy, and I had put it away unread.

I read all through *The Lives of Alcyone* with great pleasure very quickly. I had a vivid imagination, and the earlier lives in particular had an atmosphere that was fresh and congenial to me. Yet the book left me very dissatisfied. It told me nothing about what happened to the characters between incarnations and gave no information as to how the lives were seen and recorded. My father gave me C. W. Leadbeater's little book *The Astral Plane*. There I got great interest, for it brought the structure of things suggested by the lives to a further state of order and completeness, and it gave a reasonable and satisfactory explanation of many of my own personal experiences, my vivid dreams and my sensitiveness to atmosphere.

From *The Astral Plane* I passed quickly to *A Textbook of Theosophy* by the same author, to

Man: Whence, How and Whither and to *The Devachanic Plane*. By the time I was thirteen I had a fairly complete idea of the Theosophical explanation of evolution. I could be quite glib on Rounds and Chains and Planes and the like. This knowledge of the phenomenological aspect of Theosophy was consolidated by further reading, mainly in the works of C. W. Leadbeater. This mass of material shaped itself into a single large structure in my mind, and I saw the exquisite self-consistency of it all. I did not begin to think about its ethical and metaphysical implications till I was sixteen when I read *Talks on the Path of Occultism*. From that I began to struggle also to understand the mystical aspect, the way of approach to the centre of things which sometimes attracts a rational type of mind. Before I left school I had become acquainted with many of the classics of Theosophical literature. I had read between thirty and forty works on the subject, and read many of the larger ones as often as five or six times. When I was eighteen I bought a copy of *The Secret Doctrine* and read a lot by Krishnamurti.

My reading had been extending equally rapidly in other directions. I handled the material I gained from my reading with a kind of jesuitical cunning and a self-confident power of analysis and synthesis whose emergence I think owed a

great deal to my Theosophical reading and thinking. I passed into the university intellectually more sophisticated than my contemporaries who had read more widely on more orthodox lines and had spent less time day-dreaming.

I cannot easily say how far this kind of Theosophical upbringing and my readiness to accept Theosophical ideas has influenced my life. I have never held any Theosophical idea as exclusive or final, and I have made neither a complete philosophy nor a religion of Theosophy. Superficially, a member of The Theosophical Society would probably regard my sensitiveness to certain matters, my vegetarianism, my refraining from tobacco and stimulants, and my other negative virtues as good Theosophical orthodoxy; but there are other qualities in me that I am afraid would make some Theosophists uncomfortable.

To my account of the manner of my early approach to Theosophical literature I must add one important detail about a personal idiosyncrasy. I have always been sensitive to style and manner in literature, and I rather dislike anything but an absolutely plain style. The prose style that has most favourably impressed me is that of Voltaire. Emotional prose is most uncongenial to me. Mrs. Besant's poetic passages quite repelled me when I was a child. When I first

read *The Ancient Wisdom* I was irritated to find that she used the archaic word "builded" where I should write "built." And I was slow to forgive her things like that. Similarly, I was not favourably impressed by Dr. Arundale's habit of writing his paragraphs with a kind of refrain coming in again and again, and my very high respect for him as a man has not always prevented me from personally deploring some of his literary mannerisms. These considerations led me all the more to study the works of C. W. Leadbeater, whose style, though sometimes flat and limited, is always clear and simple, and sometimes has very great distinction.

So much for my personal reminiscences and experiences. I wish now to set down briefly some general observations that arise from them.

WHAT THE CHILD WANTS

Morality like wisdom cannot usually be taught, or rather evoked, by the printed or spoken word alone. If children are to come to express naturally and easily such qualities as kindness, unselfishness and intelligence, qualities of which Theosophists would approve, they can be more effectively helped, not by being given nice books telling them to be kind, unselfish and intelligent, but by the companionship of older people who are already spontaneously expressing those qualities.

Young children are interested mainly in phenomena, in things that happen round them and the way they work. Emotional development does not usually advance far in its outward expression till the late teens. The minds of small children indeed sometimes seem remarkably unemotional and almost cold-blooded. Young children also prefer the concrete to the abstract, the particular example to the general law, information to ideas. They are not usually deeply conscious of moral obligations. They are still engaged in collecting the material on which moral concepts are based.

Children are conscious of being children. They prefer in many cases that grown-up people should come to decisions for them. They often prefer dogmatic direct statements to hypotheses and the responsibility of reserving assent. They are subconsciously aware that they have not yet gathered enough material or experience to enable them to come to certain decisions for themselves. Yet at the same time they are very sensitive about being talked down to. The nearer they can get to a grown-up approach to a subject the better pleased they are. If, when I was a small child, I had been presented with a story book intended to present Theosophical ideas I should have met it with suspicion and some contempt. When I was very young we were taught history in the form of little

stories about boys and girls of long ago. The class reacted with a mixture of boredom and mild derision and the book was wisely withdrawn from use. The young people wanted real history, not child's play. A child will react more favourably to something that is a little above his intellect than to something that is a little below it, and it is a great mistake to underestimate the intellectual capacities of children. It is well known that publishers, in producing children's books, are not guided by the consideration of what children will actually appreciate, but by the consideration of what the grown-up relatives and friends of the children will think that they ought to appreciate. I should like to think that in the present case Theosophists will avoid such business cynicism.

AN IDEAL BOOK FOR CHILDREN

In my opinion the ideal Theosophical book for young children is a simple, straightforward account of exactly the same things that are put in Theosophical books for grown-up people. In my own case I found that in the books of C. W. Leadbeater. An ideal book for children would be a greatly simplified version of C. Jinarājadāsa's *First Principles of Theosophy*. On the other hand, one book for children is not enough. Like most people who have studied Theosophy intellectually, I entered the subject at

one point and expanded over such a wide territory that it could not be covered by one book or a dozen books. When the pace of learning is not forced for a child it is sometimes a very fast pace.

With a child or a grown-up person the book that makes the deepest impression is one that not only presents a subject or sets out information competently, but also strikes the clear key-note of a single strong personality. Such a book is far more effective than a compilation from a number of authors or a work written in the impersonal style of the competent journalist. A Theosophical book for children should not be compiled by a journalist or by a committee. *It should be written by one man or woman.*

A CHILD NEEDS FREEDOM MOST

There are particular circumstances in a child's life which may make it advisable not to give it early information about Theosophy. There are some things that are sometimes better not communicated to children until they have gained a certain power of self-defence against the hurts and conflicts of the world. I have probably gone further in Theosophical study because I was allowed to find it and pursue it at my own time and in my own way entirely by my own choice and on my own initiative. I do not believe that Theosophy can be conveyed surreptitiously,

that it can be presented in stories, that it can be disguised as sugar candy. Theosophy is ultimately a doctrine of the sword and not a fairy tale. It is a stuff that will not be diluted by water and those who make the attempt to dilute it do it no service and gain nothing by it.

Two things I should like to say finally. First, in the teaching of children, men and women are infinitely more important than books

or methods. Weight of character, simplicity of motive, and strength of intelligence are deeply creative ; while nice books and efficient methods do not go below the surface. Secondly, if you are a Theosophist you may give Theosophical teaching to a child, and that child may reject your Theosophy and grow up in opposition to your most cherished ideals and notions. Yet that child may, none the less, be a better man than you.

THE MYSTERY OF ARMERGIN¹

I am the wind upon the sea,
 I am the ocean-wave,
 I am the song of the billows,
 I am the bull of seven combats,
 I am an eagle upon the rocks,
 I am a ray of the sun,
 I am the fairest of flowers,
 I am a fierce boar in courage,
 I am a salmon in the river,
 I am a lake in the land,
 I am the word of Wisdom,
 I am the spear-point in battle,
 I am God thinking in man.

Who gives light in the meeting on the mountain,
 Who tells the periods of the moon,
 Who knows the sun's resting-place ?
 I, even I,
 Ochone a Ree !

Ancient Erse, re-trans. by F. H. ALDHOUSE

¹ Armergin was the Arch-Druid of Clan Milly, the Milesian race who entered Eire and are now its people.

INTUITION

BY A. F. JOBBINS

IN writing his Gospel, S. John has made the bold claim: "We speak that we do know and testify that we have seen." It would be an ideal state of things if every writer and every speaker could truly preface his words with such a statement. On such a subject as Intuition there are but few who would venture to do so; but I have been careful to add to the thoughts I wish to put before you, some given by those whom you will undoubtedly consider to be among those who could make in all sincerity a similar claim to that of the writer of the fourth Gospel.

WAYS OF UNDERSTANDING

All human activities are functions of the One Life; therefore, one way of understanding a particular function is by studying the vehicle through which it works; for example, I imagine man's first conception of that Life at all was through the perception of its various activities in the world of nature, and particularly in his own body; his sensations were correlated entirely to his physical structure. By those who have the psychic vision, emotions can be studied through their effect on the astral body; we are only conscious of thought as it

materializes in the brain—or at least in the mind; we can hardly consider these things at all except through their manifestation, and each form of manifestation has a particular vehicle.

And yet real, full understanding can hardly be gained in this way—it is the easier method of working from the known, or at least partially known, to the unknown.

You hold a manufactured article in your hand and you want to know more about it than can be revealed to a casual glance. What do you do? You take it to pieces and you learn a great deal; but the real test of your knowledge lies in your power to reassemble the parts, a much more tricky thing, as many of you have probably discovered when experimenting with a clock or a typewriter. How much more difficult when dealing with a living organism! By dissection much can be learnt, but the essential still escapes us. If we could only capture the real being and spirit of it, the whole complicated structure would be understood.

A QUALITY OF THE SOUL

Intuition is often considered to be a product of the intellect; but closer consideration leads to the

conclusion that, although it may be perfectly true that genuine intuition cannot function except through a well and rather highly developed intellect—Higher Manas, if you will—it is not a *product* of intellect at all. I would rather say that *intuitive knowledge is an inherent quality of the Soul*, and therefore cannot function until man has come into conscious contact with his own Soul.

Professor Marcault has given us these illuminating passages: "The psychology of intuition is the psychology of the spiritual self." And again: "Intuition is the specific consciousness of spiritual man, the manifestation of man's inner god." This is in line with the conception of evolutionary consciousness known as "psychology of the levels," which would apply distinctly to the evolution of intuition, anything being regarded as intuition which came through from a higher level than the actual normal consciousness of the being.

THE THREE LOWER PLANES

The evolved man of today is definitely not at all, or at most only slightly, conscious in his physical body; if he is more than this, it is an abnormal condition, showing something is wrong. The heart-beat, the digestive process, etc. are only felt when the functioning is irregular.

Now, is man conscious in the emotions? I think it is indeed here

that his most acute consciousness is temporarily centred. It lies mainly in "like" and "dislike," pleasure and pain, joy and sorrow. He is conscious of the physical as it butts in to help on, or more often to hinder, his enjoyment. He is conscious of the mental, to a large extent, when it joins in to reason with him that there are higher things than enjoyment, a higher joy than emotional pleasure. This preponderance of the emotional consciousness is manifest in man's attitude towards his everyday duties, his willingness to do "nice" things, and avoidance of unpleasant ones.

Are we conscious on the mental plane? Yes, certainly, on the lower mental especially. No action can be done without thought, though a large number can be carried out without conscious thought. Conscious thought most often takes the form of memory or of reason; but to be conscious on the higher mental plane involves consciousness of oneself as the *thinker*—a conscious thinking which can control memory, reason, emotions and sensations, just as far as the thinker realizes his power to do so.

THE PLANE OF INTUITION

When we come to the intuitional consciousness, we find ourselves hampered by all these lower consciousnesses; for we can actually be fully conscious in any one of them only when the others are, at least

momentarily, subdued. It is for this reason that the first instructions for meditation, the object of which practice is to prepare the way for intuitional consciousness, are always to put the physical body in such a posture that it can be entirely forgotten—as I said, we are only conscious of it when it is uncomfortable; then to calm the emotional consciousness, to put away all thought—this because intuition acts like a flash of lightning and the lower consciousnesses too often act only as distorted lightning-conductors, carrying the flash in devious ways, when it becomes ineffective, if not definitely harmful. There must be no barriers, for intuition is the manifestation of *Buddhi*, if I may so put it, realized *directly* in the consciousness.

This raises the question, What is *Buddhi*? It is one of the most impossible things to put into words, for words belong to the world of forms, and man in his Buddhic state is formless. To understand it at all, I think we must glance at the whole constitution of man and the evolution of consciousness. To recapitulate: the consciousness in primitive man is centred in the physical body and its sensations; then it rises to the astral level, centring itself in the emotions; again it rises to the mental level and focusses in thought; again to *Manas*, or the higher mind, realizing abstract thought. Here we

seem to come to a line dividing spiritual man from the personality, and to me it would appear that there is something like a real gap in evolution here. This Soul, or Higher *Manas*, is often spoken of as the *bridge*; there must then be something to span; and, at least in our present state of evolution, it seems impossible to conceive of the consciousness passing from the level of thought to that of intuition—from the mental to the Buddhic level. It would appear that the small spark of Divine Life which comes right down into the densest matter is occupied, chiefly unconsciously, with the building and development of the vehicles of evolution—physical, emotional, mental; whilst, at the same time, the probably eternally conscious Ego is also meditating and evolving without any acute consciousness of what is going on in those vehicles; it is from this Egoic or Buddhic plane that intuition comes.

THE STATE OF BLISS

Buddhi is often called the bliss-body or bliss-consciousness, and it would seem to be an appropriate name. It is the first conscious state and, if the purpose of creation was the desire of the Creator to know Himself, then indeed great must be the bliss of this condition of universal consciousness. "Male and female created He them"; there is duality, an absolute essential of consciousness,

for without its opposite can nothing be known. A state almost impossible for us now to conceive—in spite of duality, positive and negative, male and female, good and evil, no idea of separateness—Eve was part of Adam; it was only after the mind principle had begun to work that he could say: "The woman thou gavest me" did so and so, seeing the woman as something distinct from himself, even hostile to him—good and evil as opposite and antagonistic, rather than complementary one to the other.

On the purely Buddhist plane all knowledge is by identity, a most important thing to realize if we are going to consider intuition in connection with the Buddhist consciousness—a realization of unity.

In a beautiful passage in *The Bhagavad-Gītā* we find a description of the real state of Buddhist consciousness:

He who hath found the Peace within, and who hath been so illumined that he findeth his joy and happiness within himself—and knoweth that within him is the Kingdom of Heaven—verily he gaineth the Peace of the Real Self, because he hath blended himself with the Real Self. They from whom the illusion of duality and separation hath been removed, see all Life as One, and emanating from One. The welfare of the All becomes the welfare of the One to them, and to such cometh the Peace of the One. This Peace—which passeth all Understanding, cometh to those who know themselves for what

they are, rather than for what they seem to the smoke-blinded eyes of the world. Being freed from the bondage of desire and sense-passion they master their thoughts by their Wisdom—and their senses by their thoughts.

That wonderful spiritual consciousness is the real man; but while, during incarnation, he is not always aware of it in its perfect state, yet he senses it; in its Love-aspect, as love for another being, as emotion, as passion; in its Wisdom-aspect, as intelligence, cleverness, knowledge, complexity, and the like. But again I would emphasize that man *is* Spirit, however many forms that Spirit may ensoul. On the Buddhist plane he is eternally conscious of the bliss of unity.

THE PRESENT STAGE

Coming back to the evolutionary theory of intuition, we see that consciousness has worked its way up to Higher Manas, or synthetic mind; but it can rise no further. The Ego has also evolved to a certain stage; individual men now stand—at least the most evolved of them—it seems to me, in one respect, at the same point as the human race as an entity, today. The evolution of the race as a whole cannot progress until there comes a fusion of East and West; individual man can go no higher until there be a fusion of spirit and matter, from which *spiritual* man would emerge. For this, Spirit must consciously come

down into form ; and it can only do so when the form is adequate.

This conception is borne out by a passage in *The Secret Doctrine* :

Buddhi has no hold upon mere form. It is like the breeze where there is no tree or branch to harbour it. It cannot affect the form where there is no agent of transmission. Therefore, it cannot enter into the Personality of man, but hovers over it ; while in the lower vehicles, the "four wicks," the consciousness evolves. Only Manas can cognize it. When the wicks are prepared, then Manas can act as the spark to carry to them the flame of Buddhi, and the whole man becomes an illuminated soul—the purpose of his life is fulfilled.

That is the state of man who has fully attained Buddhist consciousness ; we are far from it as yet. However, flashes of Buddhist consciousness, or intuition, may and do occasionally pierce. The personality can rise no higher ; but Spirit descends.

As the life principle in man has first forced its way down into the three lower principles, so the time comes when man must begin with determination to send his consciousness up into the higher planes. Unless the lower vehicles are strongly developed, this will be too difficult a task to achieve. The consciousness must be raised gradually, and only a strongly developed and controlled mind can accomplish this, and that after ages of effort and

constant determination. In this way only is it possible for man to attain to intuitive knowledge and become conscious in the spiritual mind.

To quote again from Professor Marcault :

Intuition is not a rising of the personality towards the Ego, but a coming forth, an emanation of the Ego towards the world, through the personality. In intuition the self objectivizes himself—projects a portion of himself outward and downward (ob-ject, e-manate, express, pro-ject are all equally descriptive of the true direction of the flow of life).

How is this intuition received ? Often unexpectedly. Why ? Because there is relaxation, no opposition of the mind and reason. Thus, when we are not thinking about a problem that has been puzzling us, the solution comes like a flash. This applies both to mathematical or scientific problems and to any decision in life.

In the *Sutras* of Patanjali, there is this passage :

Experience of the pairs of opposites comes from the inability of the soul to distinguish between the personal self and the Spirit. The objective forms exist for the use and experience of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual man.

Intuition might indeed be called consciousness of God in His Love-Wisdom aspect. God in all His

aspects is Unity. Directly reason is applied, there is duality and there results confusion and complexity. This is, I think, why Krishnamurti so often insists on the unwisdom of comparing different aspects of Truth and trying to reconcile them.

It is essential to remember that Intuition is the result of constant recollectedness; that is, a constant realization of the Self or Soul as the real man, and the lower vehicles as his instruments. This can be attained only by concentrated and continual awareness of the relationship in which the Soul stands to the mind and to the brain, and by realization, through meditation, of the plan of evolution. It comes back again, perhaps, to one of the wisest and most enlightening injunctions ever given to man, "Know thyself." When, and only when, the lower and the higher consciousness are in complete harmony, can the illumination of the Soul pour down.

AN IMPERIOUS SENSE

Now, how can intuition be recognized so that it may be trusted? First of all, being a manifestation of Egoic energy, it has nothing to do with the form side of life, and we can therefore know that nothing is true intuition which comes from any emotional or mental contact. It is often entirely *unreasonable*, in fact, that is one of its main characteristics, the other being *persistence*. Because of its unreasonableness,

there is often great difficulty in explaining it to another. It may be an intuition connected with some line of action. The decision is inevitable; is, in fact, taken in that first flash. For nothing could perhaps describe intuition better than the word "*imperious*." The *cons* from the point of view of the reason are strong and numerous; but leave it alone, and in a little while reason will understand; follow intuition, it is the only sure guide, for it is *you*. It is a flash of your true self, of which no one else can come to a thousandth part of even that minute knowledge which you yourself have.

A practical question is whether we can even now make some practical use of this embryonic Buddhist consciousness, manifesting as yet only in infrequent flashes of intuition? I think we can. The greatest incentive in life is an ideal, a goal. And it is only man who can gradually and by sustained effort raise his consciousness from matter to spirit, from the unreal to the real, from earth to heaven.

THE FUTURE

We are frequently being told recently that in the near future the progress of humanity will depend on group-work, and that for this purpose group-consciousness is being evolved. This would seem at first to lessen the responsibility of the individual and to decrease his

value. But this is not really so, for surely the strength of the group depends upon each individual unit, and to make the group effective, each member must be effective. The past has certainly known the conflict between the thinking mind of the individual and the fettered collective mind. But the problem has never presented itself in the same way as today, because the collective mind, imprisoned as it is in modern organizations, modern apathy and modern national emotions, is a unique phenomenon. These fetters can be broken only by the emancipation of individual minds comprising the group; and it is, of course, evident that the higher the thought, the more effective it will be for good; so that those thinkers who can tap the realm of intuitional knowledge will

become the real saviours (although probably unknown) of the civilization in which they live.

Finally, all thought of separateness in any aspect is the greatest enemy to the progress of the man who would attain the realization of the intuitive consciousness. To attain it he must constantly hold the thought of it; he must, by co-operation, by sympathy, by harmony, work it out in every department of life—thus will those “wicks” of the lower personality of which I spoke, be filled with oil which will one day be so purified by wisdom and love as to become that spoken of in the Koran as “the oil which would well-nigh give light of itself, though no fire touched it.” It is when man has lost the idea of separateness and feels himself one with all life that the eyes of his intuition are opened.

In proportion as he simplifies his life . . . solitude will not be solitude, nor poverty, poverty, nor weakness, weakness. . . . If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs—is more elastic, starry, and immortal—that is your success.

THOREAU

THE SPIRITUAL POWER THAT IS HAPPINESS

BY GEORGE S. ARUNDALE

THERE are three types of people living in the world. There are those who "ask to see the distant scene," who desire to move towards it, who are both restless and venturesome. There are those for whom "one step" suffices—a short step, a step fully safeguarded on all sides: these are cautious, yet conventionally dissatisfied, and must, therefore, move, though preferably in grooves and ruts. There are those who have no urge even to take a single step: they are content where they are, and are convinced that any change would involve disaster.

There are also three types of teachers living in the world. There are those whose objective is to help the individual to discover and tread his own particular way, and who, therefore, seek to help him to find it—as far as possible effacing themselves and their own particular ways. There are those who combine certitude as to a particular outlook on life with strong denunciation of any outlook which conflicts with it. There are those who ignore all other outlooks, being self-centred in their own individual outlook and requiring conformity, perfect conformity,

and nothing but conformity, with such outlook.

In other words, there are those who hold that all roads lead to Truth, and that all travellers, no matter what their roads, are approaching Truth. Hence every traveller must be helped where he is to take his own next step. There are those who hold that certain roads do not lead to Truth, and that such roads must, therefore, be denounced. Finally, there are those who hold that there is but one road to Truth, their road, and that all other roads are positively false.

This is written by one who has been taught by the first type of teacher, by those who are wise enough to take each pupil where he is and to help him on his own road. He has trodden his own individual way more quickly by reason of the understanding with which he has been surrounded, and also because he has been encouraged to take hold of himself where he is, with the physical, emotional and mental equipment ready to hand, and to build the edifice of his future upon the known. It is his experience, therefore, that unfoldment develops most

surely, most quickly, and most safely, when the individual is helped to develop the faculties and powers he already has rather than to seek to awaken faculties still lying dormant, and the right awakening of which would seem to depend upon the fullest use being made of powers already more or less awake.

There are very few in the world who have no urge whatever to penetrate into the unknown, into the hidden, who have no desire at all to strengthen the faculties they already possess, or to see if perchance there are not yet other faculties which might be developed—whether for personal or for altruistic ends. The modern world teems with persons and organizations pretending to be able to satisfy such urge, just as it teems with individuals who are eager to clutch any straw which seems to offer help in reaching the mysterious, the occult, the marvelous.

There are people who style themselves Yogis and offer tuition to all and sundry for money payments. There are organizations which give themselves high-sounding names, publish subtly suggestive literature full of mysterious allusions, but always ending in money equivalents for so-called revelations and training in the development of hidden powers. Certain publications reek with the cunning advertisements of these exploiters of the common and very natural human characteristic

of seeking any escape whatever from the devastating darkness in which so often a life sentence seems as if it had to be served.

Ever is there the demand for Light! More Light! And there are those in the world who have no shame to pretend to satisfy this yearning with bread when in fact they provide but stones. Neither lasting happiness nor spiritual power can be bought with money. Nor can they be achieved through correspondence courses. Nor can they be gained save at a price—the price of a transmutation of the coarse into the fine, the lower into the higher, the less into the more. It is true that fleeting happiness can be bought with money. It is true that certain powers can be acquired through money payments. And both can be gained by the aid of the mind and physical experimentation.

But enduring happiness, the happiness that blesses others even more than it blesses its possessor, must be won by sacrifice, that is by making more holy those things of life which are less holy, by making whole those things that are but parts, that express the less instead of reflecting the more. Such happiness is the outward and visible sign of spiritual power. Spiritual power endows its possessor with happiness, the happiness which passeth the understanding of those whose happiness comes and goes impermanent.

Hence, spiritual power is the outcome of sacrifice, of an ever-increasing adjustment of ignorance to wisdom, of chaos to cosmos, of weakness to strength, of ugliness to beauty, of dis-ease to ease, of frustration to triumph, of sorrow to joy, of storm to peace.

A TRUTH EXCHANGE

Our work is not to announce truth but to establish a home for truths—these at the choice of the members themselves. Our Society is a Truth-Exchange.

We have the duty of encouraging in each member both a positive interest in his fellow-members, whoever, wherever, whatever they may be, and a positive appreciation of his fellow-members' beliefs and convictions, whatever these may be.

The Society has no call to sit in judgment upon the beliefs of its constituent membership, but to collect as many varieties of truth as it can and to weld them all into an unbreakable solidarity.

Every one has truth, and has a measure of the Truth—if we can thus suggest a particularization of Truth. Nothing living is other than an expression of Truth. Be his faith what it may, be his political views what they may, be his outlook on life what it may—each is a shadow of the Eternal Reality, distorted it may be, a caricature it may be, yet a reflection in some degree.

The Theosophical Society is founded upon this fact, and welcomes to membership all who in some way recognize this fact and are willing to try to live it by taking interest in and appreciating expressions of Truth other than their own.

And no individual member with his own individual certainties must imagine that the all-inclusiveness of The Society is in any way compromised by the existence within it of certainties diametrically opposed to his own.

No truth can ever suffer from proximity to falsehood, assuming there is such a thing as falsehood. I think we ought to speak of all-inclusiveness instead of neutrality. And we must not imagine that all-inclusiveness can be threatened by any expression, however vehement, of something which it includes.

Let it also be realized that dislike is a form of ignorance. Nature dislikes nothing, for it includes everything. We dislike that which we do not know or that which we are not wise enough, strong enough, to appreciate. The wise have no dislikes. If you dislike, remember that you are contacting in that dislike an expression of your ignorance.

G.S.A.

LEAVES FROM THE ARCHIVES

XII. H.P.B. Lived Here

ON Easter Sunday last a simple ceremony took place on the "Roof," with which such happy memories are connected from the past. Happy and glorious memories of the feet of the Masters having trodden that holy spot, of our leaders having lived round about that centre, in the upper story of the Headquarters Building; of the Friday-evening meetings and the talks on esoteric and allied subjects near to the heart of every sincere Theosophist. But also sad memories of passings and of goings, of H.P.B. and C.W.L. who left Adyar to die in far-off lands, of H.S.O. and A.B. whose left-off bodies for the last time passed the "Roof" on their way to the cremation-grounds.

The little ceremony referred to was the unveiling by Dr. G. S. Arundale of the H.P.B. memorial stone, placed in the eastern wall of her old study-and-bedroom, between the two windows that look out upon the "Roof." In 1889 a new bedroom was constructed, also abutting on the "Roof" and later rebuilt by Colonel Olcott.¹ In the course of the years several changes

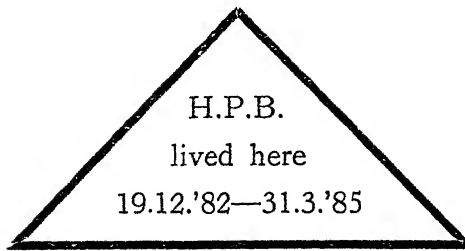
had been made to H.P.B.'s old study, among others the erection of a partition wall to divide the once fairly large-sized room off into two separate rooms. This wall has now been taken down, and the room, in other respects too, restored to its original state,² as nearly as was compatible with present conditions. It has been furnished also with some of the furniture used by H.P.B., among which are her large writing-table, given to her by old Subbaiah Chetty, and a curious carved cupboard. The lower part of the latter consists of a chest of drawers, of which the upper drawer is an *escritoire*. The upper part is an ordinary cupboard, but with glass-doors. Besides another carved cupboard, there is also a chair of H.P.B. and a chair of Colonel Olcott. The room will be used as a kind of museum for some more precious and personal relics of the early times.

The memorial stone is of a triangular shape, somewhat in the form of the tympanum of a Greek temple,

² As sketched in the ground-plan, published with the notorious Report of the Society for Psychological Research in the Coulomb-Missionary conspiracy.

¹ *Old Diary Leaves*, III, 75, 379 (2nd ed.).

and the inscription it bears is as follows:



The dates mark the time that H.P.B. lived here, at Adyar, the centre of its occult life, but therefore also a storm-centre, as we shall see.

When the Founders reached India in 1879, they settled in Bombay, where for the next three years was established the first Headquarters of The Society in the Motherland. On 17th December 1882 the Founders left the town by train, and two days later "reached Madras early in the morning. Met at station by about fifty Fellows including the leading ones. And, strange to say, Raja Gajapaty also came. A lot of them escorted us to Adyar. Our beautiful home seemed a fairy-place to us. Happy days are in store for us here."

Thus Colonel Olcott gave vent to his enthusiasm in his personal diary under 19th December. And though the next day he had to record "petty tribulations about servants, etc.," and on the following days again that they "are now filled with petty details of purchases, etc., etc.," or with "bother

about getting mechanics to work in the holidays," and so on, his ardour never a moment flagged, so that on the last day of the year he was even obliged to write:

"For the first time within my recollection I let the old year go out without noticing it. I was hard at work at my desk upon a review of Mr. Hume's correspondence with myself and others.¹ At 1.47 a.m., January 1, 1883, I first observed it."

Of exceeding interest is the fact that apparently from the very first the place was hallowed by visits from the real Founders behind the scenes. I make no apology for giving the Diary-note of the 29th in full:

"Iyaloo Naidu went home after a visit to us until now. What a good heart is this man's! To him we owe the possession of the new home, as it was bought in his name and he advanced Rs. 3,500 towards its purchase. [The Master] Morya comes to see H.P.B. every day. She made me promise that if she should die no one but myself should be allowed to see her face. I am to sew her up in a cloth and have her burnt." In margin the Colonel later wrote in blue pencil in Hindi: 'Apna ekeen manfik *aram ho!*' [May peace be yours which you deserve!]

I skip the next years, till we come to the last days of March

¹ Published under the title *Hindus on Esoteric Theosophy* in April 1882, and "slightly enlarged" in July of the same year.

1885. The infamous Coulomb-Missionary attack on H.P.B.'s veracity and the genuineness of her occult powers, had left her health impaired, and her name tarnished in the eyes of the ordinary world, so that it was thought advisable—whether wisely or otherwise, we shall here leave undecided—that she should say farewell to Adyar and India altogether, and for some time at least go into retreat in some quiet spot in Europe. The Colonel wrote in his Diary on the 29th:

“H.P.B. finally handed in her resignation as Corr [esponding] Sec [retary] and concluded to go abroad somewhere for her health, as this constant excitement is killing her. Discussing places and plans”; on the 30th: “H.P.B. and party preparing to go. Bawaji received orders [from the real Founders] last night to go along . . . Hartmann and I went to town and took tickets and I negotiated loan of funds.”

And then, in the evening of the 31st after the party has left, or in the morning of the next day, we may picture the Colonel writing down that cry from the heart for his friend, his teacher, and his collaborator, sitting alone in his office, facing alone the dark future, and carrying alone the burden of the Organization he had created ten years before, and would still have to govern for twice that time more, with the help of the real Founders,

if not of H.P.B. His Diary-note says:

“H.P.B. sailed for Naples, with Miss Flynn, Bawaji, and Dr. Hartmann. Poor, dear, old chum of ten years' collaboration: thus we part because of the results of your own indiscretion as to the recipients of your confidence. A curse upon traitors! And now I am left to face the future alone. Master, Father—with *thy* help I conquer! I slept for the first time in H.P.B.'s room, by her request.”

If Colonel Olcott had understood better the more intricate workings of karma, he would probably not have called H.P.B.'s relationship with the Coulombs a mere “indiscretion.” However, his feeling for the harm done to his child, The Society, was evidently not directed to her but to the miserable traitors.

Of special importance for our present purpose is the last sentence of his Diary-note, indicating that H.P.B. apparently charged him to stand guard, as it were, over her bedroom, the one built in 1884. He did so faithfully till his death.¹ And whether by design or unconsciously, but the significant fact is there that his successors in the Presidential Office have up till now faithfully kept to that room (now rooms) as their work-room and bedroom (Dr. Besant), or their work-room alone (Dr. Arundale).

¹ Cf. *Old Diary Leaves*, III, 222-3.

A. J. H.

NEUTRALITY OR . . . ?¹

VII

"Neutrality: America Supports the President"²

AS one who thought that, provided we did not endanger those of our members still in Germany, The Society should have made a bold declaration on the question of the horrible atrocities and penalties inflicted in Germany upon Jews and political victims, one feels somewhat surprised, in view of the reference to the Theosophical Order of Service, that no approach to the Order has been made with a view to the issue of such a declaration. The reasons usually given against a positive declaration—which could have been even more condemnatory and effective if mere denunciation had been avoided—did not and do not apply in the case of the Theosophical Order of Service.

The Theosophical Order of Service is a piece of machinery that might have been used for such a purpose in the present case.

I do not know what Mr. Cook has in mind when he claims that The Theosophical Society "is in a unique way the outer world organization of the Inner Brotherhood," or what he means when he follows this up by saying that The Society "in other words to remain . . . silent and neutral, since all is within the Great Law." Whether it is de-

sirable to claim that The Theosophical Society is in a unique way the organization of the Inner Brotherhood *at any time* in view of the evident fact that we are quite ignorant of what an "outer world organization of the Inner Brotherhood" might be or can be, is open to question. What is claimed in that phrase is surely something *ex cathedra*? It is surely open to another member of The Theosophical Society to say that since the Theosophical Society is in a unique way the outer world organization of the Inner Brotherhood, it is cowardly for The Society to be silent and neutral in face of the German brutalities. Both points of view are equally valid, but both are irrelevant, to my mind.

If we wish The Society to be silent in face of cruelty since all "is within the Great Law," why not also be silent in face of ignorance, unwisdom, bigotry and the twin-brother of cruelty—spiritual blindness? Would it not be better to say in any case that "all is *presumed by us* to be within the Great Law," and that therefore The Society should remain silent and neutral in the circumstances in question?

Would it not also be better to say that since *we presume* that The Theosophical Society is in a unique way an (not "the") outer world organization of the Inner Brotherhood, therefore we think The Society should be silent and neutral?

But do we not sometimes presume too much?

D. JEFFREY WILLIAMS, *London*

¹ The six previous statements on this subject will be found in THE THEOSOPHIST: February, page 400; April, page 94; May, page 182.

² See the April THEOSOPHIST, p. 94.

VIII

With reference to the letter from Mr. Cook in the April THEOSOPHIST dealing with the question of the neutrality of The Society, I do not think it meets the reasoned statement on this matter made by Dr. Besant in her address *The Changing Outlook*, first published in THE THEOSOPHIST for November 1916, and reprinted on page 376 of THE THEOSOPHIST for January 1938. Neither does it meet the explicit statement made in what is stated to be a communication from a Master, published in *The Theosophical World* for April 1937, and reprinted on page 383 of THE THEOSOPHIST for August 1937.

The statement made by Dr. Besant on the neutrality is a considered statement, and as far as I know none of those who maintain that The Society should be neutral have shown wherein the reasoning in that statement is faulty. Although one naturally agrees that the statement should not be accepted *merely* because Dr. Besant made it, one must take into account the authority carried, and rightly carried, by any statement of Dr. Besant on this question of The Society's neutrality. This applied in even greater degree to a statement said to have originated with the Masters Themselves.

Until, therefore, it is clearly shown that Dr. Besant's argument is based upon faulty premises or illogical reasoning, those who, like myself, think that the neutrality of The Society is a mis-

taken policy and not in accordance with its Constitution, will remain unconvinced with the arguments advanced by Mr. Cook and others in its support.

Mr. Cook's letter raises a further issue, the implications of which he does not appear to have realized. *If* The Society, *qua* a Society, is to be a neutral body and "to remain as a body silent and neutral, since all is within the Great Law," what is the *raison d'être* for its continued existence? All the activities that at present are conducted within its framework could be equally well conducted by its members in their individual capacities without the necessity of a Society. Lectures, classes, etc. could equally well be carried on, especially if the sentence quoted above were to be strictly interpreted, which would mean that The Society should definitely stop teaching from its platforms reincarnation, karma, the life after death, the existence of the Masters, etc., on which The Society *as a body* is at the moment certainly *not* neutral, since the freedom of its platforms, classes and publishing organizations would certainly not be given to those who would wish to present a reasoned argument against the existence of these things.

If The Society is to be neutral as a body, it must be honest about its neutrality, and it is not honest to say that it is neutral to teach certain things from its platforms and in its classes and books, saying that the individual member is free to accept or reject them as he pleases.

LEONARD C. SOPER, *London*

NOTES AND COMMENTS

THE INDIAN SCIENCE CONGRESS

MAY I draw the attention of the overseas members who wish to visit Adyar some time this year or the next to the fact that the Indian Science Congress is to hold its next annual Session in Madras in the first week of January 1940 (from 2-1-'40 to 8-1-'40). This will be immediately after our International Convention which happens this time to be also in Adyar, Madras, in the last week of December 1939. Thus, this will be a unique opportunity to our delegates from overseas who are interested both in Theosophy and Science to visit India and attend both these functions, also to renew old contacts and make fresh ones. There will be, very probably, a symposium on "Science and Social Relations" in the Science Congress Sessions. We could avail ourselves of this occasion to pass a comprehensive Resolution which would give a correct lead to the scientific thought of the world and go a much further way than the resolutions passed by the American and British Associations for the Advancement of Science at their recent annual meetings. A Committee has been appointed by me at Adyar to go into this matter. All who are keenly interested in the above question are requested to send their well-considered views to Prof. Kanga, The Theosophical Society, Adyar, Madras, who is the chairman of the committee.

G.S.A.

HOW ONE BECOMES A THEOSOPHIST

Dr. Anna Kamensky writes in *L'Action Théosophique* for October 1938 :

There comes a moment in life when all pleasures lose their savour, and when we feel the suffering of the world as our own pain, so much so that this suffering becomes an obsession, and we are no longer able to dream of repose or of personal good fortune. Then we begin to search with passion for the cause of this suffering and the way to relieve it. We feel alert to help every noble cause; we approach beings to protect or instruct, but the thirst which devours us cannot be quenched, for we are only able to help in an imperfect and temporary fashion, as long as we do not see the true reasons for that suffering.

However, we continue our efforts with ardour, without allowing ourselves to be rebuffed by the obstacles, ready for all sacrifice sooner than abandon the object of our quest. We become the friends of the feeble and the oppressed, the protectors of life which would grow and expand, the defenders of justice and of truth. So in the middle of the blackest night we continue to open up a way towards the Light.

And one day in an unexpected and marvellous fashion a flash of lightning illumines our night and a beacon-light is lit. We have found THEOSOPHY.

What a radiant vision ! What a revelation ! Human evolution throughout the centuries appears to us as an ascension toward a luminous peak where shines the Temple of Divine Wisdom. Great is our joy to know that we can become conscious collaborators with the Great Plan, that we can change effects by working on causes, and that we can become the apostles of the great Message by befriending all beings in the universe.

Then we enter The Theosophical Society, for we feel that it is there *the first step* is to be made, and every day a new force comes to inspire us, and new horizons unrol themselves majestically before our eyes. Our dream is realized ; we become, in truth, useful helpers of humanity, knights of Service and of Truth.

BLINDFOLD, HE SEES THROUGH HIS SKIN

The Sunday Referee for 12 March 1939 tells of the strange powers of Mr. Brown, Corporation employee of Canning Road, Walthamstow, London, E. 17, who can read a book or newspaper, ride a motor-cycle, play darts or billiards, table-tennis, cricket and football, with his eyes covered first with dough, then with cotton-wool, and then with as many bandages as a sceptical one may wish to wind.

He is a groundsman on the Walthamstow Corporation sports-ground, and often marks the white straight lines on a football pitch blindfolded. He has had this power from childhood and does not like "capitalizing my uncanny power.

As for explanations : " I've seen all sorts of doctors and specialists, and each has different theories to account for it. I myself do not try to explain it. It just happens—that's all."

It is hoped that some Theosophist will show Mr. Brown a copy of *Clairvoyance* by C.W. Leadbeater, in which his particular type of clear-seeing is catalogued among a number of other equally interesting types.

GERMANY TODAY

A correspondent writes :

I completely agree with what you have written in the Watch-Tower notes during the last year. What you say there is quite in accordance with my impressions and personal experiences. It is dreadful that my country is for the second time in this century in the grip of the dark forces, and I have often asked myself how it will come out of it ? There are still such wonderful qualities in my countrymen, especially in young people (whose idealism is shamelessly abused), that I cannot think that the situation is hopeless, but I wonder *how* they can free themselves as long as *every* activity, except the officially allowed one, is suppressed.

How can I personally be of any use to my country in the present situation, except in trying to send out as pure and kind thoughts as possible ? This is often exceedingly difficult in the midst of waves of hatred by which one is constantly surrounded. I know now by experience what it means to be threatened by demons of hatred and destruction. Probably it is my Karma to stand this poison without being adversely affected by it.

I wish I could help you in your work *outside* my country because there is no possibility at all at present to do it on its territory.

Whatever may happen, I shall stand on the side of the Masters.

PARLIAMENT OF MAN AND FEDERATION OF THE WORLD

"The Coming World State" is the chief theme of this month's Watch-Tower notes. *The Modern Review* for May just received as we go to press, also has a fine editorial note on the same subject, as follows:

Considering the state of the world country by country, if there be some robberies or murders in a civilized country with a settled government, people do not despair of the future of civilization in that country. For the number, power and influence of those there who obey or are prepared to obey the moral laws and laws of the State are greater than those of persons of the opposite kind. The former can control and sometimes reform the latter.

Similarly when some nations or their masters transgress moral and international laws, we need not despair of the future of civilization in the world. What is wanted is such a great combination of States which obey moral and international laws as would be able to keep in check and reform States or combinations of States which break these laws. Such a great combination is yet to be. Great thinkers and idealists have dreamt of it, still dream of it. The dream will be a reality some day. What form it will take cannot be definitely forecasted.

The power of combination and of obedience to the lower self displayed by

bad men must be exceeded and surpassed by the power of combination and obedience to the higher self of man put in practice by the good. God has endowed man with this power and with freedom to develop and exert this power. It is for man individually and mankind collectively to be more and more perfect in this way. It is the glory of human nature that, though he is free to fall or rise, he perceives the beauty of the ascent and, difficult though it be, tries to ascend and reach the summit.

It is better that God has given man the power to dream of the Ideal World State and to build it up step by step by his free exertions than if He had given it ready-made, to some impeccable, instinct-bound, machine-like creature.

THE WHITE HOUSE IS A LITTLE GHOSTLY

This is a Reuter's news-item taken from *The Indian Express*, Madras, for 23-4-'39:

Mrs. Roosevelt sometime finds the White House a little ghostly, she revealed when describing life in the President's home in Washington.

Sometimes, she said, she experienced a "curious feeling" when working at night in a room where many past Presidents have worked.

"You get a curious feeling that the upstairs rooms of the White House are a place where people have lived, and lived hard," she told an audience before which she was lecturing.

"Old houses get an atmosphere of their own. And old houses have noises at night. Sometimes when I am working late in my room, I feel there is somebody in the room."

CORRESPONDENCE

ITALY

YOU have published in THE THEOSOPHIST of March the letter of Avv. Castellani dated 24th January.

I say that this letter is absolutely inaccurate, because if it is true that the political Authorities have dissolved The Theosophical Society, it is not absolutely true that The Society's assets (books, files, membership list, etc.) have been consigned to the Authorities. I can say that the Authorities declared that such things did not interest them.

And so, everything remained in the hands of Mr. Castellani and his friends to whom belongs the great responsibility of the dispersion of The Theosophical Society's property.

That is sorrowful and shameful, but it is necessary to tell all the truth.

DOTT. GIUSEPPE GASCO

Moodovi Breo,
28 March 1939

QUERY TO MR. COOK

On page 94 of the April THEOSOPHIST there is published a letter from Mr. Sidney Cook of America.

The letter deals with the neutrality of The Theosophical Society, but I am not here concerned with that question.

My purpose in writing is to see if you will allow me the privilege of asking Mr. Cook—through your journal—what he means by, . . . “there have been in the past years persecution of

the Germans by the Jews; though those persecutions have been of an entirely different nature. . . .”

Will Mr. Cook please tell us where and when the Jewish persecutions of the Germans took place?

Thanking you in anticipation for allowing me the privilege I solicit,

Edinburgh, JACK GOLDMAN
24 April 1939

A CORRECTION AND AN APPRECIATION

I have the March THEOSOPHIST containing my “Approach to *The Secret Doctrine*.” Probably the mistake is mine, but I notice on page 442 that the passage about the nuptial number is assigned to the *Timaeus*, but of course it occurs in the *Republic*. I am very sorry this slip occurred.

I also noticed that there is omitted from the printed article my emphasis upon the fact that *The Book of the Secret Wisdom of the World* is actually a sort of laboratory manual. It is clear to me that such is its character, the ideographs being actual drawings of nature's processes, whereas the Stanzas are the text and descriptive matter. I wished to emphasize this on account of present developments in The Society, such as Dr. Arundale's book on Yoga (*The Lotus Fire*), etc.

I take the opportunity to congratulate all concerned on the real beauty and

thoroughness of the new edition of *The Secret Doctrine*. The index and glossary are particularly fine.

Lansing, Mich.

FRITZ KUNZ

6 April 1939

THE FOURTH DIMENSION

In Mr. A. C. Hanlon's article in the March THEOSOPHIST entitled "Immortality and the Fourth Dimension" it is stated that "the fourth dimension . . . is the symbol . . . of that spaceless Reality . . . the Absolute" (p. 444). On the following page this is said to be "Immeasurable."

Spaceless and immeasurable—yet having dimensions of which the fourth symbolizes the Absolute?

The word "dimension" means measurement, magnitude—and relates to extensions of matter which are of course measurable. The word has no meaning otherwise except in a rhetorical sense occasionally.

Again, a two-dimensioned world is said to be imaginable as "a calm sea with flat creatures of exceeding thinness" (p. 447). No degree of thinness can make a creature two-dimensional. All must be three or nothing. An immeasurable fourth dimension and creatures of two dimensions only, are unnecessarily confusing.

In *The Secret Doctrine* Mme. Blavatsky, fifty years ago, protested against the mis-use of the term "fourth dimension," concluding a lengthy reference with—" . . . the expression is far more incorrect than even the familiar phrase of the sun's rising and setting" (I, 271-2; Adyar ed. I, 295-6).

Mr. Hanlon's article is most interesting and thought-provoking but surely would gain greatly by the frank acceptance of consciousness as without dimension, and the omission of a misleading term.

Wimbledon,

E. L. GARDNER

25 March 1939

Heat that produces light may be destroyed, but the light goes on for ever, even to the uttermost reaches of space. If you take a candle out in the night, its flickering flame hardly illuminates the nearest bush. And yet its radiant energy begins an eternal journey. Blow out your candle and soon the heat is gone, but the light that has started on its way moves ceaselessly past the farthest stars. While in the flame, the heat and light are one and indivisible. The moment the physical body of the flame is gone, with it goes the heat. Its temporal life is spent. But nothing can destroy the light that once lived in that flame. It is immortal, its journey endless.

DAVID SEABURY in *Adventures in Self-Discovery*

BOOK REVIEWS

A New and Authentic History of the Rosicrucians. Compiled by Fr. Wittemans, Advocate and Member of the Belgian Senate. Translated with Documentation by Durvad (Francis Graem Davis). The Aries Press, Chicago, 1938. Pp. 244. Price \$3.00 net.

It is a pity to see a perfectly honest book, an old acquaintance, spoilt in its new garb by American mystery-mongery. The history here offered is neither "new" nor "authentic." In the original Dutch edition, which appeared at the Hague fifteen years ago, published by L. C. Boucher in the "Noord-einde," it bore the simple and honest title *History of the Rosicrucians* (*Geschiedenis der Rozenkruisers*). I knew both the writer and the publisher at the time, we were brother-Theosophists then, I do not know how it is now. But the book was the product of a serious student of Theosophy and allied movements like Masonry and Rosicrucianism. I think the author would be the first to repudiate the bombastic outer garb under which his work is now offered to the English-reading world. As already said, there is nothing new nor authentic in the history. It was "compiled," as the title-page itself reveals, nearly twenty years ago, from ordinary historical sources, open to every student, and it embodies not a scrap of "authentic," *i.e.*, of the author's own direct first-hand knowledge, either from secret documents, or from occult sources.

When therefore the Editor of "*The Aries Press*, Chicago" writes in a typed "Notice for the Critic," which accompanies the book, that the author's "writings evidence a much closer first-hand knowledge and authority" than other writers on the subject, I must flatly contradict him.

The book itself is prefaced by a "Note" from the Translator with his mystical sounding name of Durvad (but has it actually any meaning or sense?), which deals in further mystifications: "While the Translator was in Brussels in 1932, one presenting satisfactory credentials and with proper affiliations [presumably, a member of one or other of the many Rosicrucian Fellowships which have come to swarm the world], brought to him a manuscript revision of Fr. Wittemans' work, requesting that it be translated into English [presumably by request or at least with the consent of the author, or of the original publisher] and the manuscript returned before the Translator left Europe. This task was done in Brussels, Heidelberg and Paris," etc.

The translation into English was made from the translation of the book into French. I have no means here to compare the former with the Dutch original, and to judge how far it is a faithful translation, and how far the "revision" of the original mentioned in the "Translator's Note" goes, but so much is evident that many of the titles of Dutch, French and German

books mentioned in the "References and Bibliography," have been very carelessly corrected, most of them showing mistakes in orthography. In several places the *Dictionnaire Maçonnique* of Carpentier Alting is mentioned (e.g., on p. 111), but such a *Dictionnaire* does not exist, only a *Woordenboek voor Vrijmetselaren*.

Finally, there is "A Supplementary Chapter on the Golden Dawn," "contributed" it is said, but not by whom, certainly not by the author meseems. It seems nothing more nor less than an effort to re-boost the particular brand of Rosicrucianism of an Israel Regardie, described as an "eruption from the Collective Psyche" (p. 205). May mankind be soon cured of these eruptions.

Yet, notwithstanding that the American Translator and Editor both have sinned against the book, fortunately only against its more or less outward form, it is still a good, honest, serious work, a work of good faith, written by a Theosophist, and therefore not only full of faith in the Brotherhood, of which it is a study, but also of a certain insight into the hidden, occult powers, of which the Brotherhoods that have become known to the outer world, are only the attenuated shadows. That indeed the book comes from a Theosophical workshop is shown on many a page, as for example in such chapters as "Bacon and the English Rosicrucians," "Saint-Germain and the Rosicrucians of France," "Rosicrucianism and Theosophy." May such parts of the book, then, and in general the whole book as it came from the author's pen, without the American mystifications, find many readers, for it will repay

their study, and might prove inspirational to bring them one day into the real Rosicrucian Brotherhood. A.J.H.

The Therapeutics of Fasting, by Edmond Székely. This and the following two booklets published by the C. W. Daniel Co. Ltd., London. Price each 1/- net.

In view of our unnatural habits, even a short fast helps the organism very greatly. This remarkable book gives one the most sensible and practical way of fasting in the circumstances of ordinary life, particularly when it is impossible to have fresh air, sun and water.

A. C.

Wheelhouse Good Health Recipes, by Cathie Semple.

The world today is full of people who are ashamed of killing animals for food, but who fear their physical bodies would suffer if they gave up meat.

This little book will dissipate such fears as it aptly shows how to cook food properly, tastefully, so that it is nourishing and easily digested. A. C.

Natural Remedies for Everyday Ills, by Purcell Weaver.

This booklet gives simple and practical suggestions for the treatment of the most common ailments by natural means. The last page under "Mental Exercises" has the following:

"Simple exercises of auto-suggestion, the reading of constructive books, seeing good (but not bad) films, plays, etc., good music, are all valuable aids to the attainment of a mental equilibrium which will increase your resistance to physical illness and help you to

get well more quickly if you are temporarily unwell for some physical cause."

D.

ADYAR PUBLICATIONS

The Besant Spirit, Three Volumes.
Price: 10 As. each; overseas 1s. 6d.

These little volumes are compiled from the writings and addresses of Dr. Annie Besant on various occasions. In the first volume, the extracts are of world-wide application. The second volume deals with Education, and the third with Indian Politics, outlining the course of Dr. Besant's work for India, and its culmination in the Commonwealth of India Bill, which with a few alterations would meet the needs of India today as well as it did in 1924.

These volumes should have a wide circulation among all who love India and wish to work for her. E. M. A.

Gem-Stones of the Seven Rays, by C. Nelson Stewart, M.A. Price: Re. 1-4; overseas 2sh.

Readers of almost any of C. W. Leadbeater's books will constantly find themselves asking: "What is my Ray?" The question is not easily answered, and there are many different ways of attempting to discover the truth. Colours, qualities, sounds, likings, antipathies, professions and favourite pursuits all offer suggestions, but perhaps the indications to be drawn from the precious stones are clearer than most of the others.

In this volume Mr. Stewart deals with all the stones mentioned by Bishop Leadbeater and others in this connection, and adds many suggestions of his own.

He treats of the chemical composition of the stones, showing their relationship to one another and tells much of the mythology and folk-lore that shows how their magical qualities have been regarded in the past.

Perhaps the most valuable parts of the book, to those who are not merely curious about their Ray, but wish to study the subject more deeply, are the chapters on Crystals, and Occult Mineralogy.

Altogether a most fascinating little book. E. M. A.

A Guardian Wall of Will, by George S. Arundale. Price: Rs. 2; overseas 3sh.

In *The Voice of the Silence*, there is a brief reference to the Guardian Wall, or the Wall of Protection thus: "It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the Nirmanakāyas, have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils."

In the booklet, *A Guardian Wall of Will*, are given practical suggestions for a Form of Tapas Yoga wherewith Theosophical student-workers, who have had some practice in the use of thought-power, may build a veritable wall of refuge or protection to help all those who are suffering unusual cruelties of tyranny in the present troubles of the world. For "in these days of unrest, when the messengers of darkness have liberty to be abroad in the world to challenge civilization, it beomes the urgent duty of all who believe in civilization to accept the challenge and cause

it to be harmless, or at least to minimize its harmfulness."

A unique book, and timely, and of great value to all who have the essential qualification of purity, and who believe in the efficacy of helping with thought, feeling and will. D.

Social Organisation in Ancient India.
Price : 5 As. ; overseas 6 As.

Those who are desirous of knowing something of Indian Social ideals, but who are alarmed by the size of Dr. Bhagavan Das's *Science of Social Organisation*, will find this smaller volume a valuable introduction to the subject. It treats of such age-old and yet ever-new problems as (1) The struggle between Capital and Labour, (2) Rights and duties of the sexes and how to regulate population, (3) The battle with disease, (4) Education, (5) The best form of Government, (6) The rival claims of individualism and socialism—all of which were anticipated and adequately dealt with in the Code of Manu. It outlines Manu's theories of education, which are worthy of consideration by the educationists of today, and shows how the main vocational types or castes are a necessary object-lesson for evolving humanity.

It is to be hoped that many will read this little book and be induced to pass on from it to Dr. Bhagavan Das's larger treatise. E. M. A.

A Study in Consciousness, by Annie Besant. New Adyar Edition. Price : Rs. 2-12 ; overseas 4s. 6d.

Annie Besant's book needs no introduction to the older generation of Theosophists, but to the younger, who are apt to look askance at the bulky

volumes their fathers pondered over, this new and handy edition should be attractive instead of repelling.

Psychology is "in the air" nowadays, but it is too often literally so, without any solid foundation. The older materialistic psychologists are discredited, and the newer psychoanalysts have still to prove themselves.

Dr. Besant's "Contribution to the Science of Psychology" (the sub-title of this book) gives wings to the older psychology and offers a safe starting-ground and landing-place for the new. This edition is handy in size, and the type is attractive. E. M. A.

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The Bombay Theosophical Bulletin ...	May
The Canadian Theosophist ...	March
The Canadian Young Theosophist ...	February
Dharma Jyoti ...	April
Ex Oriente Lux ...	No. 1
Graal ...	No. 1
Indiana ...	Dec.
The Indian Theosophist ...	May
St. Michael's News ...	April
The Modern Review ...	May
The New Citizen ...	April
The Prabartak ...	April
Sarvodaya ...	May
Teosofi ...	No. 3
Theosophical News and Notes (with T.S. Report 1939)	April
Theosophische Nachrichten ...	No. 1
Theosophy in Ireland ...	Jan.-Mar.
Theosophy in New Zealand ...	Jan.-Mar.
Vestnik (Messenger) ...	Spring No.

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THE THEOSOPHIST

Vol. LX

(Incorporating "Lucifer")

EDITOR: GEORGE S. ARUNDALE

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THE LORD BUDDHA

What are the lessons to be derived from the life and teachings of this heroic Prince of Kapilavastu ?

Lessons of gratitude and benevolence. Lessons of tolerance for the clashing opinions of men who live and move and have their being, think and aspire, only in the material world. The lesson of a common tie of brotherhood among all men. Lessons of manly self-reliance, of equanimity in breasting whatsoever of good or ill may happen. Lessons of the meanness of the rewards, the pettiness of the misfortunes of a shifting world of illusions. Lessons of the necessity for avoiding every species of evil thought and word, and for doing, speaking and thinking everything that is good, and for the bringing of the mind into subjection so that these may be accomplished without selfish motive or vanity. Lessons of self-purification and communion, by which the illusiveness of externals and the value of internals are understood.

H. S. OLCOTT



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

"WORK MATTERS MORE!"

IT is useful sometimes to go over again the ground one has been covering in connection with the work. Ever since we returned to Adyar in November 1938, there has seemed to be so hectic a rush, with so many activities tumbling on the top of one another, that for my own part I have lived as in a dream. It has been, of course, a very intense dream, not the dream of unreality, but rather the dream of a very deep reality.

I find that much of the time from November onwards was oc-

cupied, first, in preparation for the International Convention which was to take place at Benares in December; and second, to concert a plan to give Adyar an opportunity to draw from the great well of life an increasing measure of vitality.

THE ADYAR 1939 PLAN

We evolved an Adyar 1939 Plan, to begin in the following January, which has turned out to be a very great success. Almost every resident at Adyar has allied himself to one or another of a number of

activities, so that groups of residents were formed for the following purposes :

To assist in the spread of Theosophical literature, both books and periodicals ;

To aid the Adyar Library ;

To stimulate interest in the gathering of Archives ;

To plan a more intimate contact between Adyar and every Section throughout the world, and a special group to organize a more intimate relationship between Adyar and every Lodge in India ;

To establish through a " Friends of Adyar Group " a very real and positive Adyar outside Adyar ;

To assist the Publicity Officer in planning the Campaigns ;

To establish the Besant Theosophical School and the Olcott Memorial School on a firm financial foundation, and to give all possible help to the International Arts Centre ;

To strengthen the Young Theosophists ;

To help Adyar itself through a Service Group, a Plants and Animals Group, a Social Group, and an S.O.S. Group, and to help Adyar's poorer residents through Welfare Work and Village Groups ;

To build through a Vigilance Group on a very small scale a little guardian wall against tyranny, oppression, persecution, violence, and the war spirit, everywhere.

This has resulted in a very definite strengthening of Adyar. Adyar has been alive during the last few months as not often before,

and most residents have found congenial interests to which to devote unsuspected energies.

It has always been declared that Adyar is the very heart of both The Theosophical Society and the Theosophical Movement, and that upon the life of Adyar in no small measure must depend the life of The Society and the larger movement outside it.

In Mrs. Laura Chase this particular activity found an admirable organizer, and her various Meetings-cum-Refreshments were found to be very pleasant meeting-places for the exchange of ideas and for the planning of new activities.

THE BENARES CONVENTION

A large party of us travelled up to Benares in a special carriage, and most of us rejoiced in the cold weather, and no less in the admirable arrangements which the Convention authorities had made for the smooth running of the Convention.

OUR EDUCATIONAL WORK

The highlight of the Convention was the decision to restart a Theosophical School at Benares in the compound of the Indian Section Headquarters. An appeal for money met with the most encouraging response, and July will mark the re-inauguration of the northern counter-part of the Besant Theosophical School at Adyar.

I am thoroughly convinced that every Section should have in contemplation the establishment, as near to its Headquarters as possible, of a school which should be largely residential. It may not be possible actually to start such a school under the conditions which may be prevailing in any particular country, but I do not hesitate to say that a Theosophical school in any country is a priceless asset, both to the country itself and to the virility of the Section concerned. Every nation has urgent need of Theosophical citizens, though these may not necessarily be members of The Theosophical Society. And still more every country has urgent need of truly Theosophical leadership, of a leadership which is Theosophical in fact, even though by no means necessarily in name. I am very thankful that in India we have our Theosophical educational institutions in Madanapalle and Adyar (South India), in Benares (North India), and in a number of other places.

I have by no means lost sight of the immense importance of a Theosophical World University. The thought of such an institution is constantly present in my mind, and I have the vision of this University with its Headquarters at Adyar, giving priceless service for the Headquarters of The International Society, with centres in very many parts of the world, and with

a constant exchange of pupils and of teachers. I cannot conceive of any greater service to be rendered to Theosophy and to The Theosophical Society than the existence of an educational system through school, college, university and the post-university period, in which the Science of Theosophy is applied in every detail to the unfoldment of the individual.

We have very excellent foundations for this work in Theosophical educational literature, which has by no means received the recognition it very richly deserves. I am perfectly clear that in Dr. Besant's contributions to this literature are to be found the essential principles of real education, and I believe that the time will come when this will be recognized, and her contributions treated with the great respect they deserve.

Unfortunately, there is not nearly enough active appreciation of the importance of this aspect of our Theosophical work; and I regret to say that the Theosophical School at Adyar, established at her express wish, and winning, as it has done, the very definite approval of the Government of Madras, is in a precarious financial situation. It would be a reverse of a major kind were this school to have to cease. I am determined it shall not cease, and at the time of writing this Watch-Tower I am engaged in planning a great drive for seven lakhs of

rupees (approximately £54,000) to establish the Besant Theosophical School, the truest international memorial she could possibly have, on a basis which shall ensure its continuance for ever, even if there may be no funds to expand it into the university which I most sincerely hope it will one day be. I need hardly say that I shall be most thankful for any contribution, large or small, to this international memorial to our beloved President-Mother.

We need at least seven lakhs in order to have no anxiety as to the future of the School. In this connection I should like to say that the School has been receiving most helpful assistance from the International Arts Centre, of which the President is S'rīmati Rukmini Devi. Indeed, while this Centre has a world-wide scope, it has established an invaluable connection with the School, guiding and inspiring the arts and the crafts, and the general tone of culture throughout the institution. This Centre may well be identified with the National Memorial to Dr. Besant in the shape of the actual Theosophical School itself. My plan to obtain added support for the School involves, therefore, adequately substantial help to the International Arts Centre itself.

But returning to our International Convention, it passed off splendidly, as I think all our In-

ternational Conventions do. We are always a very happy band of brethren, and while during the whole duration of the Convention each day seems to be more strenuous than the day before, we are all of us happy in the ceaseless movement, even though from one point of view we may be glad when it is over.

THE MANU SPIRIT

I find that, on January 1st, I spoke for the first time, and in Benares, as was fitting, of the very great importance of stressing the spirit of the Manu in the great reconstruction which is taking place in every department of Indian life.

As is well known, Dr. Bhagavan Das, a very old colleague of Dr. Besant, is the great authority on all that appertains to the Lord Vaivasvata Manu's great scheme of Aryan civilization. I had the great pleasure of a number of talks with him and with our International Vice-President, Mr. Hirendra Nath Datta, who is also very learned, and it seemed perfectly clear that the spirit of the Manu might well form the basis of a renaissance of Dr. Besant's wonderful work in India.

THE BESANT SPIRIT

The Theosophical Publishing House, in order to help in this work, has published three volumes

entitled *The Besant Spirit*, the first dealing with the ideals of Dr. Besant applied to many of life's problems, the second with principles of education, and the third with the broad foundations on which she based her Indian political policy. I have written a personal and intimate introduction to each volume, and the body of each book consists of the Besant Spirit itself, of course a humble reflection of the Manu Spirit in the three great departments of life :

Religion
Education
World Polity

These little books are proving very useful and have a most satisfactory sale.

A fourth is being prepared embodying Dr. Besant's great Presidential Address to the Indian National Congress at Calcutta in 1917. This Address is as topical today as ever it was.

A CONTEMPLATED TOUR OF SOUTH INDIA

I had hoped to make a tour of Southern India, setting forth, as best I could, the Besant Spirit as applied to the needs of modern Indian life. But while man is often proposing, God is still more often disposing otherwise, and this tour is still in abeyance, though we hope to undertake it in the near future. It was hoped, too, that Śrī-

mati Rukmini Devi might have begun her tour of Hindu classical dance-recitals, the effect of which, I am very sure, would be to emphasize in no uncertain manner the immense importance to the renaissance of India of a revival of her arts and culture. Unfortunately, this tour, too, had to be postponed but will be undertaken as soon as possible.

"THE LOTUS FIRE"

One of my first activities, on returning to Adyar, was to speak at the South Indian Educational Conference. Then came the long period of preparing my new book, *The Lotus Fire: a Study in Symbolic Yoga*, for the press. In this preparation I was helped by a number of very efficient friends, so that it was possible to produce a few first copies on May 3, the day of the Vaisākh Festival.

"A GUARDIAN WALL OF WILL"

But while this work was going on, it was constantly being brought home to me that the persecution of the Jews in Germany and in Austria, and of other peoples elsewhere, especially of the Chinese by Japan, needed very much more attention than I had hitherto been giving to it. Naturally, I began to spend much more time over this, especially when freed during the night from the immediate preoccupations connected with my personal responsibilities

on the physical plane. In this connection, I published, especially for the more restricted public of our Theosophical Society, a booklet entitled *A Guardian Wall of Will*. This little book embodies my own personal methods of work on the other side, but is found to be useful in helping others to discover their own technique. Ever since, I have been both day and night trying to do what I can to help the terrible distress into which the victims of violence have been plunged, and there is a little group of workers helping me in this respect. I hope and believe that, in every Section of our Society throughout the world, there are little groups of workers doing what they can on this or on the other side of sleep to help our persecuted brethren.

RESTORING H.P.B.'S ROOM

In order, as it were, to provide a more adequate setting for this kind of work, and generally form a centre for the deeper activities of our Headquarters buildings, as such, I have had the room of H.P. Blavatsky restored, as far as possible, to its original condition, placing in the room as much of her furniture as happens to be available. I feel sure that this has helped to make the Headquarters a channel more susceptible to the life which should flow through it, and this in turn should considerably help the work.

Already, an added influence from H.P.B. seems to pervade the Centre.

OUR JOURNALS

After a certain amount of experimenting with *THE THEOSOPHIST* and *The Theosophical World*, the idea having been once that the two should be merged, we came to the conclusion that they should be separate but that the cover of *THE THEOSOPHIST* and its general arrangement might be much improved. The result is as you now see *THE THEOSOPHIST* from June onwards, and *The Theosophical Worker*, as it is now called, with the three interlinked circles, symbolic of the power of The Society to draw the world together. The sub-editing of these two journals is in the very capable hands of Mrs. Dinshaw, who is nothing if not thorough.

LIAISON OFFICERS

I have always been very greatly intent on the drawing closer together of the Sections and their Headquarters here at Adyar. The Liaison Officer scheme, which has been going on throughout the past year, is now being revised. A letter has been sent to every General Secretary asking for the nomination of a Liaison Officer to represent his Section and his country here at Adyar. I have sent a list of our residents and asked each General Secretary to choose the

individual who seemed most convenient. I have had replies from many of them but by no means from all.

Some day, of course, each Section will send its own Liaison Officer to live at Adyar for the year. I think funds will some day be found for this most important work. In the meantime we have to do the best we can with those who are available here.

A BI-MONTHLY LETTER TO GENERAL SECRETARIES

In order to help this closer connection, a Bi-monthly Letter is sent from Headquarters to every General Secretary, giving a homely account of what is going on in Adyar.

AN OPEN LETTER TO LODGES

Another piece of work, which I have reason to believe has been much appreciated, has been the sending week by week, with the generous financial help of a group of friends, of an Open Letter from myself to every single Lodge throughout the world. The General Secretaries have very kindly interposed no objection to my writing to the Lodges direct, and I have already received a number of letters appreciative of this particular service.

The ten letters will be issued in booklet-form by the Theosophical Publishing House at Adyar, and I

hope this booklet will have a satisfactory sale.

It has yet to be decided if it is worth while to institute in the Autumn a regular monthly series of letters.

THE AUTOBIOGRAPHY OF DR. BESANT

The Secret Doctrine having been most satisfactorily launched—it is winning appreciation and subscriptions from all over the world—we are now engaging on the production of a new edition of Dr. Besant's extraordinary *Autobiography*. Through the gracious courtesy of Messrs. Ernest Benn, Ltd., we are able both to reprint this *Autobiography* in a cheap edition and also to issue an Edition de Luxe. Special paper has been procured for the printing, but the type will be that of *The Secret Doctrine*, so much approved as this has been. I open with a comparatively lengthy introduction giving a general outline of her life, with much emphasis on its psychological side. Then comes the *Autobiography* itself, with a number of most interesting pictures in addition to those which have already appeared. Then comes a very fine piece of work from Miss Prest in the shape of a continuation of the *Autobiography* itself until Dr. Besant's passing. This *Autobiography* consists, almost exclusively, of printed utterances from

Dr. Besant's pen year by year, and often month by month, in comment upon the various events as they happened. I feel sure that this particular feature will be of very great interest to many readers throughout the world. Needless to say, the book will be produced as artistically as possible. I do not know what the price will be, but we are hoping that it may be possible to issue it on October the First of this year.

A BIOGRAPHY OF DR. BESANT

Arising out of this we are planning a full Biography, and I have just written a circular letter to every General Secretary asking him to collect and send to me all available material in the shape of letters, copies of articles which may have appeared in Section journals, and other information of all kinds. I am hoping that perhaps late in 1940 this book may be available, but so very much depends upon the time at my disposal to write the Biography and upon the availability of the necessary material. Miss Prest is collaborating with me in this work.

OTHER NEW BOOKS

At intervals I have been adumbrating two new books—the first to be entitled *The Mystery of Music*, and the second *The New Psychology of the Individuality*. I have circulated among those who may be

interested a plan for the latter. As for the former, it is still simmering, and I very much doubt whether it will reach any further stage, for the more I think about this book, the less I feel competent with regard to the writing of it.

We are also planning a series of books from the many fascinating, as yet unrevealed, stories in the Archives. Mr. Davidge will undertake this work upon his return to Adyar in the Autumn.

THE EASTER CONFERENCE AT ADYAR

A very fine Conference at Easter was devoted to different phases of the Besant Spirit. One splendid meeting was when some of her older comrades told of what her spirit had meant to them. Truly it seemed as if she brooded over the whole of the Conference.

THE NEW INDIA LEAGUE

Particularly I must mention the establishment of the New India League, a conference with regard to which was held during this same Easter Conference at Adyar. The Objects of this League are :

1. To work for a completely free India, remaining as an equal partner, by her own consent, in an Indo-British Commonwealth of Free Nations,

2. To work for a Constitution which shall be self-determined according to her own genius and requirements, which shall be truly democratic but shall seek to place the wise and the

competent in positions of power and authority, and which shall have the Indian village as the basis of its political structure.

3. To work for the evolution of an economic system based on the application to the nation and the people of the family-idea, and the principle: "From each according to his capacity; to each according to his need."

4. To work for a truly National education to the end that the newer generation may be economically capable, patriotic and free in every aspect of its individuality.

5. To work for the revival of Indian arts and crafts in the fields of education and industry, and give the utmost encouragement to purely Indian industries both in villages and cities.

IMMEDIATE OBJECTIVES

1. To bring about a real solidarity between the different communities of India.

2. To establish a greatest common measure of unity among all political parties for such joint action as may be agreed upon.

3. To work for an early convening of a representative National Convention to frame a National Constitution.

4. To work for the education of public opinion by periodical gatherings for study and discussion, by public meetings or holding of Provincial and All-India Conferences, by organizing public agitations on specific issues, by newspaper articles and correspondence, and by such other legitimate means as may from time to time seem desirable.

Already two or three leaflets have been written for The League, and a young Theosophist of very great promise, Mr. Rohit Mehta, has been appointed as its Organizing Secretary. He is at the present moment travelling in Southern India, and is getting good results. Eventually he will tour throughout the country. I am hoping that in due course this League will form the nucleus of a strong movement throughout India to work for Dr. Besant's political principles, putting in the forefront of its programme those political activities on which she laid the greatest stress.

TO THE UNKNOWN MEMBERS

An interesting event a few weeks ago at Adyar was the unveiling on White Lotus Day of a tablet to the Unknown Members of The Theosophical Society with the inscription as given in the Watch-Tower for January, page 260*d*. The tablet is enshrined in a garden close to Headquarters, which once was a lawn-tennis court. I hope it may constantly remind all who pass through Adyar of the importance we attach to the strength which unknown members throughout the world are steadily giving to Theosophy and to The Theosophical Society.

GOODWILL DAY

On May 18, we alone, I am afraid, at all events in this part of

India, celebrated Goodwill Day—a day originally established by the children of Wales. When I was in Australia I set it going there, but it seems much more difficult to set it going here in India. But we are thankful to the All-India Broadcasting Station, the Madras division, for giving us some time to commemorate Goodwill Day on the air, and also to those representatives of various faiths who met with us here in Adyar, each bringing a message of goodwill.

THE HINDUSTAN SCOUTS

Another very important activity has been my work in connection with the Hindustan Scout Association, the great national Scout movement for India. I am the Commissioner for the Presidency of Madras, and I have spent much time in trying to organize a Scout and Girl Guide movement in this Presidency on substantially Indian lines, as Dr. Besant herself would have wished. Unfortunately, it has not yet been possible to convince the Madras Government as to the urgent need for financial assistance from the lack of which the Madras Presidency Branch of the Association suffers. But on the principle of "Nothing venture, nothing win," I have not hesitated to plunge into the task of supplying our Madras activities with the necessary funds. Here again a few friends have loaned to me the necessary money,

so that we are free at least for one year. What we shall do afterwards remains to be seen, but sufficient unto the day is the money thereof; and I have the utmost confidence that provision will be made for all good and essential work, as I conceive this Scout work to be.

It is very unfortunate that we have no connection any more with the movement of Lord Baden-Powell. I still regard him as one of the greatest men in the world and as one of the greatest protectors of youth throughout the world. It was very painful that reports came to India, which he did not at all adequately contradict, regarding a derogatory conversation between him and a number of reporters in London. India felt the slight more than one might have thought possible, with the result that the Indian Scout Movement, in greater part, broke away from the Baden-Powell Movement and established itself in India on a national and independent basis. From one point of view this was all to the good, for Indian Scouting and Girl Guiding must be national before anything else. On the other hand we must never forget the international implications of the Scout Movement, and I am in hopes that some day there may be one great International Brotherhood of Scouts, and that in it the name of Lord Baden-Powell may be exalted once more.

I most earnestly wished, with all my other work, that another Provincial Commissioner might have been found. But nobody else seems for the time being available. So I have to carry on.

"CONSCIENCE"

A particularly interesting experiment was started not long ago in the issue of a new fortnightly journal called *Conscience*, edited by what I have called an anonymous group of consciences. The response to the issue of this journal has been very encouraging, and I think I may say quite definitely that it will soon be paying its way. Of course, we are in the first stages of its issuing, but as we issue, so do we learn; and I hope that before very long we shall have our journal just as we should like it, and with a subscription list just as we should like to have it.

The whole point about this new journal is that while it expresses the consciences of its Editorial Board, it does not in the least degree suggest that these consciences are the last word in *Conscience*. On the contrary *Conscience* expresses *Conscience* in order to stimulate *Conscience*. However different other consciences may be from its own, the Editorial Board invites differences of opinion from its subscribers, provided, of course, these differences are expressed within a reasonably short compass. It is not

one conscience alone that is needed, but innumerable consciences—each honest, each emphatic, each respectful of other consciences, each chivalrous. One of the readers of *Conscience* wrote saying that he did not want to have anything to do with an individual who could express such a conscience as happened to be expressed in a particular paragraph. Evidently such a reader must be in fear of being contaminated by the honesty of someone from whom he radically differs. No one should ever fear contamination from the sincerity of someone else. Sincerity always begets sincerity, however different the other sincerity may be.

What we want from our readers is: "I do not agree with you," "I respect you," "The following is an expression of my honest difference, with all respect to you."

I shall be very grateful if *Conscience* is brought to the notice of as many friends as possible, but I want to say again that it is not intended to convert anyone to its own particular opinion. It believes that there is immense need for the expression of honest chivalrous consciences. It expresses its own and it hopes to be able to stimulate similar expressions in others, doubtless along entirely different, and often opposed, lines. I think that many of us have to learn to differ respectfully, instead of antagonistically. We have yet to learn that

another's honesty is in all probability quite as good as our own.

CO-OPERATION FOR WORLD PEACE

A special appeal to religious authorities to co-operate in the work for peace has been sent far and wide. It is meeting with considerable response in India from the heads of Temples and Mosques. Perhaps it will do some good. I have also sent out a special invocation to "The Powers of Love," which I may perhaps reproduce here:

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

This invocation is being widely used, and has been translated into a number of languages.

THE VISIT OF MME. MONTESSORI

One of the special activities which is now occupying my attention, and that of the small committee which

I have established to deal with it, is the visit of Mme. Montessori to India. Last year, when we were in Holland, I extended to her a very cordial invitation to give some of her genius to the helping of India. Lacerated as she has been, both in person and in fortune, by the Italian and Spanish situations, she herself has been taking more and more interest in India and her problems. And when I invited her to come, she most heartily agreed on condition that she should have the necessary time to study the Indian educational situation, for, as she truly said, her methods must adapt themselves to the needs of different types of children throughout the world.

It has been settled that she shall arrive in Adyar about the beginning of October and settle down to a course of examining the younger children as to the modifications which her methods may need in respect to them, and in holding a diploma training course for teachers. Our Montessori Committee has written far and wide throughout India, advertising her coming, intimating the holding of this training course, and inquiring as to the lectures which universities and other public bodies might be eager for her to deliver. The response has been extraordinary, especially with regard to applications for admission to the training course, and, if all goes well, Mme.

Montessori's visit should be memorable in the annals of Indian education. The other day I had a letter from Mr. Gandhi in the course of which he expressed his very great interest in her coming, feeling that she might be able to give considerable help.

Thanks to the generosity of a few friends, I have been able to guarantee her passage out to India and back to Europe again, together with that of any friends she may wish to accompany her. I believe that her adopted son, Mr. Montessori, will be with her. The Principal of the Besant Theosophical School will meet her in Bombay and will conduct her to Adyar where she will be established in Mr. Schwarz' beautiful bungalow, Olcott Gardens. The Training Course will be held in the grounds of the Besant Theosophical School, and we shall probably have to make accommodation for at least 200 students. Of course, all the profits from her visit to India will, with the exception of the actual expenses of travelling and living, go to Mme. Montessori herself. This is the least we can do to give honour to one of the greatest women of our age. I believe that her visit will be very profitable, alike from the educational and from the purely financial standpoint, and I hope, therefore, that I shall be able to repay the loan my friends have made to me. I need hardly say that The Theosophical Society

and the Besant Theosophical School are much honoured by the fact that she begins her Indian educational work here at Adyar.

THEOSOPHY IS THE NEXT STEP CAMPAIGN

Our Publicity Office has been very busy with the preparation of the "Theosophy is the Next Step" campaign. Admirable work has been done with regard to it, and the preliminary prospectus has been much appreciated. A number of pamphlets on various subjects have been contributed by members of The Society in various parts of the world and I myself have ventured to offer a couple of pamphlets, one dealing with Suffering and the other with Happiness.

THE ROOF TALKS

Apart from these special pieces of work there have been the weekly roof talks on Friday—these being in continuation of the great roof talks that used to be held by Dr. Besant and Bishop Leadbeater. They are so called, but they are not held on any roof at all except it be part of the roof of the Headquarters Hall. It is a partly closed-in veranda just outside the President's rooms, H.P.B.'s old quarters, and is adjacent to the Shrine-room.

OTHER ACTIVITIES

Then there have been the usual Esoteric School meetings on

Sundays, which I have been taking on behalf of Mr. Jinarājādāsa, who has been away on a long and wonderful tour.

There has been the constant general business of The Theosophical Society which, I can assure you, is by no means inconsiderable. And in addition there are always constant messages to be sent out to Annual Conventions, Federations, and to the public generally in various organizations of all kinds in India and abroad; there are occasional requests for articles for books and important journals; and though I do not accept invitations to preside at many functions, there are occasions, especially those in the life of the villages adjacent, when one feels one must help in the opening of a school, a well, etc.

I might just add that in addition to being a President of The Theosophical Society and ex-officio Chairman of its Executive Committee, I am the President of the Besant Educational Trust, Chairman of the Olcott Memorial School, and until quite recently Chairman

of the Besant Theosophical School. I am also a patron or officer of some sort in many movements throughout the country.

I ought, as well, to include my work as successor to our President-Mother in her Masonic duties which also occupies me to a certain extent.

THE TRIANGLE OF MAIN OBJECTIVES

I need hardly say that, amidst all these activities, my main objective has been

Honour to Theosophy and to The Theosophical Society.

In this life, at least, I can have no other purpose to my living. As I wrote in the last of my Open Letters, there is a triangle of my being with the Masters at the apex and Theosophy and The Theosophical Society as the two angles at the base; and the triangle is equilateral.

In these three I live and move and have my being, and there is not a single activity in which I participate which is without positive relation to all three of them.

Geo. J. Anandale

DAWN IN THE OJAI

High up against the still, clear pools of night,
Set with a thousand stars, like ripples' points,
The mountains loom, mysteriously dark.

Darker and darker the tall mountains seem
As skies grow bright and brighter still, until
The stars are lost in radiance, and light
Floods down upon the hills that now are seen.
Tawny as lions, crouching with mighty flanks
Upthrust against the blue.

Far down in fertile fields the groves are warmed,
And send perfume of orange blossoms up
Like censers, mingling with the crystal fumes
Of birds in welcome to the Sun, their Lord.

Against the rim of Topa-Topa's height
Light walks in colour, and the Mountain wears
A robe of purple, bisque and blues.
Light floods the vale, light burns upon the heights,
Flashes in green and yellow, rose and that
Deep depth of blue that haunts the core of flames.
In quiet gardens light sings in colour,
From the vibrant C of crimson roses,
Casting their jewelled petals on the grass,
To the morning glory's fairy trumpets
Blowing G sharp to those that hear.

So into the soul Light floods from Ojai,
Downpouring, flaming, filling every heart,
That's lifted like a cup, with longing and with thirst.
Light from the burnished wings of the mighty Angel
Who guards the pass to Happy Valley's still, green bowl;
Light from the Lord of Day, the Sun, whose special shrine
Seems to be in that hidden vale of Destiny;
Light from the shining Heart of Him who sojourns there,
Radiant Lamp for all the world, to those who know.

Dawn breaks in Ojai even now, from thence it pours
Slow creeping, to the farthest ends of weary Earth.
It draws its pilgrims one by one to kindle each
His little wick at the Great Flame, and bear away
A sacred spark, that in its turn shall kindle Light
And ever more Light, till thought is lost in splendour
That veils what words may not contain!

Dawn over Ojai!

RAQUEL MARSHALL

THE BEST AND NOT THE BEST

BY C. JINARAJADASA

A brief address to Young Theosophists in Paris, April 1939.

MY hair is white now ; but there was a time when I was young like you. Lately, I have tried to examine the ideas which I had when young, to see if there was anything interesting in them for you. I think there is, and it is this.

DISCOVERING THE BEST

As I look back, I had always an eagerness when young to find out what was the best. There was in me a conscious search to find the best thing—in literature, in poetry, in art, and so on. I could not myself find the best thing at once ; what I did was to ask certain people in whose judgment I had trust.

For instance, I came to Paris for the first time forty years ago. I stayed then with my friends the Blechs, as I am staying today with Madame Zelma Blech. I had studied French, and could read it, but my conversation was slight. Now, I was interested in the literature of France, which has a great reputation. As a stranger, I knew little of it ; but I wanted to know what was the best French literature. So, one day I asked my friends : “Who are the best French novelists ?” The Blech family then gave

me a list of some twenty of the best novels at that time, forty years ago. I have that list still. I mention this incident only to make clear my thought of what I mean by seeking the best.

It was in the same way that the time came when I asked the question : “Who are the best painters ?” It is of course difficult to define the term “best” in painting. But fortunately for myself, at this time I discovered Ruskin. As I read his lectures on art, I felt intuitively that he was telling me what were the criteria in art with which to find for oneself what is the “best” in the painters of Italy.

About this time, there came to help me the greatest teacher of all time as to what is “the best.” It was Plato. When Plato revealed to me the archetype, then I knew that the best—in every department of art, of poetry, of religion, in fact in *everything*—is what reveals the archetype.

THE NOT-BEST

I suppose I have brought from my past lives this eagerness to know the best. Starting my cultural life with what I may call an instinct for

the best, I have tried to learn what is the best and where it is to be found. If one has an eagerness to know the best, and is humble enough to accept certain teachers as good guides, then there grows in one little by little an intuition as to the best. You may not be able to tell at once what is the best; but your intuition can tell you the next most vital fact—what is *not* the best.

For you who are young, it is of course beautiful if you can find what is the best. That is not very easy. But there is that other thing which you can all find, without such great difficulty, which is, to know what is *not* the best. If somehow, and somewhere within you, there is an inward reaction of repugnance or withdrawal which tells you: "That is not the best, though it is masquerading as the best." then you have discovered one of the most valuable truths in life. It is not easy to describe this truth: some call it "perfect taste."

The moment you have discovered this "perfect taste," then you will not believe or do what others believe or do. You will first ask of yourself the question: "*Ought* I to believe, *ought* I to do?" From the moment you have developed an intuition of what is the best, everything in your life is affected. It affects your taste in clothes, your language, your gestures, your preference in the poetry and novels which you read, and

the pictures with which you surround yourself, and the music which appeals to you. You do not then follow anyone else's fashion; you follow your own fashion. You create your own fashion, and you do it consciously.

THE QUICKEST WAY

This is what I have tried to do. I have been wonderfully inspired by Annie Besant and C. W. Leadbeater in some aspects of my life. In my devotion to the work of helping mankind. I have been inspired by them. But I do not derive from them my love of Dante and Beethoven and Wagner, nor my love of the painters of Italy, who are called the "primitives," like Giotto, Fra Angelico and Luini. Neither of the two leaders talked to me of Plato. I discovered him myself. But I discovered Ruskin with the help of Bishop Leadbeater, for he presented me with twenty-five volumes of Ruskin.

I should like you all to know that there *is* "the best." And I should like you each to seek that best. You will do that quickest by being your truest self. In each of you is the instinct for the best. That is the greatest truth which all the religions, philosophies and arts have to tell you.

DO NOT PLAY WITH MUD

But take care that you do not spoil or damage your instinct for

the best. It is easy to do that. If you follow other people's ideas thoughtlessly, because it is the fashion, you are in danger of spoiling your taste. You can be either like a child, who when he can play in a tank of clean water, is attracted by its cleanness, or like another child who seeing some mud near by is attracted by the mud, and not by the clean water. I beg of you—*Do not play with mud.* You may think you can wash it off quickly; but there are kinds of mud which will not wash off; it has to wear off gradually and the process takes years. Believe me, I am not preaching to you. I am sharing with you my painful experiences. Do not spoil your natural sense of perfect taste just because you may become unpopular with others of your own age because you insist on being different from them.

Finally, knowing what is the best is not a matter of the intellectual power of your brain. It may comfort some of you to be told that I was very poor at passing examinations. In one examination I failed twice, though I passed it the third time. Yet all the same I had an instinct for the best somewhere deep within me. From one aspect, all my years from youth to today

have been a conscious attempt to discover the best and to be inspired by it.

So, once again, seek the best, and be on especial guard against that clinging mud which masquerades as pure white sand.

Once Bernard Shaw said very wittily: "Youth is a wonderful thing, but it is wasted on the young." It is the same idea which comes in the well-known French adage: "If youth but knew, if age but could." So often young men and women do not know what is *the best*, and therefore as they enter into life with zest, their standard of enjoyment is not in perfect taste. The result is that they easily become bored with the pleasures which they have selected, and then go from one amusement to another. They become slaves of excitement and change. When they grow old, then they say, "Oh, if only I had known when I was young."

To select the best in life whether one is young or old is the way to contentment in the heart and in the mind. But if a youth has the intuition to select the best when he is still young, then indeed life is a splendid adventure, for he lives like a God and round him he sees only Godlike things.

Nothing makes the soul so pure, so religious, as the endeavour to create something perfect; for God is Perfection, and whoever strives for perfection strives for something God-like.

MICHAEL ANGELO

THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

THE Christian Gospel, being based on testimony of an experience that men have had with Jesus, requires a traditional teaching to new-comers seeking to become members of the Church.

THE FIRST THREE CENTURIES

Even in the first century, especially among the Jews of the Dispersion and their Gentile friends, the statement and defence of the Gospel called for teachers eloquent and skilled in the appeal to the Scriptures. Apollos of Alexandria is the type (*Acts*, 18 : 24), and it is after his teaching in Ephesus and Corinth that we find Paul giving the office of the teacher a recognized place in the Church (*1 Cor.*, 12 : 28).

When the Church had been firmly established throughout the Roman Empire and a greater number of cultured men sought instruction in its doctrine, such instruction called for teachers who combined learning in the science and philosophy of the time with enthusiasm and eloquence in the preaching of the Gospel.

By the beginning of the third century, the Christian Churches in the great cities were furnishing a more systematic instruction to those of their catechumens and members who were able to receive it, a presentation of "the faith once for all delivered to the saints" (*Jude*, 1 : 3), to which was added a comparison with the teachings of the philosophers and a reasoned explanation and defence of the Christian doctrines.

The catechetical schools of Antioch and lesser places have left their mark in history, but it was inevitable that in Alexandria, for centuries the world-centre of an international Hellenic culture, the task of interpreting Christian teaching to the intellectual world of the time should be most urgent.

In particular, the doctrine of the resurrection of the body had been the subject of controversy within the Church itself. Witness S. Paul's refutation of literalism in *1 Cor.*, 15, the familiar burial lesson. One of the editorial alterations in S. John's Gospel which prepared it

for a wider circulation and use in the churches is to be seen where in the passage "He that heareth my word . . . is passed out of death into life . . . the dead shall hear the voice of the Son of God and they that hear shall live" (*John*, 5 : 24, 25), has added to it "all that are in the tombs shall hear his voice, and shall come forth," etc., (5 : 28, 29). The contrast here, as between verses 26 and 27, is evident enough to anyone who reads with understanding.

How then was this doctrine interpreted by those who taught the catechumens and those of the baptized who sought a better understanding of the Christian dogma in that great centre of learning? With what teachings of the philosophers was it compared? To answer these questions is the purpose of this paper. To that end, let us examine what has come down to us of the teaching of the leaders of the catechetical school of Alexandria in the days of its greatest fame, the closing years of the second century and the early part of the third.

THREE GREAT MEN

Alexandria had able men in those days—Pantaenus, Clement, Origen.

Pantaenus was a prodigious writer, although none of his writings has survived, except a few brief quotations. He had been a

great traveller and had journeyed as far as India. How much he may have influenced his successors in the school we cannot say. We only know that he made a wonderful impression by his teaching and his personality on Clement, who himself, having wandered far and wide in search of a teacher, was wholly satisfied by him. The remnants of his writing, however, are of no help to us in our search.

Clement, an Athenian of broad culture, who succeeded Pantaenus, was head of the school until the year 203.

Clement is said to have taught the transmigration of souls (metempsychosis) in his lost work *Hypotyposes*, according to Photius (quoted by Duchesne, *Early History of the Christian Church*, vol. 3, p. 244). As far as his extant works are concerned, it does not appear to have played a vital part in his philosophy. The most we can say, in view of what here follows about Origen, his successor, is that it was an element in systems of thought which, in the circles in which he moved, were largely acceptable and in their entirety respected.

Of Origen, we know more. The sixth book of Eusebius' *Ecclesiastical History* is given almost entirely to his life. Eusebius had acquired a great number of letters written by and to Origen and other information derived from his friends. We have not space here

to tell the story of his life or to describe his attractive personality. Enough to say that he was a great teacher and an amazingly industrious writer, author of 6000 books—books were not large in those days—according to Epiphanius (*Haer.*, LXIV, 63), Jerome's figure is less than a third of these (*Adv. Rufinus*, 11:22); that we owe to him a masterly apology for Christianity, meeting the attacks and questioning of the Hellenic world of his time, which had been represented by as keen a controversialist (Celsus) as Voltaire; that Origen's Biblical studies lay back of the great manuscripts on which all the modern versions are based; that he worked fruitfully in the field of the reconciliation of the Church's tradition and faith with the philosophy and learning of his time. His work and that of his comrades paved the way for the acceptance of Christianity as the imperial religion in the next century.

Harnack, the greatest of Church historians, says of him: "Orthodox Theology of all creeds has never yet advanced beyond the circle first mapped out by his mind" (*History of Dogma*, II, 334).

The opinions of Origen are of interest not only as the doctrines of one of the boldest and profoundest of thinkers and the most lucid writer among the Neo-Platonists, but because as a religious leader his speculations were concerned with

questions which men are ever propounding. We are here to consider his teachings as to the soul of man and the continuance of life after death.

Origen regards the psychical nature of man as twofold, spirit (Greek *νοῦς*, nous) and soul (Greek *Ψυχή*, Psuche). (*De Prin.*, 1:6.; also 2:2). The spirit or intellect is the eternal ego participating in the divine nature; the soul is an impure or fallen state of, or expression of the nous; thus his distinction does not destroy the unity of the ego. The soul will eventually become purified and restored to the state of a nous; thus at the end only differing from what it was at the beginning by having gained for itself, co-operating with God's Power, the state which God had freely given it at its creation. It would seem that in Origen's mind this fall of the soul necessarily followed from its nature as much as its ultimate restoration; that this whole process was natural to it. I infer this from his failure to speak of the soul's fall as though it were a calamity or failure. It is true that he believed that at a particular time some spirits became souls, some did not, but then it must be remembered that he believed in the probability of there being other worlds, other cycles of purifying experience than that in which we live. On this whole subject see especially Chapters 4, 5, 6 of the

first book of *De Principiis*. I am not here concerned with the many interesting corollaries which Origen deduced from this theory, the support which he found for it in Scripture, both Old and New, or its Platonic origin, but with its result.

ORIGEN'S GREATEST CONTRIBUTION

To Origen, therefore, must be given the credit for harmonizing Christian thought with a view of man's nature which has been the source of all Christian mystical theology so far as that theology has been theoretical, *i.e.*, speculative. The later speculations of the mystics were not drawn from Origen's teachings, but they may all be traced back ultimately to Neo-Platonic sources through the Pseudo-Dionysius, the writer so generally revered by the medieval mystics, and the possibility of blending Neo-Platonic with Christian theology is due to the influence on that theology of the man who wrote *De Principiis*. It is because a man who believed in the inherent Divinity of every man was the most important builder of Christian theology (see above) that in the later centuries it has been again possible to unite that theology with a mystical view of man's nature.

Origen's own mysticism deserves our attention here, for his teachings on this subject form one of the most interesting developments in the

Alexandrian school. Clement uses a great number of mystical expressions, but always figuratively and loosely. He was a rhetorician rather than a mystic, but for Origen mysticism represents a real pursuit leading to a genuine experience. This we should readily infer from his philosophy of religion given in *De Principiis* and his treatise on "Prayer," but his mystical faith is not a reasoned one, as it never can be; it came to him through the experience of his own soul within itself and with the world, and his philosophic comments came afterwards. It was his from childhood and made him a boy different from other children, and was continually strengthened by outer influences: his father, a scholar, saint and martyr; Clement; Neo-Platonism; the influence of the events of his own life, all of which tended to confirm him in the attitude of regarding the next world as of more value than this—he had little temptation to lead a luxurious and worldly life—and by his own rich religious experience.

In his commentary on *John*, Origen gives his most definite statement of mystical doctrine, where he enumerates the steps by which the Christian becomes united to God through Christ. "In *John*, 30:11, 19 there are *epinoiai* of believers corresponding to those of Christ. He is first the slave, then the disciple, a little child, the child,

the brother of Jesus, the Son of God" (Bigg, *Christian Platonists of Alexandria*, p. 211). The destiny of every man is to become perfected in the likeness of God (*De Principiis*, 3:6:1). The possibility of a man here on earth reaching a perfect life "filled with the Holy Spirit" is declared in his discussion of John the Baptist (Com. on *John*, 2:24, 25 and cf. Com. on *Matthew*, 12:30). Origen gives his conviction that men while still on earth may have direct communication with God when he speaks of "Men who, by the Spirit, see God, and know His words addressed to His saints, and His Presence which He vouchsafes to them, appearing to them at chosen times for their advancement" (Com. on *John*, 10:3).

ORIGEN AND PLATO

If by Platonic thought we mean a type of thought which was in sympathy with Plato, but not necessarily derived from him, wherever found, Origen's whole interpretation of life is in such large part Platonic, in fact but a harmony of Platonic thought with Christianity, that we are led to query how far did Origen go in his agreement with Plato. With his tripartite division of Man's nature, involving pre-existence, a divine origin, a *nous* descended from the heavenly regions, did he also follow Plato, who in several of his Dialogues,

and notably in *Phaedo* and in the myth at the end of his masterpiece, *The Republic*, taught the repeated incarnations of the permanent form of a human being in successive lives upon earth?

This side of Platonism would have seemed, did seem, to less profound Christian minds, inconsistent with the revealed doctrines. It is significant that one of the ideas attributed to Origen around which there was much controversy after his death between the Origenists and those who regarded them as heretical was just this question of the return to earth-life. These controversies distressed Egypt especially during the fifth century, and the council, known as the Second Council of Constantinople, regarded by the Orthodox East and the Roman Church as the Fifth Ecumenical Council, A.D. 553, was concerned especially with the Origenistic errors. One of the decrees of the Synod condemns the teaching of the pre-existence of the soul and of its return.

In face of the fact that the Church as a whole was not ready to countenance such a teaching, we must ask: Is Origen's obscurity here, as against his usual lucidity, due to his own difficulty in making the step from pre-existence to re-incarnation, or is it rather due to confusion in his extant writings, the result of editorial amendment in the interests of "orthodoxy,"

not an unheard of proceeding in Church history?

It should be remembered that the *De Principiis* is preserved for the most part only in the Latin version of Rufinus, a very free translation, in fact a rewriting of the book, as we learn from a comparison with it of the few portions of the book which are extant in Greek. The Latin translator himself tells us in his prologue that he had followed the example of the great S. Jerome who, in his translation of some seventy of Origen's *Homilies*, and "a considerable number also of his writings *On the Apostles* in which a good many 'stumbling-blocks' are found in the original Greek, so smoothed and corrected them in his translation that a Latin reader would meet with nothing which could appear discordant with our belief."

In Book 2, Chapters 8 and 9 of his *De Principiis*, Origen gives a sketch of his doctrine as to the nature and origin of the soul, as follows: "a substance *φαντάστικη* (*phantastike*) and *ὁρμητική* (*hormetike*)," which may be rendered into Latin, although not so appropriately, *sensibilis et mobilis*, capable of feeling and movement, (so Rufinus). S. Jerome gives a more accurate translation of the Greek, which is *imaginativa et impulsiva*, that is, representative and motor faculties. There are, thus, souls in all living things.

GOD CREATED UNDERSTANDINGS

As to their origin, deeming it unreasonable to ascribe to God the direct creation of souls with all their imperfections and inequality, Origen believed that God created "understandings" which by neglecting the good became imperfect souls. Since "those things which are holy are named fire, and light, and fervent, while those of an opposite nature are said to be cold . . . perhaps *ψυχή* (*psuche*) may be derived from *ψύχεσθαι* (*psuchesthai*)," and "be so termed from growing cold out of a better and more divine condition, and be thence derived, because it seems to have cooled from that natural and divine warmth, and therefore has been placed in its present position and called by its present name." "From all which this appears to be made out, that the understanding, falling away from its status and dignity, was made or named soul; and that if repaired or corrected, it returns to the condition of the understanding." "The understanding (*νοῦς*, *nous*) somehow, then, has become a soul, and the soul, being restored, becomes an understanding. The understanding falling away, was made a soul, and the soul, again, when furnished with virtues, will become an understanding." (This last quotation is from a Latin translation of Origen in Jerome's *Epistle to Avitus*.)

All this, however, is not laid down dogmatically, but is inferred from a consideration of the diversity of conditions under which men live. Origen's treatment of this problem of human inequality is as thorough as one could desire. He calls to

1 of some as barbar-
as Greeks, of savage
aves and masters,
firm—ending: "And
repeat and enumerate
s of human misery,
ome have been free,
others have been in-
ch one can weigh and
for himself?" And
problem to be stated
istics: "Briefly, if the
wants neither the will
or the power to com-
id perfect work, what
ere be that, in the
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se existence He Him-
ise, He should make
r rank, and others of
rd, or of many lower
agrees? . . . Nay, this
ance—especially that
orn among the Heb-
om he finds instruc-
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another amongst the
ho are accustomed to
an flesh; or amongst
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ctioned by law; or

amongst the people of Taurus, where strangers are offered in sacrifice—is a ground of strong objection. Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in this nature of souls, *i.e.*, that a soul of an evil nature is destined for a wicked nation, and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident and chance? And if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence, and as a consequence, a judgment of God upon the deeds of each individual will appear a thing not to be looked for."

Origen does not profess to know "what is clearly the truth of things" in this matter—that is the privilege of the Divine Word alone, that is, the problem of human inequality and misery is insoluble on the human level—but he is determined to make such answer as his abilities will enable him.

GOD GAVE FREEDOM OF WILL

"God, the Creator of all things, is good, and just, and all-powerful.

When He in the beginning created those beings which He desired to create, *i.e.*, rational natures, He had no other reason for creating them than on account of Himself, *i.e.*, His own goodness. As He Himself, then, was the cause of the existence of those things which were to be created, in whom there was neither any variation or change, nor want of power, He created all whom He made equal and alike, because there was in Himself no reason for producing variety and diversity." "But since those rational natures, which we have said above were made in the beginning, were created when they did not previously exist, in consequence of this very fact of their non-existence and commencement of being, are they necessarily changeable and mutable; since whatever power was in their substance was not in it by nature, but was the result of the goodness of their Maker. What they are, therefore, is neither their own nor endures for ever, but is bestowed by God. For it did not always exist; and everything which is a gift may also be taken away and disappear. And a reason for removal will consist in the movements of souls not being conducted according to right and propriety."

For the nature of these "understandings" included "the power of free and voluntary action," which the Creator had granted them that "the good that was in them might

become their own, being preserved by the exertion of their own will." "This freedom of will incited each one either to progress by imitation of God, or reduced him to failure through negligence." "Slothfulness, and a dislike of labour in preserving what is good, and an aversion to and a neglect of better things, furnished the beginning of a departure from goodness."

Hence the diversity among rational creatures is not the result of accident, nor directly determined by the will of the Creator, but is caused by the freedom of the individual will. "For God must be believed to do and order all things and at all times according to His judgment." The righteousness of the Creator is thus seen more clearly when each one is said to "have the causes of his diversity in himself, and antecedent to his bodily birth." The circumstances in which men are placed by birth are distributed to each "according to the deserts of his previous life." (Compare also Bk. 1, ch. 7, sec. 4).

This of course only raises the question: What did Origen mean by a man's previous life? It is clear that he believed that men begin this life with deserts owing to previous conduct. Was that conduct in a body or bodies like the present? If not, how could it deserve reward or punishment in such a body?

(To be concluded)

ENGLAND'S DHARMA: A SYMPOSIUM

I. ENGLAND'S DHARMA: RELIGION

BY THE RT. REV. F. W. PIGOTT, M.A. (OXON.)

OF nations as of individuals it is true that there are, as the Apostle Paul says, "diversities of gifts," "differences of administration," and "diversities of operations." To one nation it is given to be practical, to another emotional, to another intellectual; some excel as musicians but lack a sense of humour, some produce a succession of great artists, others poets, others philosophers, others again theologians and religious teachers. Broadly speaking, the East may be said to be mystical and the West practical, yet the East has practical people such as the Japanese, and the West has, in the Irish and Russian, people with a flair for religion. As in all nature, there is much overlapping, yet certain characteristics are distinctly marked in the various races of the world. And these several racial characteristics indicate, we must suppose, what in Theosophy is called the Dharma of the different races.

A PRACTICAL PEOPLE

What is the chief characteristic of the English as distinct from the Scottish and the Welsh? It is not

difficult to discover. They are very definitely a practical people, though not always meticulously precise. They get things done though often it is only by muddling through. They are a ruling race, born to rule; so truly are they this that they rule almost instinctively without worrying overmuch and without much self-consciousness. They do not take themselves too seriously; in fact they laugh at everything and every one, and most of all at themselves; they even laugh at God, though not irreverently, and they rather expect God not to mind being laughed at, but to laugh at and with them, and not to expect too much of them in the way of the practice of religion. They are not as a whole a religious race in the ordinary sense of the word, and they know it. That is not their *dharma*. They are mental and practical rather than spiritual and emotional. And this accounts for their somewhat cold and severe exterior, so noticeable when one returns to England after a visit abroad.

Yet they are not altogether without religion. They are mostly

God-shy in the sense that they do not care to talk about God in ordinary conversation, and such private devotional exercises as some of them practise are not only not performed "to be seen of men," but are performed with such secrecy as to suggest that to be seen of anyone, except in the proper place (in church or chapel) and at proper times (during religious services or family or institutional prayers), is the very last thing that they desire. They are not pious in this sense, and enthusiasm, especially in religious matters, they still abhor as their forbears did in the eighteenth century.

THEY ARE NOT IMPIOUS

But they are certainly not impious. They believe strongly in a rough and ready sort of justice. The upper classes especially have a keen sense of what they call fair play, a quality which they caught rather than were taught at the public schools. These public schools, like so much in the English life and institutions, are a paradox. They were founded, almost all of them, as charity schools for the poorer people, but they have become the close preserves of the well-to-do; some of them, like Winchester, are for pedigree boys only. But though these schools have usurped the birthright of the people they have really been valuable in inculcating and fostering the "public-school

spirit" of manliness, chivalry, courage, "playing the game," decency of life, and so forth, and this form of religion, so far as it can be described as religion, has filtered through to the middle and so-called lower classes.

John Galsworthy, the novelist, was not far out when he stated, through one of his characters, that the religion of the English upper classes was not really Christianity but Confucianism, that is, ancestor worship and a sense of fair play. And Sir Oliver Lodge uttered what would now be considered a commonplace, though at the time it startled quite a number of people, when he made the remark that the educated English people are not now worrying about their sins. They certainly are not, nor are the people of any of our clearly defined social classes.

Again it has to be noted in considering this question that there is a strange inconsistency about the English character. They are really kind at heart. They loathe cruelty whether to man or beast in the grosser forms. They do not persecute Jews or any other people. Yet the ruling classes seem to go on generation after generation in complete disregard of the very real and sometimes terrible sufferings of the poor. Similarly, people of all classes are not really cruel to animals; they are indeed usually tender to their horses, their dogs, cats and

pets; yet they seem to be quite untouched by the sense of pity for the fox and the stag which they delight to hunt, or for the smaller beasts and birds which they love to kill, not only for food but even for sport. This is due to callousness, not to deliberate cruelty. They are not full-grown. They are growing up, but have still a long way to go.

HIGH STANDARD OF GOODNESS

On the whole, then, it may be said that though their religion is rarely capable of rising to the heights of Christ's complete sacrifice of Himself, or of responding to His precept to the rich young man:

"Go, sell that thou hast, and give to the poor . . . and come, follow me," yet the English may fairly be called Christian in some sense; in the sense, namely, that though their idea of God is very vague, perhaps rightly so, yet they do think He is good and they seek, not wholly unsuccessfully, to live up to a fairly high standard of personal goodness.

Their dharma is more to keep the ring, to secure freedom of worship and the practice of religion for all who wish to practise it in whatever form, and to stamp out any sort of religious persecution, rather than to be in any true sense deeply religious as a race.

II. ENGLAND'S DHARMA IN SCIENCE

BY CORONA TREW

[There is] a conviction on the part of many, and knowledge by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculation.

What we have to do is to seek to obtain *knowledge* of all the laws of nature and to diffuse it: to encourage the study of those laws least understood by modern people, the so-called occult sciences, based on the true knowledge of nature instead of as at present, on superstitious belief based on blind faith and authority.

H. P. BLAVATSKY, *The Key to Theosophy*

ONE of the great contributions that the wisdom of the East can offer to the developing science of the West is the concept of an interior spiritual order based on right relationship. This reigns in the sphere of organized human activity as well as in the life of the individual human being. Science in the West has long recognized natural law and order as governing all physical forms and organisms. Effects follow causes, reactions are the result of actions, and all phenomena can be explained provided the interacting factors that produce

them can be understood. It has left entirely to the philosophies and religions of the East, however, the exposition of a similar law of spiritual causality to which all phases of human life and activity, individual and social, may be aligned. Thus the East has given us the laws of spiritual evolution—the constitution of man, karma, rebirth, dharma—which form the true bases for individual conduct and right social organization. It is this concept of an inner spiritual law and order knitting the whole universe into one related fabric that supplies the true basis for collective living, and makes possible an acceptance of social adaptation even on the part of highly individual personalities.

A DUAL PURPOSE

An understanding of the right relation of these two factors—interior spiritual law and the individual's need for liberty of action—is essential for the future progress of western science. It is an understanding of precisely this relationship that the eastern concept of dharma supplies. The Law of Dharma, determined by certain inner values, governs those activities which any one individual or group of individuals is destined to carry out in relation to his environment. It is an expression of the individual or group in terms of action, and may be stated scientifically as the functional purpose of that indi-

vidual or group. It involves both right perception and right action. One must perceive that which one is to achieve, and then carry out that function into action. This infers that every individual or group of individuals can be allotted a legitimate sphere of activity in the organism as a whole. Thus, eastern philosophy, like Greek philosophy with which it has much in common, sees an inter-relatedness between the social group and the individual, and does not subordinate either to the other, as do so many western philosophies and creeds. The scientist's dharma is to apprehend the physical universe around him, and perceiving its right relationships to mould and adapt it to further the needs of developing humanity. Disinterested discovery and applied invention and creation both are within his sphere so that the pursuit of truth in natural order and the mastery of the realm of natural phenomena form the dual purpose of the man of science.

AN ESSENTIAL POINT

Within this wide general purpose we may consider what is the essential direction in which the dharma of the scientist, and particularly the English scientist, should be leading him in the immediate present. It is, however, difficult to say that such and such is the dharma for the scientist in any particular country, since science, more

than most of man's ordinary activities, is international; yet there is perhaps one essential point in which what follows is of especial application to England. First and foremost we may say that the dharma of the scientist, one that urgently needs to be fulfilled at the present day, is to recognize the inner or spiritual laws of evolution and so to bridge the wide gap which exists in the West between philosophy, religion and science. This may well be the especial dharma of the English scientist, for in a peculiar sense England possesses, in the close economic and political union with the East that her relationship to India involves, the possibility of restoring the balance between the inner philosophy and religious idealism of the East and the objective clear-cut science of the West.

FROM REVOLT TO READJUSTMENT

Western science is essentially empirical and experimental in its approach, only accepting as known laws those concepts that are rigorously and fully supported by experimental test. Revelation and authority are deeply suspect, and even self-consistent systems of mental philosophy are considered of little use unless supported by the acid test of experiment. It is important to realize that this attitude is not inherent in the concept of science as such, which may be de-

fined as knowledge based on observation and experience. It has arisen through the long struggle between science and the accepted religious views of the periods in which modern science has developed. Religion and science, especially in England, have been in deep conflict in the past, and it was only by a complete repudiation of the principles of dogmatic revelation and authoritative teaching that science has been able to search unhindered for the truth of natural law and to develop its clear-cut and objective experimental technique. If the true dharma of science is to be fulfilled, this reaction away from the revealed and authoritarian needs to be recognized for what it is—a revolt that was necessary because of the conditions of a given period and not an inherent denial of the inner teaching. The need for a re-introduction of a consideration of the spiritual or interior laws of evolution is great, as is seen by the rapid growth today of national movements based on pseudo- or half-time philosophies and ideologies, resulting from the confusion produced by the decay of religion as a vital force in life. Dr. Besant has said:

Where the Divine is put aside, the growth of no nation can be understood, and where the hidden Deity in man is ignored, no real grasp can be gained of philosophy or religion or of civilization.

If then it be the dharma of the scientist to re-establish the laws of

spiritual evolution, can we find any indication of how this may be achieved by a reasonable extension of the present scientific method? A suggestion as to how this might be attained was supplied by H. P. Blavatsky in *The Key to Theosophy* where she says, speaking of the work of those who have investigated some of the inner laws of evolution:

All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of the students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable.

Thus the same methods may be applied in both fields, provided it is recognized that the domain of occult science lies at a more interior and subjective level than that of ordinary physical science, and that suitable instruments must be developed for the exploration of this field. To take the first point, the concept of levels of experience has already passed well over the scientific horizon, for modern discoveries today are leading scientists deep into regions

beyond the apprehension of our ordinary, limited, physical senses. Professor Birkhoff, as president of the American Association for the Advancement of Science, speaking in December 1938, said:

Our universe presents antipodal aspects—the objective and the subjective, the impersonal and the personal . . . we are able to discern a kind of nature-mind spectrum; for there appears a roughly given hierarchy of five ascending levels—mathematical, physical, biological, psychological and social. Each level has its appropriate special language . . . If we choose to select one of these as somehow more real than the others a great distortion arises in our point of view.

Thus by the application of the methods of pure science some scientists have been convinced of the existence of the inner levels of the universe, each with its appropriate laws and concepts.

INTUITION FOR RESEARCH

The other and perhaps more important practical need is that of developing the faculties or instruments necessary for exact and undistorted examination of the inner worlds. Here again, many of our finest men of science—Sir James Jeans, Sir Arthur Eddington and others—through the profundity of their investigations into the nature of the physical universe, have developed within themselves an intuitive perception which, being used

as an instrument of research, has led them to believe in an ultimate creative purpose in evolution. Through the use of intuitive methods they have passed beyond the purely mental framework of science and have perceived in some measure nature's deeper, underlying laws. They then translate what they have seen into terms that the scientific mind of today can accept. It is this method of apprehension by direct interior experience that Madame Blavatsky refers to in the passage quoted above—the development of the “interior organ” as it is termed in the East, or rather more loosely in the West, the Intuition.

Spiritual apprehension or the kind of awareness of real values, which are neither objects in space and time, nor universals of thought, is called intuition. There is the controlling power of reality in intuitive apprehension quite as much as in perceptual acts or reflective thought. The objects of intuition are recognized and not created by us. They are not produced by the act of apprehension itself.¹

¹ S. Radhakrishnan in “The Spirit of Man,” an essay in *Contemporary Indian Philosophy*.

It is necessary that scientists should do all they can to develop this new instrument of research, for only through it can they develop the dharma of science by uncovering the inner laws of life. A beginning in the use of the new methods may be seen in the psychological laboratories of the West where students are being taught to observe and reflect upon that which takes place within the human psyche, thus developing introspection as an instrument of research. Statistical methods of viewing results are then applied to check and correlate the findings of individual investigations in a way which is similar to that suggested by Madame Blavatsky as used in occult research. Thus science already has in its hands the means of developing an interior human organ as the instrument of intuitive research, which will render objective the inner worlds and “pierce through the conceptual context of knowledge to the living reality under it” (Radhakrishnan).

Theosophy includes under “science” investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observation, framing of hypotheses, discovery of invariable sequences (*i.e.*, of natural laws), repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified—super-senses, in fact—responding to vibrations of matter finer than that which affects the physical senses.

ANNIE BESANT

III. ENGLAND'S DHARMA IN RELATION TO ART

BY KAY POULTON

“PETER Thoene,” a well-known German art critic, says :

The development of art cannot be conceived as a self-sufficient process taking place outside social reality. The question is not whither Art, but whither Humanity ?

Here he expresses the feeling of those who see with spiritual dismay the reaction and intolerance that are crippling and even outlawing Germany's experimental artists of the twentieth century, and attempting to turn back the hands of the evolutionary clock. England, on the other hand, thanks perhaps to her national habit of watching the more disruptive experiments of her neighbours and then absorbing whatever can be valuably assimilated, has now so extended her range of artistic adventure that she holds an authoritative position in music, painting and sculpture, literature, and, most recently of all, ballet. Parallel with this rapid *volte-face* from nineteenth-century banality, there is also revealed an equally healthy awakening of social conscience, due very largely to the pioneer work of English novelists and dramatists.

LITERATURE : PROSE

Kipling, nineteenth-century apostle of Imperialism, has yielded

place to Shaw, the satirical propagandist, and Wells, enemy of the *status quo*. Galsworthy, too, has challenged the smug complaisance of middle-class morality, and he, Maugham, Bennett and Walpole, have provided future historians with so complete a picture of the social scene that their successors will be forced to search for new subjects and a new style of expression. Priestley, with Dickensian gusto, is following a new trail into a fourth-dimensional world, while still keeping reassuring contact with firm Yorkshire soil, if only by radio.

POETRY

But though prose writers are more apt to concentrate on psychological problems, many of the poets of today are greatly concerned with new forms. Ford Madox Ford speaks of the new poetry as “a dynamic *rendering*” rather than *comment*. Sounds expressed directly and not by simile and metaphor demand newly coined words ; the stripping away of ornament and conjecture leads to staccato phrasing, new rhythms, new accents, as fundamentally simplified and terse as the new sculpture. The Celtic poets, however, are more preoccupied in exploring the devic world, revealing beauties and powers in

nature not hitherto suspected by the less clairvoyant Saxon or Teutonic.

AMATEUR THEATRE

A socially significant change has taken place in the world of the theatre, though there is as yet little evidence of revolution in form. A vast network of closely linked amateur groups is definitely a post-War development. Unlike pre-War amateurs, whose chief object was self-expression, many of these groups achieve real co-operative effort, cultivate local talent and encourage folk drama. While some express particular political views and some specialize in religious drama, all, by contributing to National Festivals, recognize their place in a corporate whole.

BRITISH BALLET

In the professional theatre there has been one important advance—the foundation at Sadlers Wells of an English Ballet, by Ninette de Valois and her collaborators. Partly as a result of limitations imposed on her in earlier experiments at the Cambridge Festival Theatre, and the Abbey Theatre, Dublin, where she worked with actors not used to movement in the ballet sense, Ninette de Valois has developed a “theatre” sense, as Fokine did before her, a sense not to be acquired academically. She has revealed also what is so rare in truly creative artists, the ability to teach and to

collaborate harmoniously with the many who contribute to ballet—the composer, painter, sculptor, lighting-expert and the dancer. One day, perhaps, the poet will find his way into this co-operative group, and we shall achieve a new dance-drama, as Maurice Browne foreshadowed during the War, when experimenting in America with Greek chorus and silhouette movement attuned to rhythmic verse.

MUSIC

In the world of music there is a breaking-down of rigid adherence to scale and chord, a discovery of new uses for instruments, a fresh and more sensitive approach to the fundamental laws of vibration and harmony. In choral work we find both romantic Delius and revolutionary Walton experimenting with a more fluid merging of voice and instrument. Walton also, and Arthur Bliss, Constant Lambert and the essentially and pre-eminently English Vaughan Williams have all found in ballet new opportunities for expression. There is a continuous extension of musical experience.

PAINTING

The experiments of the pre-War French artists, and the less well-known German attempts to enlarge the range of experience and describe it in fresh terms, have stimulated British painters to put nineteenth-century realism and

emotional sentimentality behind them. The deliberate extension of consciousness is reflected in a more astrally sensitive use of colour, a far wider range of subject, often completely abstract, and a new preoccupation with geometric pattern.

In the last five years the "teaching" of art in London's elementary schools has been revolutionized. Actually, instead of being "taught," children are encouraged to express themselves in whatever form appeals to them. The resulting psychological release has astonished the teacher, and unconsciously brought rare happiness and healing in its wake, as well as revealing a remarkable amount of hidden talent.

COMMERCIAL ART

Perhaps it is a relic of puritanism, but the British have been apt to neglect the abstract and stress the utilitarian aspects even of art. A great deal of artistic talent and energy is directed into the channels of frankly commercial art, and the poster and display advertisement have been revolutionized. Teachers of dancing, too, adapt ballet exercises to form the basis of "Fitness" classes—another mushroom growth encouraged by the present-day enthusiasm for physical fitness at all costs.

SCULPTURE

Those very limitations which restrict the sculptor—his intractable

material requiring ceaseless patience as well as physical strength and skilled assurance—have taught him to reconsider the whole evolution of sculpture from the earliest primitive to the pioneer work of Epstein, that giant of transition, who reveals two natures and two styles, one the "romantic" modeler for bronze in the Rodin tradition, the other the "modern" sculptor of stone. New-Age sculptors delve deeper into consciousness, create more profoundly, in simpler terms, with universal significance, advancing towards the basic forms of the Platonic solids (*e.g.*, Barbara Hepworth's contribution to the recent International Exhibition in London at the Whitechapel Art Gallery—a sphere and cylinder in carved wood, entitled "Two Forms").

NEW-WORLD TRENDS

From this bird's eye view of present-day English art we may discover the gradual emergence of three significant New-World trends: first the development of a mento-emotional, rather than a purely emotional response to outside impressions; secondly, an attempt by artists in all fields to take part with philosophers and scientists in an exploration of a fourth-dimensional world, and the creation of a new language to describe its colours, shapes, rhythms and sounds; and thirdly, an enhanced sense of social

oneness and corporate responsibility.

This last aspect is clearly brought out in R. H. Wilenski's *Meaning of Modern Sculpture*, in which he defines culture as "a form of service to a society by its most conscious and articulate section; a mental attitude determining values, evolved by the keenest brains and most courageous spirits in all fields." He considers the pre-eminent feature of the culture of our own age to be a marked disposition to study first principles and laws, and in his opinion the keenest intellects in all fields today start with the assumption that the world must be visualized as one organism, that all men must work together for a common goal, and that man obtains strength to control civilization only through contact with the universal characters and principles of life.

Not only do artists increasingly recognize their integral share in the social pattern, but the man-in-the-street, hitherto dismissed in England as hopelessly Philistine and ignorant of art in any form, begins to seize hungrily his new opportunities to understand the artist and his message intelligently and sympathetically. Lectures on the appreciation of music, literature and drama attract more and more adult students, and what is more important, creative opportunities are seized to practise the arts as well as studying them in the abstract.

The radio has made millions conscious for the first time of first-class music and poetry. Art in England is no longer the particular perquisite of the specialist connoisseur and wealthy dilettante.

ENGLAND'S DHARMA

Pain, one of the great challengers, forced the English during the War to break down some of their isolationist habits, both in personal and national psychology. It smashed social barriers and the crystallized forms of outworn creeds and political systems. And since so many priests and politicians lazily relied on the easy stagnant form rather than the dynamic life within, it was inevitable they should find themselves discredited, losing prestige, out of touch with the bewildered, anchorless, pain-wracked wreckage of the War. Isolated individuals who defied the majority-machine and touched realities, such men as Dick Sheppard and Anthony Eden, for instance, aroused new hope and met with an enthusiastic emotional response. But isolated individuals, however dynamic, defying a group-machine, are sooner or later broken in spirit or outvoted on policy; and individualist dictatorship, after all, cuts across the whole fabric of democracy.

May not the artist of the twentieth-century find this present moment his greatest opportunity and responsibility since the Renaissance

to swing into social leadership? The artist's technique—an active, awakened intuition, searching always for fundamental laws and concepts, and an assured skill in reproducing whatever archetypal forms may thus be discovered—gives him the authority to direct thought, emotion and activity.

England now has an unequalled chance to offer shelter and a healing friendship and encouragement to those artists who are refugee-victims of intolerance elsewhere; and this encouragement must also be given more and more generously to her own artists, who may be her priests of the future. They, of all her citizens, are most fitted to form a living link between the age-old wis-

dom of the Orient and the physical and emotional vitality of the West. The language of art is universal and timeless; it can recognize no barriers of race, creed or ideology. But beside its illuminating, unifying power, it has great dynamic force; and it is this revitalizing, re-energizing power that is so desperately needed today by a sick world in the very throes of new birth.

Will England realize in time that her Dharma is to guard the living flame through this last phase of Europe's dark age; and that though Form may be shattered, it will be rebuilt in truer patterns if the Life within has been allowed to do its dynamic regenerating work?

IV. ENGLAND'S DHARMA AS REGARDS THE BRITISH EMPIRE

BY KATHLEEN FISK

THE British Empire holds a unique and most responsible position in the world today because of the different countries, races, creeds and forms of government which it incorporates. During the past four hundred years, in the building up of our Empire, we have realized (after some rather unfortunate experiences) that to maintain peace and co-operation it was necessary to allow various countries to be self-governing within the Empire, or, as I would pre-

fer to call it, the British Commonwealth of Nations.

With regard to India, the problem is more complicated owing to the different castes and creeds and the extent of the Indian Empire; (also I have not sufficient knowledge of the subject to give a considered opinion). On the face of it, as our present form of government for India does not appear to have been too successful, it does seem that self-government for India within the Empire, might not be

so disastrous as some of our politicians would suppose.

THE NEXT STEP IN THE PLAN

The experience that Britain has acquired through the various parts of the Empire in both East and West, should prove invaluable in the world today and enable her to play a leading part in working for and with the Plan.

The question we are dealing with implies our belief in a Plan for nations as well as individuals. All nations today are not at the same stage of evolution, and, however much we deplore the actions of the leaders of the totalitarian States, we must admit (in perfect fairness) that some of our Imperial History does not make pleasant reading, or, as I heard it aptly put the other day, "in the past we have been very good poachers and now we are very good game-keepers." We have gained our experience through our contacts with other peoples, and other nations may have to acquire experience in a similar way.

Today we are living in a period of adjustment, we see on all sides a breaking down of old forms and a building up of new. The place of the British Empire is to be a pioneer in this rebuilding—of not merely a Commonwealth of States within the Empire, but of a World Federation of States.

Our attempts at founding nations on a racial and geographical

basis are crumbling before our eyes. In Europe the peoples are such a mixture of Scandinavian, Teutonic and Latin races that to attempt to found a nation on a pure racial basis must be a farce. Attempts to define nations or rather their borders geographically have always caused controversy and frequent wars. Artificial boundaries have never been satisfactory, and today, with new and more speedy means of transport and aerial warfare, natural boundaries are no longer much real protection.

WORLD FEDERATION OF STATES

All this seems to point to the fact that the day of intense nationalism and imperialism is over, and that the birth of a World Federation of States is the next step in the Plan. Britain's dharma is to take the lead in this direction, and our Society in its first principle (with a slight alteration) shows the way: "To form a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour."

A part of the machinery is already at hand in the League of Nations, for I believe the ideal behind the League is in accordance with the Plan. The League on its old footing lacked the wider vision and aimed at maintaining the *status quo* as settled by the Treaty of Versailles. Without going into the question of the many injustices

of the treaty, any attempt to maintain the *status quo* for the nations of the world would be bound to fail in the end, for nations like individuals evolve and require new conditions, and it should be possible for this adjustment to take place without plunging the world into war.

England's dharma, I think, is to work for a World Federation of States, and her Empire gives a good nucleus with which to start. This idea of a federation of states has been carried out successfully in two countries, The United States and Switzerland; so why should not a World Federation be equal-

ly successful, especially as on all sides barriers of distance and language are disappearing?

This work of rebuilding has to be done not in the old possessive, national and imperialistic spirit, but for the good of humanity. The two ideas are different, the first is political, the second spiritual, for Brotherhood is divine, and the truly spiritual man has no sense of possession. In this way, I believe, a World Federation of States would evolve based on the Utopian idea of "each working for the good of all"—a federation in which the words *foreigner* and *heathen* would be unknown.

SECURITY

What is security? The house, the lands,
The wealth, the rare possessions of this earth?
"Yes!" cries the heedless heart, caught in its bands
Of foolishness, "these are the things of worth."
"No!" laugh the satisfied, "we have our goal,
Our charitable thoughts and righteous ways.
Leave earth's belongings and protect the soul,
Follow, believe, and blest shall be your days!"

What is security? The tender friend,
The close-knit loves that time will tear apart?
"Yes!" cry the sick at soul, "till joy shall end
And separation break my weeping heart."
"No," say the wise, "the clarity we find
In troubled waters must eternal be.
Ours is the harmony of heart and mind;
We seek no longer for security."

MENELLA STREET

SPIRITUAL INTEGRATION

BY CLARA M. CODD

EVERYWHERE men of vision are proclaiming the need for leadership. That which is longed after in the world is also needed in The Theosophical Society. I remember Dr. Annie Besant telling us that we lacked initiative, and that this want of development showed that we were not yet ripe enough for the Master to draw us nearer. C. W. Leadbeater put the same thing in different words. "If you do not mind my saying so," he once said to us in Sydney, "there is not enough in you yet. It is not want of goodness that keeps most of you as yet from the Master's feet. Most of you are very kindly, well-meaning people. But there is not enough in you for the Master to do much with you as yet."

In my own small way, I have noticed the same thing all over the world. Where a spiritual movement flourishes—a Lodge of The Theosophical Society—it is because of the character and capacity of its leaders. Where it fails, the membership is without largeness of vision or depth of insight. A Master of the Wisdom, writing to Mr. Sinnett, said: "It is our experience that the success or otherwise of a branch depends upon its President and Secretary."

THE INTEGRATING FACTOR

Wherein lies the secret of greatness, semi-greatness, or even fine character? I suggest that it comes from the plane of being upon which the integrating factor of our lives remains. To have that strongly integrating centre somewhere is a primal necessity for the production of a purposeful, orderly and successful life. Without it a man is like a rudderless ship, at the mercy of the lightest breath amongst the surging thought and emotion currents which surround and press in upon him, in extreme cases even producing such a complete disintegration of the personality as to lead to certain forms of insanity. Here lies the difference between a strong person and a weak one, a trustworthy character and one well-meaning but wobbly. The second category are never leaders for long: the first are leaders inevitably.

The integrating factor may be upon many levels, making the strong but vicious man, or the noble and dependable one. It is like the golden thread of Ariadne, guiding Perseus through the winding caverns of the Minotaur. Too many are without such a guiding thread today, far

too many. Hence the increase in nervous instability.

I knew a famous doctor in Australia who had almost miraculous success in curing insanity, especially that so-called incurable form schizophrenia, which may be described as the mind falling to pieces. He was a deeply religious man, and attributed his success to his ability to guide a mind, lost to all sense of a guiding purpose in life, back to a true centre, whence a cure resulted. A well-known Hungarian psychiatrist, Dr. Francis Volgyesi, says very similar things in his book, *A Message to the Neurotic World*. He claims that self-discipline, essentially spiritual in nature, is a necessity for all, and that *some rational forms of Yoga training will save a man from mental disintegration*.

I can bear out these statements by the observation of yet another medical man, a personal friend, who gave up his fashionable nursing-home during the Great War to the use of wounded soldiers, many of them suffering from "shell shock." Of these last he said to me one day: "What the poor fellows want is a real religion, and by that I mean a noble and satisfying philosophy of life."

And now Dr. Alexis Carrel, in his famous best-seller, *Man, the Unknown*, says just the same. "Man integrates himself by meditation, just as by action." Medita-

tion and service, deep thought and purposeful action, these are what the soul needs for growth—the primal necessities for a healthy human life. The one is centripetal, the other centrifugal. Action without much thinking tends to become a scattered and weakened power. Thinking without corresponding action will make a man inturned and remote from life. Goethe put it well. Genius, he said, is best nurtured in silence, character in the hurly-burly of the world.

All great characters have a deep integrating centre. This lends power and character to all they say or do. In the words of Dr. Carrel again: "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect." To such a man the words apply: "Thy soul was like a star and dwelt apart."

Dr. Besant had that supreme power. It will be interesting to quote of her the words of Count Hermann Keyserling, in his *Travel Diary*:

As regards Annie Besant, I am certain of one thing: she rules her personality from a centre which to my knowledge has been reached by very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties.

The integrating factor, whatever it may be in a man's life, determines his character, sphere of

influence and power. A man without it, or with a very feeble and vacillating one, is a lost and bewildered being, at the mercy of surrounding influences, never knowing his own mind or his own ideals, ever striving vicariously to achieve some semblance of that integration which he subconsciously knows will alone make him happy or useful in life by dependence upon the will or thought of another. This, alas, defeats its own ends, for when difficulties and uncertainties arrive, as they must, then he is again bewildered, and in case of failure blames those whose advice he followed.

The centralizing idea may be created at different levels of consciousness. It may be only the intention to succeed in business, or even merely to have what is called "a good time," or it may be a "high vaulting ambition" in art, politics, or one's own profession. Sometimes, and this is the happiest ordinary way, it may be the love of another person, who thus becomes the centre of one's life.

These lower ambitions, if I may so name them, come from a centralizing force upon either the physical, emotional, or lower mental plane of our being. They keep a man "together," so to say, and all have their extremely useful functions in the development of the ordinary man. These states really correspond to the well known four states

of mind of Vācaspati—the butterfly, the emotional, the idea-ruled and the idea-possessing. From the last two alone, says the sage, can a Yogi be formed. The idea-ruled makes the fanatic; the idea-possessing, the enlightened and wise man. The idea-possessing acts, perhaps unconsciously, from the higher mental plane, showing activity in the causal body.

THE BUDDHIC LEVEL

Such a man might truly be called "spiritual." But true wisdom always means influences from the Buddhic level, the fruitage of love and thought in the past. The man who acts from the Buddhic level is not only a secret and tremendous power, but truly in every way the salvation of his as yet weaker brethren. Other men do not know the source of the impression he makes on them. They are only dimly aware that the springs of his being are rooted in another world than their own. To some the sensing of this fact proves an immense inspiration; to others it is a cause of dissatisfaction and dislike.

Spiritual integration means that the centralizing factor lies beyond the concrete mind. It has to be translated into that mind by means of a symbol or image, generally of a religious nature. In genius it may well be of an artistic or intuitive kind. The supreme factor is the intuitive perception of Unity, the

sense of an overmastering spiritual purpose in life, of a One without a second who is everywhere, and of whose Life and Purpose the man feels himself to be the agent, however feeble and imperfect. Bernard Shaw once described the religious impulse in just those terms. The religious man, he wrote, is one who conceives himself to be the agent of a higher power with whom it is his happiness and true being to associate himself. In S. Paul's words: "Not I, but Christ in me."

That intuition may translate itself in the brain-mind in two main ways, the impersonal and the personal. These form the two main roads in mystic experience, and are recognized by both eastern and western knowers of the Way. One may feel that the central core of one's being is the Divine Life viewed more or less in impersonal terms; or that one is a devotee of that same immortal Life shining through a great Personality who has become one with it, as our Lord Christ, or a Master of the Wisdom. The second is the more usual method, perhaps because it is nearer and dearer to the humanity in us.

One of the greatest examples of this was Dr. Besant. Once a great friend of hers said to me that Annie Besant was the most devoted person she had ever met, devoted to her Master as to God. She embodied the ancient Indian teaching: "Regard the Guru as God."

The signs of such spiritual integration have been observed and recorded in all Scriptures. The Christian Scriptures enumerate them as the fruits of the Spirit, which are said to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Patanjali in some of his Sūtras describes the immemorial qualities which the would-be Yogi must cultivate, and says that when the quality of *ahimsā* (harmlessness) is really achieved, fear and hate die in that man's presence. When truth is really gained, the words and actions of such a man become full of power. When all desire to possess for one's self has left us, all things will come to our feet. Did not the Christ say that the man who sought first the kingdom of God and His righteousness had all else added to him, if necessary?

OUR SUPREME NEED

I submit that this is our supreme need in our work today. It is *not* on the intellectual plane. It is not merely intellectually seen. That which is only intellectually seen, and not lived or felt, can become a false prophet indeed, a veritable wolf in sheep's clothing. Did not H. P. Blavatsky tell us that the intellectual nature, unlit by the light of the spirit, was the real devil in man? It can lend its organizing power to the impulses of the animal nature in man. By itself it can

be hard and cruel, but if it tends upwards, it will form that imaginary bridge towards the immortal Self, created by purified thought, the *antahkarana*. Without that saving light, at the best it imprisons a man, shutting out all avenues of true intuition.

Our ordinary thinking must be more or less in images. Even our highest ideals thus embody themselves. But these mental images are only tiny skylights in our mental prisons, through which something of the universal truth and glory may shine. We should always look *through* those windows, not *at* them, beyond, beyond, trying to awaken the light of the intuition by which alone can God be seen. It does not really matter what shape those windows are, or whether they are like those of any other person. To stop short at our mental images is to run the risk of finally distorting and deforming even our ideas of the Master and of God.

Whatever spiritual intuition we have is like the golden thread which Ariadne gave to Perseus. Hold fast to that inner conception, however far away and feeble it may seem. It is the dim star of our being, but steadily as we watch and worship, its light will grow stronger until at last it will become the infinite Light. As long as we hold fast to that golden thread, even in darkness, we can never be lost. Wrote Blake :

I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's Wall.

But we must watch and worship. This means patient, thorough, unselfish, dedicated living through many years.

Those who have done this are now the backbone of the Masters' work everywhere, truly the keepers of the work entrusted to us as Theosophists by the Guardians of the Race. In some their outer qualifications are not noteworthy, but their inner life has made them powers, centres of radiance, and of a communicable life which binds and inspires. Such an attitude, unwearying, steadfast, is not to be gained in a day. It is the fruit of many years of patient, loving, humble, thorough endeavour in understanding and living. When there is such a soul in a Lodge, it can never fail. If a Theosophical Lodge, or any other spiritual movement, goes out of existence, or loses its inspiration and life, it is because none of its members are thus spiritually integrated. This is far more important than any cleverness or efficiency of organization or presentation.

LIVING FOR THE HIGHEST

How shall we gain this attitude, and make ourselves leaders in the true sense of the term ?

By endeavouring always to relate ourselves to that Highest, to live

for Him and for His world. Then shall grow up in us an endless, undying, hopeful patience.

Have patience, candidate, as one who fears no failure, courts no success. . . . Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown.

What shall we make the integrating factor in our lives, the centre round which are gathered what Ruysbroek called the "scattered powers of the soul"? This will depend upon temperament and the stage of growth. All the disintegrating forces of life, described by Patanjali as pain, grief, despair, restlessness, etc., are also overcome, he says, by the one-pointing and uplifting of the life forces. This may be done "by steady aspiration and devotion to an ideal," or by cultivating the habits of friendliness and compassion and a philosophic attitude towards happiness and misery in one's self, and towards virtue and vice respectively. Or again, by contemplating Those who are free from desire—the infinitely compelling image of the Christ or a Master of the Wisdom. For that which we continually contemplate we grow into the likeness of. Yet again, it may be achieved by meditation upon that which is dearest to the heart. Love, self-forgetting, wholly and unselfishly given, is ever a potent means to purify and uplift the soul.

What are we doing thus but following the advice given so often by the late Bishop Leadbeater, to put our little selves out of the centre of our personal lives, and to put the Master, or God, or Humanity, or some Beloved there instead? When that is really achieved, the auric radiations turn steadily outwards, and render the soul exceedingly sensitive to the soul-need of others. Such a person may well become "clairvoyant to the atmosphere of souls," knowing intuitively their needs and troubles. The occultist has all the time in the world for the troubles of other men, because he has none for his own. Rudyard Kipling has put the same thought in lovely words:

Teach me to need no aid from men,
That I may help such men as need.

It will be seen that this power is gained in the market-place of life, however much the insight so to learn and act is gained through deep thought. That immense patience, that unwearying devotion also enable us to truly learn of and to deal with the events of life. There are two things a spiritually integrated personality does: one is to learn of life, and the other is to serve men. He is able to learn of life better than most men by virtue of his withdrawal from it, by the placing of his centre of consciousness beyond and above its ordinary cares and preoccupations.

That does not mean that he abandons usual duties. He often fulfils them more perfectly than other men.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain. Step out of sunlight into shade, to make more room for others. Self-knowledge is of loving deeds the child.

The knowledge of the Self is built upon the substructure of the love and understanding of men. Therefore the spiritually integrated studies first and foremost the hearts of men, not only ideas.

Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men: and as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life.

A CHANNEL OF BLESSING

Thus becoming wise, he is able finally to transcend himself, to recognize his higher immortal Self, the Warrior within, and to take his orders in the battle of life. Thus does he become a channel of blessing and power. Then so great is his steadiness that no change can

alter him, no different movements, no different leaders disturb him. Theosophists flock in and out of The Theosophical Society when their integrating centres are outside the eternal realms. When the centre is firmly established within, they have no desire to leave the Great Work.

Not yet spiritually integrated, we lack poise and dignity, we care too much what others think of us, our thoughts of the Master tend to drop to our levels, instead of being insensibly and continually carried towards His. Spiritually integrated, we are centres of peace, depth and inspiration. This because the soul's head is held high. The touch of spiritual intuition makes us vividly aware of true Brotherhood, not the brotherhood of a common levelling down, but that of a wise and tender upliftment of each from where he is. To the wise man the child-soul and the sage are equally brothers, though his contact with either is quite different.

This is indeed the pearl of great price whose possession renders a man apart from common need, and thus so gloriously able to give to others. And because he so surely holds the Ariadne's thread of spiritual insight, his whole self gradually becomes simplified and full of power; being single, it grows full of light.

SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

(Concluded from p. 227)

CHAPTER III SCENE-SHIFTING OF THE FIFTEENTH CENTURY

FIFTEENTH Century English History is at first mainly concerned with wars. In France, English pride was humiliated, after the triumphs of Agincourt and the French acceptance of the claims of Henry V and his son, by the valour and prowess of Joan the Maid, whose faith in her spiritual guidance made her invincible. So France was saved by this simple peasant, in whom was the true virtue of her country far more than in that country's nobility, who requited her with a black ingratitude almost unprecedented, justly to be punished in due time by the Nemesis of the Revolution.

The English, whipped back to pursue their own proper purposes in their own island, soon fell into the dynastic Wars of the Roses, a kind of Kuruksetra, in which the great knightly families weakened each other, almost to exhaustion, to leave the stage free for a social readjustment, and the rise of a

popular monarchy, based on the co-operation of Crown and Commons. The Tudor monarchs were to be despotic, but their despotism was to be dependent on popular favour, as they were to rely on no armies for the enforcement of their will over their subjects, but rather on Acts of Parliament, a power that would easily be turned against their successors, when they failed to inspire trust.

The social ferment of which the Lollards were the main agents was at work all through the century, labour freeing itself in the country from the claims of feudal landholders, and in the towns from the medieval guilds, which also had outlived their usefulness. Wat Tyler's and other rebellions marked the people's resentment at Parliamentary efforts to force them back into serfdom.

The middle and last half of the century saw greater and more spectacular changes, affecting continental Europe more at first, but soon spreading to England where its field had been prepared. The

greatest was the taking of Constantinople by the Turks, who had long been held off with difficulty from eastern Christendom. The immediate effects were that Greek scholars fled from the conquerors into Italy, to find protection there in the courts of enlightened despots, already afire with the new zeal for knowledge; and secondly that the eastern Mediterranean became "unhealthy" for Christian shipping, so that adventurers were stimulated to make voyages of discovery, following in the wake of Prince Henry of Portugal down the coasts of Africa, eventually to round the Cape and open a new route to India and China, or making use of the newly released Pagan traditions of the shape of the earth, and sailing across the unknown western ocean, to discover America. So the visible boundaries of the earth expanded to keep pace with the widening horizons of thought, and men seem to have attained the freedom of new worlds in more ways than one.

Leaving aside the work of Vasco da Gama, Columbus and the Cabots, to follow rather the progress of the New Learning, the most significant figure is that of Leonardo da Vinci, about whom it has recently been said that "he had the greatest mind in the records of the human race, barring Shakespeare and perhaps Roger Bacon." His note-books have re-

cently been published, increasing our amazement at the versatility of his genius, as artist, mathematician, natural philosopher and inventor. Again, to quote an appreciation of him by Sir John Squire: "Had he done nothing but paint, he would have been regarded as the greatest of painters. Had he done nothing but draw he would have had the reputation of the greatest of draughtsmen, excelling even Dürer in superb facility. But that is only the beginning of him." To find him sketching, in most intimate detail, the complicated mechanism of a flying machine he had designed, one of many, is a shock to the average credulity, and a proof, to those who can accept it, that we have among us in critical times Supermen and their pupils, to whom ordinary standards do not apply.

Another Adept who had honoured Italy by taking birth there early in the century was the mysterious Cardinal de Cusa, son of a poor boatman, but of such extraordinary mental powers as to enjoy the reverent affection of several Popes, though he had not entirely escaped persecution by the Church through entering Holy orders. On his death in 1464, he is held in some occult circles to have immediately slipped into the form of Copernicus, whose teachings he had certainly anticipated. At this time, Popes were often friends of learning, even to the neglect of piety, as reforming

critics were to complain; but the Holy Office of the Inquisition, founded to check heresy, was tightening its grip on the Church, suspicious of all Greek learning as of Pagan origin.

The New Learning soon spread to Paris and Oxford, finding considerable freedom for its development in Oxford and in Cambridge. It became customary to send young men of sufficient means to study in Italy, as part of their education, and William Caxton's printing-press, set up in Westminster in 1476, under the very shadow of the venerable Abbey, shows the liberality of the attitude of the leading English churchmen. The gentle scholar Colet was founding a great school in London, and men who loved their Church while seeing her faults were planning reforms which might have saved her from disruption, had she been able to restrain her bigots, and avoid her political entanglements.

An interesting figure who had roamed through central Europe just before this time was Christian Rosenkreutz, about whom great traditions were later to accumulate. During the early fifteenth century he remained in the background, founding secret brotherhoods in touch with Egyptian and other mysteries. Possibly he directed the establishment of a printing-press at Cologne, where Caxton first learnt its use. He is said to have

been a reincarnation of the same great Adept who had lived in England as Roger Bacon in the thirteenth century.

CHAPTER IV THE SIXTEENTH CENTURY

The sun of the new day of culture in Europe had now risen high in the sky, and medievalism, for good or ill, was of the past. In England at first a young King was favouring the men of learning, royal societies were founded for the pursuit of science and medicine, and Sir Thomas More and others could invite to take refuge with them the great Dutch scholar Erasmus, to save him from being muzzled by Church authority. Erasmus was nominally a faithful son of the Church, had entered Holy orders, as so many others seem to have done, more for protection in his studies than from any sense of a spiritual vocation, but his allegiance was to Truth alone, and he would fearlessly express his disagreement with some Catholic interpretations of it, though wanting no schism.

His friend Sir Thomas More was a man of greater spirituality and equal powers of intellect, again a Superman, an English Socrates, as he has been called, perhaps the compliment being greater to Socrates than to More. The situation for religious reform within the Church deteriorated when Luther in Germany was backed by powerful

political supporters in resisting the sale of Indulgences, and the Protestant movement took birth and grew, fed by the Church's intolerance of the New Learning as well as by the ambitions of various German states to free themselves of allegiance to the Empire, still called Holy and Roman, despite Guelf and Ghibelline squabbles. Henry VIII first sided with the Pope, but in his anger at not being given a divorce from his first wife as soon as he asked it, he listened to other counsellors than Sir Thomas More, broke off the Roman connection though never going to the full length of Protestantism, and savagely sacrificed his former Chancellor and favoured friend, because the latter refused approbation of his action. So Sir Thomas went to the block, leaving behind him the aroma of a perfect life. His book *Utopia*, written in Latin, was printed in Flanders, no English translation appearing till much later.

His influence removed, the Reformation proceeded apace, guided by unscrupulous politicians and place-seekers. Monasteries were dissolved, with all orders owning allegiance to Rome, and their wealth swept into the royal coffers, except for a small proportion used for establishing schools and colleges. Parliament fully approved and co-operated, for public favour had set steadily against Monks and Clergy

in England for two centuries or more, and the measure was overdue, though its method and immediate cause were often unjust.

Through the succeeding reigns of Edward VI and Mary, the pendulum was to swing from extreme Protestantism to extreme Catholicism again, excesses in both directions producing revulsion of popular sentiment. Elizabeth at last gave the nation what it wanted in a self-sufficient, state-controlled Church, full of anomalies and inconsistencies which have never ceased to occupy the logical and argumentative, but fairly well expressing the national genius for a workable compromise.

That national genius at the time was less bent on religion than on poetry, drama and adventure, and great men crowded the stage of Elizabethan England, making it indeed a golden age. Nevertheless, one figure towers above his fellows to their belittlement, that of Shakespeare, the one incomparable poet and dramatist. But in all the full records of that by-no-means dumb age, we find the personality of the greatest of English poets meagrely outlined, and far from agreeing with his own self-revelation in his works. So we need feel no surprise when told, on evidence that seems conclusive to the open-minded, that the actor-manager Shakespeare only lent his name to the plays acted in his theatre, the real

author finding it convenient to remain unknown, being indeed the brilliant statesman, philosopher and scientist known as Francis Bacon, another Superman. No wonder that Bacon cared little for his name, for he had a right to a yet more dignified one, if his royal mother, Elizabeth, could have sacrificed her pride sufficiently to have acknowledged him as the offspring of a secret marriage with Leicester. To please the great Queen there was a conspiracy of silence, for which England was to suffer severely, having missed her chance of an Adept King on her throne. Unfortunately for most people's peace of mind, conviction as to the real authorship of the Shakespeare plays leads on to a strong presumption that other illustrious works also were from the same pen, and again we have to recognize that ordinary standards do not apply to such as these.

During this century Spain was being given her chance of world empire, and was failing to prove worthy of it, in her cruelty to the natives of her conquered territories in the New World. In the name of humanity as well as religion she was being challenged by England, who as a Protestant champion was to humiliate and thwart her.

In the Roman Catholic Church some reforms had been effected, and the great Jesuit Order founded by Loyola, to counteract the ref-

ormation and strengthen defences. Protestants on the other hand became weaker by division in their ranks, Calvinists opposing Lutherans. Scotland had been won over to the Presbyterian form of Calvinism by John Knox, whereas Ireland remained firm in allegiance to Rome, so a perpetual thorn in England's side, and a menace to her safety.

In France, bitterness between Catholics and reforming Huguenots was great, culminating in the horrors of the massacre of St. Bartholomew's Day, a black deed to signalize a holy day! Later Henry of Navarre became king, and protected Huguenots, though himself nominally giving his submission to Rome, for, like his friend Elizabeth of England, he was quite ready to subordinate personal religion to expediency, or possible state necessity. Only in the Netherlands was the struggle between Protestants and Catholics largely disinterested and pure, and the Dutch, fighting against Spain for religious freedom to follow their consciences, were inevitably successful, after heroic suffering had proved them and brought a blessing on their land.

Paracelsus and his pupil Van Helmont were wandering through Germany, France and the Low Countries during the century, links with occult circles and the White Lodge.

CHAPTER V THE SEVENTEENTH CENTURY

In England this was a century of reaction and anti-climax, for, through the weakness of her Queen and some of her most trusted counsellors, a great opportunity had been wantonly cast aside in the choice of her heir and successor. With a third-rate king on the throne, alien to English traditions and himself ruled by unworthy favourites, even Sir Francis Bacon could do little to avert the disasters that naturally followed, disagreements between Parliament and King leading to Civil War and a temporary Dictatorship, and the setting up in Europe of a precedent of ruthlessness in political revolution, to be followed later in France and elsewhere.

Was Oliver Cromwell too an agent of the Inner Government of the world? Probably, for he had on him all the signs of their power, and remarkable purity of motive. Besides, Adept help is seldom or never given to one side only in a momentous struggle, for both have right on their side which deserves and gets its due opportunity. So it had been the dharma of Arjuna to fight against Bhīṣma, earlier still Rāma against Rāvaṇa, and in the Greek classical wars, Gods invariably took part on both sides. So England tried her arbitrary but saintly Protector—prototype of many subsequent

ones to this day—and soon sighed for freedom again, to go her own normally sinful way. To the regret of the poet Milton and others of his way of thinking, but to England's general satisfaction, saints had to make way in government for the sinners of the Restoration in 1660, and it required another and more moderate Revolution in 1688 to recover lost ground in the struggle for constitutional liberty.

Meanwhile Bacon's work in that sphere of knowledge which he had "taken as his kingdom" when denied the other, had not been wasted, and the foundations of modern science that he had laid were strengthened and built upon, Sir Isaac Newton being outstandingly the agent. He is called by Madame Blavatsky, in *The Secret Doctrine*, "one of the most spiritual-minded and religious men of his day," and shewn by her to have been far nearer to the truth in his exposition of the forces of gravity than his followers, who dogmatized where he had expressed doubts, and changed the course of scientific progress towards materialism. In Germany too the course of Natural Philosophy had been quietly progressive since the time of Kepler, who seems to have been another messenger, sent to unveil to the modern age some former secrets of the Mysteries.

Otherwise Germany was ravaged in this century by the Thirty Years'

War, fought with a callous and calculated brutality which was unprecedented, but was not to be unfollowed, for, karmically, wrong must beget wrong, and regions which have witnessed and become inured to violence and cruelty will be naturally chosen as a fit theatre for their further representations, though the parts will be reversed, the wronged in the previous drama being incarnated in the wrongers of the succeeding one. If this were better understood, could not the thought-power and will of philanthropists be used to purge the atmosphere of Central Europe from the floating germs of violence that so often bring epidemics? The German atmosphere needs disinfecting, for her own good as much as the world's, and though the spirit of violence will still find expression as long as it exists in human hearts, it will be robbed of much of its present crudity and power.

In Italy the Inquisition was all-powerful. Giordano Bruno, a Messenger of Light, was burnt early in the century, and Galileo later persecuted. The latter was of less tough fibre than Bruno, and saved himself by recanting.

CHAPTER VI

THE EIGHTEENTH AND NINETEENTH CENTURIES

These centuries are marked in England for the great expansion of her world trade and empire, the practical application of new scienti-

fic knowledge to the invention of machines that would revolutionize industry, and its ruthless exploitation by capitalists for the building up of private fortunes. During the preceding centuries throughout Europe the bonds of religion had dangerously loosened; chivalry towards the weak was almost despised as too unbusinesslike to succeed in a world of which the motto had become, "Every man for himself." The eighteenth century especially was one of low standards and great political corruption. Agents and messengers of the unseen guardians of the world wandered obscurely about Europe, objects of derision except in the small circles of the illuminated. In England and Scotland speculative Freemasonry was revived and extended, Lodges being formed all over France and Germany.

The rapid rise of the new kingdom of Prussia was a danger to the older Catholic Empire of the Hapsburgs, and France was able to take advantage of the weakness of Austria and Spain, to become the leading power in Europe. England's rivalry with France in America and India led her into taking part also in the European wars, the main results of which were that France was crippled financially, that Prussia rose to recognition as a first-class power, that Austria, Russia and Prussia joined in an unscrupulous partition of defenceless Poland, and

that England lost her American colonies by her overbearing manner of taxing them to pay for wars largely fought on their behalf.

It must be admitted that in this tangle of diplomatic scheming and war adventure, no power played a highly honourable part, and it is evident that England had again lost a great opportunity, when her government refused Burke's counsel to conciliate the disaffected colonies, before they were stung to revolt. How much stronger would the English-speaking peoples have been today if the American States had remained in their federation!

The same great Adept who had been known as Francis Bacon in England in the preceding century, appeared in courtly circles and among Masonic Lodges of France, Italy and Austria, as the Count S. Germain, trying to avert or soften the Nemesis which was to fall on the governing classes of France during the Revolution. . . . His advice and warnings were disregarded by poor Marie Antoinette and the circle that surrounded her, and he had to step aside, for none can be saved against their will. So this great movement for the regeneration of France, and through her of Europe, only partially succeeded, and that at a heavier cost of suffering than had been necessary. Cagliostro and Père Joseph were also active figures in the background before 1789 released

the avalanche. Anyhow, in this Revolution and in the preceding Declaration of American Independence, man's claims to liberty and fraternity found a public recognition never before given them, and a new form of Republicanism took shape, as a variant to the English type of Democracy. This had a better chance of success in the U.S.A. than in France, where revolutionary violence was inevitably succeeded by the dictatorship of Napoleon, an agent too of powerful forces, but not of the White Lodge. In America worked great men who were under the guidance of Adepts, if not actually led by one. Washington, Jefferson, Franklin and Paine set things going on the right lines for an ideal state, but that experiment too could not wholly succeed with the imperfect human material available for its citizens, and these soon refused equal justice and even humane treatment to the original inhabitants of the land, and yet more to the imported African slaves.

The nineteenth century at first consisted of alternating periods of revolution and reaction in Europe, but the long struggle against Napoleon had brought out again the heroic element in the English, and this found expression in noble literature, poetry and prose, full of inspiration and lofty ideals for the uplift of humanity. There too philanthropic men and women started

movements for ameliorating the lot of the poor—victims of the Industrial Revolution and of modern capitalism. Socialism started among the intellectual middle class, not primarily among the oppressed and down-trodden. The social emancipation and higher education of women too proceeded apace, quickening all reforms with new streams of life.

Probably the most significant event of the century, from the inner standpoint, is the founding of The Theosophical Society, in America, England and India, at the end of the century, for this was to change the thought-currents of the world more rapidly and completely than they had ever been changed before. On the verge of a World War to which national passions and greed had led them, and of protracted miseries of an unprecedented nature which must follow, people were in urgent need of the clear Light of Wisdom, of an expression of Truth which would appeal irresistibly to every awakened intuition, and would harmonize conflicting ideals of art and religion. So Madame Blavatsky was sent to the West.

CHAPTER VII THE DAYS WE LIVE IN

Mankind today is "reaping the whirlwind" that he has sowed, in centuries of rapacity and wanton cruelty. But we are not left without light in the darkness, without

clear directions where relief may be sought. This world-crisis, even more than former ones, is a great opportunity, for the expression and final clearing up of wrongs, sores in the body politic, and for readjustment of life to the eternal laws of righteousness, for nations as well as for individuals.

After the great work done, in the last quarter of the nineteenth century, by Madame Blavatsky and Colonel Olcott, in undermining the materialism of science and reaffirming the natural laws of reincarnation and karma with their endless implications, Annie Besant could follow with her practical applications of Theosophy to every problem, social, religious and even political. Regardless of opprobrium, she never hesitated to give the message of Those who sent her, to reveal Their plan for the world's good, if the world will accept Their guidance. But our will is left free, and can choose the lesser good, or even the descent into the abyss of a temporary destruction of the civilization of which we have been so proud.

In the light that Theosophy sheds on History, it seems clear that we have to refuse further to compromise with wrongs to international integrity and honour, to raise our individual voices in our respective nations fearlessly to demand the strengthening of the League of Nations, and whatsoever other

organization is based on Brotherhood. England must be urged to move more swiftly and potently on the path which she is somewhat lamely following, and to satisfy India's just claims, so that the great Indian branch of the Aryan race may join whole-heartedly in a federation of free and self-governing nations, that will need to relinquish no rights save that of wronging each other. The Dictatorship Axis for world domination has been joined by Japan ; it is the more essential that the Democracy Axis for world liberty be supported by India. Democracy too needs revision in the light of its many failures to satisfy modern needs. We have got to evolve a better method than an indiscriminate ballot-box for electing our rulers and legislators, and it seems likely that we have to learn some lessons from the Dictator-ruled countries, especially in the direction of the simplification of bureaucratic machinery, which puts too much check on action. We must find out men and women who can be trusted with power, and then not interfere with their use of it unduly or too often. Above all, we have to make the world a happier and cleaner place for its poorest children in all countries. We must come back to the old Aryan ideals of the Manu, who made the King personally responsible for the happiness of the meanest of his subjects. So, and only so, may our world be saved.

AT TWILIGHT

I wandered through a leafy wood
As day was growing old,
I saw the sunset light the sky,
And turn the world to gold.

Then, as I stood in silence there,
Bathed in the golden light,
Its beauty touched my heart and soul,
I sang for sheer delight.

My song the woodlands echo'd through,
I felt my soul spring free
To merge with all of Nature there,
With sun, and bird, and tree.

The magic of the moment passed,
Homeward I took my way ;
Yet, still I have the memory
Of that rare and wondrous day.

GRACE M. CASTLETON

THE AZURE HOUR

An artistic gift presented to Mr. C. Jinarājadāsa by the Young Theosophists of Habana, Cuba. The language of the little drama was Spanish, in verse form.

(A Young Theosophist finds himself in a lonely place at twilight, and he imagines that he sees the august figures of four distinguished leaders of The Theosophical Society.)

Young Theosophist speaks : No noise, not a sound, not an echo, in this deep moment full of expectancy. All is grey ; not a glimmer in the sky, nor a murmur in the deep sea. An infinite solemn peace wrapped all things in its ineffable embrace, like some mysterious shroud. The evening was as an exquisite poem.

What was happening yonder ? Silent and alone, thoughtful, I stood before the mystery with a grave face, my gaze lost in the distant vanishing horizon.

I knew naught. I was hoping. I was waiting. Then from the bosom of the shadows, swiftly there appeared and came before me four white figures.

Thou comest alone, O beloved Teacher, slow and majestic thou comest to me, and with a gentle gesture thou hast placed on my shoulder thy hand of an angel. Thou the redeemer, blessed Blavatsky. Thou the Founder, with

heart of the Titan, and soul of the martyr.

She gazed at me with her eyes of the Sphinx, enigmatical, deep and serene, and she addressed me with far-away words such as one hears in dreams.

H.P.B. speaks : In the midst of the gay revelry of Imperial Russia, my attentive ears heard the cry of suffering humanity, and I longed to liberate her from her prison of pain, and I went forth seeking the truth unveiled.

In my search, tenaciously I wandered over the whole world, to Greece, to Africa, wrenching from the Sphinx its profound secrets, until I came to India, the mysterious, the ancient, and climbed to the heart of the majestic Himālayas. I planted my feet within the sacred precincts, I deciphered the mysteries which the cycles have hidden. And, O Light ! at the end of my hazardous adventure, thou didst place in my hand thy blessed gift. I raised up thy torch and still resounds my cry : "*Humanity ! thou canst become free. Thou hast the truth.*" (*H. P. B. retires.*)

Young Theosophist speaks : Another august figure approaches me

solemnly, his forehead serene and stamped with calm, and in his eyes shines the strength of the heroes.

H. S. O. speaks : In long remote times, in arcane regions, in fiery letters there was decreed the coming together of two brother-souls. I united my voice to the cry of the wonderful teacher when she gave her message to the world : "*Humanity, Awake !*" and together we beheld covering the whole horizon the Divine Emblem which, with its eternal light, irradiates in flashes of iridescence the human race. The fire of love, it was born in my breast. The sun of liberty, it shone in my mind. I defied adversity with strength and serenity. I was the warrior, I was the warrior faithful unto death. (*H. S. O. retires*).

Young Theosophist speaks : Amongst the diaphanous shades of the sleeping evening, another figure emerged, white and ethereal ; its shining aureole sent forth a thousand rays, through the transparent veil of gathering darkness.

His words went forth like a mystical incense, and the night became still, and my soul opened, listening in silence, to the divine harmony, as before a sacrament.

C.W.L. speaks : Like some venturesome sailor going to starry regions, I penetrated into the regions of māyāvic shades, and I heard the sweet song of the ethereal nymphs. I understood the language of the dainty sylphs, the cries of the lovely

undines. I gazed on the treasures of the hostile gnomes. I revealed the mystery of ritual and of symbol, showing in forms of simple lovely adoration, which neither a God nor a man can sully, the exquisite theme of Christianity. (*C.W.L. retires*.)

Young Theosophist speaks : And then approached the fourth figure with a resolute and martial air, and on her lips a smile hovered, and in her eyes there shone the ideal.

A. B. speaks : The rays of starlight, the divine ideal, captured me, and my unconquered soul, dwelling in regions of thought, opened the windows of Eternity, and I proclaimed to man the nature of the great firmament. I proclaimed the great message of love and liberty. With the tenderness of a mother I welcomed my brothers, and I gave the gift that lay in my hands. From the midst of the world's clamour they still hear my voice proclaiming how even in the most secret places of the human heart exists in potentiality the fullness of God. (*A. B. retires*).

Young Theosophist speaks : O Blessed Messengers of the Divine Masters, though you have gone, yet you have left us a bond which links those of yesterday and those of today, a pilgrim of India, who wanders over the earth, the bringer of the message of truth and love. . . .

(A rosy finger cleaves the dark ; the lips are silent, a star fades out. The azure hour has gone.)

THE ADVENTURE OF NIGHT

MANY there are who sing of the Day, but some there are who sing of the Night.

The Adventure of Day is that of the forth-rushing Self into expression, and truly then is life an adventure of shining, creative activity.

But "Watchman, what of the Night?" There lies the Supreme Adventure of Life—the Adventure of Return, the Adventure of Home-Coming.

The Day is the time when we precipitate forth in the white heat of dynamic discords the products of brain and hand.

The Night is the magic time, be it the dark of a single Day, a Moon, a Solar Year, an Incarnation, or the Great Pilgrimage, when at Sunset-time, one joyously drops the weightier vehicles and ventures forth into the land of the Unknown—that land which yet seems, in some mysterious way, the very Well-known.

The Day is the time of Consolidation, but at Night the accretions of prejudice and crystallized thought are dissolved in the *Aqua Regia* of Truth. At night the distilled perfumed elixir of life, *Amrita*, scents the air.

In the Night we do not cling to form. We do not assert. We ask our questions of life and then rest content in the asking, knowing any answer can be but partial. We are content to seek, knowing the seeking is more than the finding. We know that the cloak of invisibility hides the most beautiful of the Gods, who dare not show themselves to man save wrapped in shades of Night. We live in the near-at-hand bliss of the Supreme Adventure—the Adventure of the King of Night, the Lord of Death. We are not driven to His portals like children with threat of whip. We enter the realm of Our Lord gladly at the mid-point of life, when the road winds homeward.

Forth as an arrow, shot we from the bow of the Self at the beginning of the cycle of expression which took us to the portals of birth. Forth now the arrow-Self shoots out into the Night, back again to its Source, the bow of the personal self bending wide that it may speed swiftly to its mark.

Our way home may lie through the blacknesses, miseries, anguishes, and even sins of our soul's past. With the spirit of adventure we plunge into the depths, knowing them for shadows in which lies concealed the Secret of the Ages. Wherever there has been night in the soul, we adventure into it bravely with a serene poise of true orientation. Home we will go, and all aids our return.

But what are words to tell of this Adventure of the Night, the Wordless?

Only the fragrance of the jasmine flower hints of its loveliness, and the deep indigo-violet of the tropical sky is the promise of its fulfilment.

"Watchman, what of the Night?"

JASON

THE NIGHT BELL

Another Case from the Casebook of an Invisible Helper—Music Explorations on the Other Side of Sleep¹

I HAVE been talking to Michael during the night about some ideas of music, and while I was not willing to intrude these conversations upon him on the physical plane, it so happened that he wrote me a note about his musical contemplations which emboldened me to open the doors.

We have been trying to delve into the essential fundamentals of music. There seem to be two: First, the universal fundamental which includes all other fundamentals, the essential and fundamental rhythm of life as we have it in this particular universe and world; second, the fundamental of the individual himself, which, of course, is a derivative from the universal fundamental.

As regards the universal fundamental, this is obviously very difficult to achieve, to realize. It is so cosmic, and in a sense so absolute, that our individual relativities are too confined to be able to contact it.

It would seem, therefore, that we must begin with the individual fundamental, on the basis of which not only can we build our own great architectural design, fulfilling

our individualities, fulfilling our lives, but also, through this shadow of the fundamental substance, move in the direction of unifying ourselves with the substance itself.

I therefore asked Michael if he would not seek out, even if only as a temporary hypothesis, a *pro tem.* fundamental note of his own individuality, as it is to be perceived in this particular incarnation. Later on we may try to discover his Monadic fundamental, apart from what we may call his present personality fundamental. But if, for the time being, we discover the latter, or rather *he* discovers it, a tremendous vista will open out before him, as he straightaway perceived.

Let us assume that he has discovered a temporary fundamental note. Of course, it may be the actual fundamental note. But we do not want to be too sure lest we thereby allow ourselves to dwell within too narrow and inaccurate restrictions. The fundamental note being sounded in Michael's present mode of self-expression, we have to see what happens next. Obviously, it vibrates in two directions—as a piston-rod vibrates upwards and downwards, and as a pendulum may swing from East

¹ A stenographic report of a conversation between the President and a young musician.

to West and from West to East. There is, therefore, what I can only call a booming vibration, and we have to project the fundamental note into its vibratory measures.

This twofold vibration in some way seems to establish a globe in sound, so that we have, as set forth in *The Lotus Fire*, a kind of Cross within a Circle-Globe, and I am beginning to wonder whether the fundamental note is not in fact composed of the seven great symbols referred to in my book, of which the vertical and horizontal Lines, the Cross and the Circle-Globe are first to be seen. I did not trouble Michael with the question as to the vertical Line of the Circle-Globe preceding, as it does in my book, the appearance of the horizontal Line.

Having accomplished this—we perceive that the discovery of the fundamental note is a continuing act of meditation in terms of sound—we then proceed to unfold the vibrations into one or more sequences of notes. There is probably a fundamental sequence of notes—a booming sequence of notes [the President illustrated this by a booming sequence of his own]. In these regions of the fundamental, it is what I must call, for want of any better term, a drum-motif that prevails. It is a drum-motif which is essentially sound, even though we may use the somewhat inappropriate word “drum.”

Having projected the essential and fundamental note into its North and South and East and West vibratory movements—this is difficult to do outside of the inner planes—and having made a further extension into one or more sequences of notes, we may then begin to build a theme.

The theme will depend upon the mood in which Michael happens to be for the moment. If he has a dominating mood, this mood will probably prevail. If he has changing moods, then the mode of building will depend upon the particular mood in which he finds himself at the time. It is, however, wise to control one's mood, and to try to rise above the mood into a specific motif which will disclose the soul in its heights, which will lift the lower consciousness into the heights, for the soul is already there.

Both Michael and I were able to experiment with very great ease on the inner planes. We must try to reproduce the experiment on the physical plane. In any case, only as he begins from his individuality will he be able to produce unique music, or will he be able to lead himself from his individuality towards the universality in which, of course, he, like the rest of us, lives and moves and has his being.

It is quite clear that there is abundant occasion for the use of the imagination, for we found in experimenting that we could

produce more effective music as the nature of our surroundings contributed thereto. For example, starting from Michael's individual note, we could, on a mountain, evolve one kind of music. In a splendid tree we could evolve another kind of music. In a city teeming with activity, still another kind of music. In fact, ringing the changes on our surroundings, we could the better produce variations on the Michael-ean theme. On the inner planes one can go from one place to another with the greatest ease. On the physical plane God has given us the imagination wherewith to achieve more or less the same result, so that, with the help of the imagination as a magic carpet, Michael can travel from place to place and produce music after music.

I ought to have said before, probably, that the discovery of the fundamental note of the individual in large measure depends upon being able to dwell in close proximity to fundamental notes already being expressed. I suggested to Michael that if he would meditate by the sea or in some other place where a fundamental note of nature is being expressed, he could the more easily arouse his own fundamental note, if he has not aroused it already. In any case by listening to the fundamental note of the sea or of a grove of trees, or of an individual tree, his own funda-

mental note will become purified and intensified. And from time to time, as there may be a tendency to diverge from the fundamental, there should be an adjustment to a fundamental note already being expressed. Indeed, from time to time it is necessary to tune oneself in to fundamentality in order to adjust oneself to one's own. So often is it inevitable that we get out of tune. We must tune ourselves to that which is never out of tune.

If, for example, you have chosen a particular note *pro tem.* to be more or less fundamental, then you must try to see what is its North and South and East and West, which is very difficult to produce here. At least try to see what is the local content of it, and then try to get into a swing of the eternal, reproduced in terms of our own particular time [striking three contiguous tones]. This may be the content of it. You have to go a little beyond it one side or another. Then progress it up and down [striking a fundamental chord sequence]. Now, when you can get something which satisfies you, compose a piece of music on the theme of your note with this sequence going on all the time. You can have any melody you like. That is the beginning of composing yourself in terms of music.

You have to get your note first. Then you get its immediate

unfoldment. Then you get the drum. It may be a rolling. It must be an unfoldment of note Number One.

If you read an appropriate piece of poetry, something majestic, it would help you. Take the sacred word and pronounce it, not according to the books but in the tone of your own individuality. I myself am always in the lower octaves, because they are to me the essential octaves. We begin with the Cosmic Drums [taking a sequence which ended on 4-sharp]. This is for me the beginning of waves of music into infinitude, but each person must have his own.

Always when I am in this mood, I sway to and fro. The physical body itself sways in a pendulum mood.

Michael: If there is a key you always like to play in, would that mark your fundamental note?

The President: That might mark only a liking of the fingers for a certain position.

Michael: If you listen to the note of the sea or the trees, must you listen at all with your physical ears?

The President: These are the last you listen with. Yet the physical note is the physical incarnation of the sea, as is the note of the wind and the trees. Just as you are the physical incarnation of your Self, so is the note of the sea its physical incarnation, but it has more in it than that. Try to get

into a wave and hear its component parts.

Michael: I think it is easier for me to hear a whole melody than a single note. If I listen to wind and trees, I can hear a melody, even a symphonic orchestra.

The President: But there is a fundamental note even in a symphony. The thing is to get into the roots, the fundamental depths of yourself.

Have you ever tried musicalizing emotions, aspiration, a tremendous sense of uplift, reverence? Take, for example, *S. Paul* by Myers—"Whoso has felt the spirit of the highest." Dr. Besant in her latest and last years was never tired of reciting that magnificent stanza. If someone could speak it, and there could be an accompaniment as if as an echo. There is a magnificent rhythm in that poem, it is mountainous. You want to start with mountains. You can come down afterwards to the placidity of the valleys. I should not visualize any connection between words and music but rather between the idea behind the words and the music—it will be these that will synchronize. The first note is that of the "one who had entered into the spirit of the highest." There you have a tremendous up-pouring of force. Then the utter devotion and loyalty in such a one who "cannot confound nor doubt him nor deny." There you have the uplift of the establishment

of the individual and the complete, unassailable certainty. First the sense of moving up to the mountain tops, then the sense of being there unassailable. Then the clash—"Yea, with one voice, O World, though thou deniest, Stand thou on that side, for on this am I." You have a tremendous clash, but emerging out of the clash the individual standing perfectly firm. Then you get a light motif. "Rather the earth shall doubt. . ." You have beautiful little liquid rushes from the sod. Then even though you are hurled down, stricken down, still you remain there because "I have known." This would be a very good test. When one has heard the music of the Gandharvas, it is very difficult to get anything down here which is quite right. I am not a musician. I just grope about. But for you, begin with mountainous music. Then you can always descend to the plains when you feel inclined. Your first great work must be the music of the mountains. Wagner never forgot the mountains, however much he may have descended into the hills or the plains.

If with the aid of the ladder of the great musicians, with whom you are so familiar, you can climb up into the great heaven of music, as they have climbed up, each in his own individual way, then, just as these greater ones, like Beethoven, Wagner, Chopin, have extracted

from the heaven of music their own particular jewels, so can you climb up into the heaven of music and extract your jewels. Wagner brought down his jewel in his own way. Beethoven brought down his jewel in his own way. These greater ones have brought down as in a flash, or step by step, their jewels on to our physical plane. They have then unfolded what they have received—split the jewel into operas, songs, symphonies and other modes of expression. You can do exactly the same. It is a matter largely of meditation. You can probably say to me better than I could say to you: "This is the jewel that Wagner brought down essentially. He has permutated and combined it into all his music, but there is the jewel. I can play to you what is fundamental in all his works." The same could be done with Beethoven. I am sure, Michael, you can climb into this musical heaven. One extraordinarily helpful thing is to go into a resonant room which will throw back upon you your key-note. It is extraordinarily inspiring.

Michael: I can easily imagine music to the rhythm of an electric pump.

The President: Very good. Try to compose Adyar. What is Adyar in terms of the Banyan tree? the sea theme? the Casuarina grove theme? the very Shrine-room itself?

LEAVES FROM THE ARCHIVES

XIII. Sir Edwin Arnold

SIR EDWIN ARNOLD (1832-1904) is known to Theosophists nowadays chiefly for his beautiful poem, *The Light of Asia* (1879), describing the principal events and essential teachings of the Buddha's life in rarely radiant language and imagery. Few now know perhaps that besides this little epic, he has published many other poems to witness of his love for the Motherland—*The Book of Good Counsels* (*Hitopadesa*) 1861, *The Indian Song of Songs* (*Gītā Govinda*) 1875, *Indian Idylls* (*Mahābhārata*) 1883, *The Song Celestial* (*Bhagavad Gītā*) 1885.

In *The Secret Doctrine* H.P.B. writes regarding him: "The sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. [he was created a K.C.I.E. in 1888] Edwin Arnold had been initiated himself in the Himālayan *āshrams*, but this is not so" (III, 213 ; Adyar ed., V, 218). I like these enigmatic utterances of H.P.B., which only indicate but do not reveal. This one makes

us read and re-read the poem to try our intuition to find those two passages!

In *The Mahatma Letters* (pp. 104, 116) there are two quotations from it by the Master K.H. One is from Book VIII, on the fact that

. . . . the Soul of things is sweet,
The Heart of Being is celestial Rest,
which fact He had "personally
realized," and therefore felt the
deeper its contrast with the busy
life He has to lead in this world,
"night and day, morning, noon,
and evening," without any allow-
ance "in the shape of a little spare
time."

The other is from Book VI about the light of *Sammā-Sambuddha*, the state of the Perfect Enlightened One, who saw by that

. . . light which shines beyond our
 mortal ken,
The line of all his lives in all the
 worlds.

Are these the two passages alluded to by H.P.B.? To the latter she refers expressly elsewhere in *The Secret Doctrine* (III, 431 ; Adyar ed., V, 412) : “*Sammā Sambuddha*, the state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this

and the other worlds." If I remember rightly, every Initiate passes through a similar experience on a smaller scale.

However, let us pass on from H.P.B. to H.S.O., the President-Founder of The Theosophical Society, and his relations with Sir Edwin Arnold and *The Light of Asia*. He made the author's acquaintance in April 1884 while in London. In his *Old Diary Leaves* (2nd ed. III, 97, 159) the incident is thus described by the Colonel: "At Mrs. Tennant's house I met Sir Edwin Arnold, was invited to lunch with him, and he gave me the valuable present of some pages of the original manuscript of *The Light of Asia*, . . . which are now treasured in the Adyar Library. It was from that original that I read when we celebrated, at Adyar, the first anniversary of the death of our dear H.P.B., in compliance with the terms of her Will."

That yearly celebration on May 8, known as "White Lotus Day," and the custom of reading something from *The Light of Asia*, and from other books—her own *The Voice of the Silence*, and the *Bhagavad Gītā*, in Dr. Besant's translation, or in the original Sanskrit, as it is done here in India—is still universally observed.

The Colonel's personal diaries show that the first meeting with Edwin Arnold, then not yet knighted, took place on the 30th of April,

and the lunch with the presentation of the MS. pages on the 1st of July next. This is also proved by the MS. itself which is now preserved in the Museum at Adyar. It consists of a sheet of four pages, the first beginning with the line towards the end of Book VI of the poem, describing the coming of the Dawn after the Vaisākh full moon, when perfect enlightenment came to the Lord:

Lo! the Dawn
Sprang with Buddh's victory! lo! the
East, etc.

The second page begins with the line, 35 lines lower down:

An unknown peace. The slayer hid
his knife.

The third page begins 39 lines further on with the words:

Beneath the Tree, and lifting high his
voice,

It also carries the book to its end, leaving the fourth page blank.¹ At the bottom of the page was written with a finer pen:

First draught of the passage (p.
178) of my "Light of Asia." Presented
to my friend Col. Olcott.

July 1, 1884
Edwin Arnold.

The reference to p. 178 is probably to the first edition, or to the one in vogue in 1884. That the MS. was indeed a first draft is shown by the many corrections as well as by the textual differences

¹ Extracts from this part of the poem were reprinted in the last May number of THE THEOSOPHIST, p. 106.

from the printed text as we know it now. For an example I repeat here the last verses, taken from the *Dhammapada* (153-4) with which Book VI closes.

Many a House of Life
Hath held me, seeking ever him who wrought
These prisons of the senses, sorrow-fraught,
Sore was my ceaseless strife.

But now,
Thou Builder of the Tabernacle! Thou
I know thee! never shalt thou build
These walls of pain [again
Nor raise the roof-tree of deceit, nor lay
Fresh rafters on the clay.

Broken thy house is and this ridge-pole
Delusion fashioned it. [split.
But I pass thence, Deliverance to attain.

The first four words of the last line, in the printed text, read: "Safe pass I thence."

Five years later, Sir Edwin Arnold, knighted the year before, wrote another MS. which is preserved in the Archives. This time it is a translation of the first chapter of the *Dhammapada* (vv. 1-20, except v. 17). In contrast with the much corrected *Light of Asia* MS., this is a clean copy, without any corrections except a few pencil ones in the handwriting of C. W. Leadbeater. The MS. consists of seven loose sheets, written on one side,

each containing three four-lined stanzas or verses, except the first with only two, and the last sheet with only one verse. The last sheet also bears the date and signature: "May 14th, 1889. Edwin Arnold." And the first sheet has the heading: "*Dhammapada. Chapter I.*" The translation was made for *The Buddhist*, edited by C. W. Leadbeater in Colombo, and it appeared in its issue of 12 July 1889, from where it was reprinted in *The Theosophist*, March 1917, pp. 654-656.

For the intrinsic value of the poem, I again reproduce it here, however not according to the already printed text, but strictly following the original MS. The principal differences between the two versions will be pointed out in the footnotes. The numbering of the verses is added by me, as is verse 17, from Woodward's translation. The part, outside the square brackets, of the footnote to verse 9 is in the original MS. which is entirely written in the same handwriting as the author's unpublished poem, *The Prayer: an Indian Story*, printed in facsimile and transcript by J. B. Lindon in *The American Theosophist*, October 1913, pp. 18-27.

A. J. H.

DHAMMAPADA

CHAPTER I

- (1) Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.
- (2) All which we are is what we thought and willed ;
Our thoughts shape us, and frame. If one endure
In purity of thought, joy follows him
As his own shadow,—sure.
- (3) "He hath defamed me, wronged me, injured me,
Abased me, beaten me !" If one will ' keep
Thoughts like these angry words within his breast,
Hatreds will never sleep.
- (4) "He hath defamed me, wronged me, injured me,
Abased me, beaten me !" If one shall send
Such angry words away for pardoning thoughts,
Hatreds will have an end.
- (5) For, never anywhere, at any time,
Did hatred cease by hatred. Always 'tis
By Love that Hatred ceases—only Love—;
The ancient Law is this.
- (6) The many, who are foolish, have forgot,
Or never knew, how mortal wrongs pass by :
But they who know and who remember, let
Transient quarrels die.
- (7) Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Māra² will overthrow him as fierce winds
Level short-rooted trees.
- (8) Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Māra shall no more overthrow that man
Than the wind doth a hill.
- (9) Whoso *Kāshyā* wears—the yellow Robe—
Being *anis-Kashyā*,³ not sin-free,
Nor heeding Truth and Governance,—unfit
To wear that dress is he.

¹ Changed into "should."

² The God of Death, also the Evil One, the Tempter.

³ There is a play here upon the words *Kāshyā*, "the yellow Buddhist garb," and *Kashyā* "impurity." [In verse 9, "anis" has been corrected into "anish."]

- (10) But Whoso, being *nish-Kashyā*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth, that man
Weareth *Kāshyā* well.
- (11) Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge. Life is waste—
He follows vain desires.
- (12) Whoso discerns in truth the true ; and sees
The false in falseness, with unblinded eye,
He shall attain to knowledge : Life with such
Aims well before it die.
- (13, 14) As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thoughts despise ;
As rain runs from a perfect thatch, so run
Passions from off the wise.¹
- (15) The evil-doer mourneth in this world,
And mourneth in the world to come : in both
He grieveth. When he sees fruits of his deeds,
To see he will be loath.
- (16) The righteous man rejoiceth in this world
And in the world to come : in both he takes
Pleasure. When he shall see fruits of his works,
The good sight gladness makes.
- [(17) Here he suffers, suffers after :
Doubly suffer evil-doers :
Thoughts of ill-deeds torture, much more
Torture when they enter hell.]
- (18) Glad is he living, glad in dying, glad
Having once died : glad always, glad to know
What good things² he hath done, glad to foresee
More good where he shall go.
- (19) The lawless man, who—not obeying Law—
Leaf after leaf recites, and line by line,
No buddhist³ is he, but a foolish herd
Who counts another's kine.
- (20) The law-obeying, loving one, who knows
Only one verse of Dharma, but hath ceased
From envy, hatred, malice, foolishness,
He is the Buddhist Priest !

May 14th, 1889.

EDWIN ARNOLD

¹ In verse 13, "thoughts," was changed into its singular.

² Corrected into "deeds."

³ The initial letter of the word "buddhist" is replaced by a capital.

THE PROGRESSIVE FOUNDING OF THE THEOSOPHICAL SOCIETY

BY J. L. DAVIDGE

THE question is whether The Theosophical Society was born on October 30 or on November 17. For sixty years the founding of The Society has been celebrated on November 17th, the date of the President-Founder's Inaugural Address delivered in the Mott Memorial Hall, New York, in 1875. Yet there has come to Adyar¹ a leaflet entitled *By-laws of the Lanka² Theosophical Society*, and published in August 1880, definitely representing The Theosophical Society as having been "founded at New York, America, on the 30th of October 1875." Is there any valid reason for this discrepancy?

In 1880 Colonel Olcott, H. P. Blavatsky and a group from Bombay spent over eight weeks in Ceylon—from May 17 to July 13—and in this time formed a Buddhist Section of The Theosophical Society and held a convention to plan an immediate practical campaign for Buddhist propaganda. This revival of Buddhism was one of the most effective campaigns in the President-Founder's career, and the

Buddhist faith has ever since maintained its supremacy in the Island. Among the Lodges, or local societies, which he organized was the "Lanka Theosophical Society," a non-Buddhist branch "composed of free-thinkers bent on studying Occultism," as he records in his Diary (which is in the Adyar archives). The branch was formed on the 17th of June 1880, and its officers were, as the entry runs: President, Edward Perera; Vice-President, John Perera; Secretary and Treasurer, Mr. Leembruggen.

Earlier on the same day the President-Founder records in his Diary having at Widyodaya College "initiated Sumangala, Balatgama and other priests"; Sumangala was the Buddhist High Priest of Ceylon, a very learned man, who co-operated whole-heartedly with Colonel Olcott in reviving Buddhism in the Orient.

Now the By-laws of the Lanka Theosophical Society are dated August 1880, and the Colonel and his party left Ceylon in July of that year. Is it safe to assume that he helped to prepare the By-laws, or at least approved them?

¹ By courtesy of Mr. Jinarājadāsa.

² The ancient name for Ceylon.

We are challenged as to whether at this time he recognized the 30th of October 1875 as the actual date of The Society's foundation. Remember that he and H. P. Blavatsky had arrived in India only the year before—1879—landing at Bombay on the 16th of February, and making Bombay their base until the removal to Adyar in 1882.

BEFORE 1875

The question of The Society's "progressive founding" takes us back to the attempts to found it immediately ante-dating 1875. Several "shots" were made—and failed!¹ What the Masters wanted in a time of scientific materialism and scepticism was a society through which the occult philosophy could be spread among the people of the West. For some years H. P. Blavatsky had been purposely trained for this work, visiting occult schools in many countries, and in the later sixties studying in Tibet, and in 1870 her Master sent her out to revive interest in the ancient truths, though with no precise directions as to how she should begin the work.

No occultist more than H. P. B. has acknowledged so frankly that he or she was definitely working "under orders" from her Master, "the sole creator of my inner Self," as she speaks in homage to Him, "which but for His calling it out,

¹ A "Society of Universal Brotherhood" was formed in the sixties by a South Indian Yogi. See Appendix to this article, "A Yogi's Prophecy."

awakening it from its slumber, would never have come to conscious being—not in this life, at all events." Colonel Olcott also, and succeeding Presidents, have borne witness that the Masters who sponsored The Theosophical Society have never failed to watch over it and work for it, though less publicity is given to Their movements today than in its early years. "Today They are guiding The Society. Today They are able to use many of its members," Dr. Arundale has declared.

THE FIRST ATTEMPTS

The first attempt was made at Cairo in 1870 to found a spiritual society upon the basis of phenomena, most of which H.P.B. was able to perform by her control over invisible forces. But this attempt failed.

In 1873, while in Paris, making a living by appearing on the concert platform—H.P.B. was a brilliant pianist—she received peremptory orders to go to New York and await instructions. In 1874 she was directed to the Eddy Homestead at Chittenden, Vermont, where phenomena were being performed. Her advent introduced a remarkable series of materializations of Russian and Tartar spirits, which could not have been fraudulently imitated by the mediums. Colonel Olcott was already there investigating the phenomena on behalf of

the New York *Daily Graphic*, and there she met him on October 14th.

It is at this point that H.P.B. begins her precious Scrapbooks, thirty-one of which are preserved in the Adyar archives, with this dramatic entry :

"The curtain is raised—H.S.O.'s acquaintance on October 14, 1874, with H.P.B. at Chittenden. H. S. Olcott is a Rabid Spiritualist and H. P. Blavatsky is an Occultist—one who laughs at the supposed agency of Spirits!" To this, in a parenthesis, the Colonel playfully adds in a pencil note : "but all the same she tries to be one herself."

Below this "curtain-raiser" is pasted a press-cutting from an article which Colonel Olcott wrote for his paper on H.P.B.'s arrival at the scene of the "ghost-stories," as they were being called :

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen de Blavatsky—has led a most eventful life, travelling in most of the lands of the Orient, searching for antiquities at the base of the Pyramids, and pushing with an armed escort far into the interior of Africa. The adventures she has encountered, the strange people she has seen, the perils by sea and land she has passed through, would make one of the most romantic stories ever told by a biographer. In the whole course of my experience I have never met so

interesting and, if I may say it without offence, eccentric a character. As I am about to describe some of the spirit-forms that appeared to her in my presence at the Eddy Homestead, and am depending upon her for a translation of most of the languages they spoke, it is important that I should say a few words concerning her social position by way of preface. The lady has been so obliging as to comply with my request to be furnished with some account of herself and cheerfully submitted to my inspecting documentary proofs of her identity.

H.P.B. has cut off the rest of the article, and ends the paragraph with a row of dots and the laconic comment : "etc., etc. ! flapdoodle."

Fortunately the Colonel has preserved the remainder of the article in *People from the Other World*, his story of the Eddy manifestations.

This book and the controversy which it raised in the press brought to both the Colonel and Madame Blavatsky great publicity, but a vast amount of hostility also. Notwithstanding certain fraudulent practices in Spiritualism, which they denounced, they were endeavouring to convince a distrustful public of the truth behind the phenomena. As the controversy deepened, H. P. B. found herself facing a sceptical world virtually single-handed, because the Colonel was still but a chela in the esoteric philosophy. But the popular brand of Spiritualism proved to be not

the most effective channel through which to present the Ancient Wisdom to the modern world, and a change was due.

In an "important note" in her own script (pasted in the Scrapbook) H.P.B. wrote that she had been sent from Paris "on purpose to America to *prove* the phenomena and their reality and show the fallacy of the spiritualistic theory of 'Spirits.' But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from Materialists had turned Spiritualists and now, owing to the exposure of several mediums fell back, again, returning to their scepticism . . . The world is not yet prepared to understand the philosophy of Occult Sciences. . .

"Let them abuse and revile me. Let some call me a *Medium* and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

"Oh poor, foolish, credulous wicked world!"

She concluded the letter with the following injunction:

"M.: brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help. H.P.B."

THE MIRACLE CLUB

The Miracle Club was the third effort, organized at the behest of the Luxor Lodge through Tuitit Bey, an Initiate under the Master Serapis, the Adept in Spiritualism who was behind the two earlier movements. It was intended to reach the masses through the illuminates. "Ordered to begin telling the public the truth about the phenomena and their mediums," H.P.B. notes in the Scrapbook, under a news-cutting from *The Spiritual Scientist*, 27 May 1875, announcing the formation of Colonel Olcott's Miracle Club. It was desired that this Club should be composed of "men of such standing and scientific and other attainments as shall afford to the public a perfect guarantee of any conclusions they may reach."

An important factor in this plan was E. Gerry Brown, editor of *The Spiritual Scientist*, a man of independent spirit, who was to publish the results of the Club's investigations, besides articles by H.P.B. and translations from the Russian of accounts of séances held at S. Petersburg. In all this work the guiding hand of the Master Serapis is still visible. In several letters from the Master to Colonel Olcott in 1875, specific directions are given to bring Brown into closer relation to their plans. The Master wrote: "This cause in your country depends entirely on the closest unity

between you three—our Lodge's chosen triad. . . ."

But the unity was not sustained. Both the medium, David Dana, and the editor, Gerry Brown, failed the Lodge and its two messengers. H.P.B., in a marginal note, writes (Scrapbook, I, 30): "The editor and *medium*, Gerry Brown, has thanked us for our help. Between Col. Olcott and myself, H.P.B., we have spent over 1000 dollars given him to pay the debts and support his paper. Six months later he became our *mortal* enemy because only we declared our unbelief in Spirits. O grateful mankind! H.P.B."

Brown dropped completely out of the movement. H.P.B. adds in a note on a document in the Scrapbook (p. 29): "The man might have become a Power, he preferred to remain an Ass. *De gustibus non disputandum est.*"

H.P.B. at this time was writing down the early pages of *Isis Unveiled*—some sheets she wrote "by order," but what it was she did not know, and the manuscript was put away for a time; also she was trying to create a nucleus of students who were needed for the Master's work.

A MASTER'S DIRECTION

Then came a direction which she records in the Scrapbook: "Orders received from India direct to establish a philosophico-religious Society

and choose a name for it—also to choose Olcott. July 1875."

Note that the direction this time came from India and that the Society was to be "philosophico-religious." From this fourth effort emerged The Theosophical Society, sponsored not by the Egyptian Brotherhood, but by the Masters (Chohans as they are today) Morya and Koothoomi. Evidently Spiritualism as a line of impact on the world was not strong enough, but Theosophy has taken deep root and is spreading like a banyan over the world.

THE T.S. IS BORN

The stages of the actual birth of The Theosophical Society are not a whit less interesting than the impulses from behind the scenes which led up to it. I believe there is material enough in the archives at Adyar to make story after story away and beyond the *Golden Book*, the *Short History*, even *Old Diary Leaves*, and all extant histories of our movement. Take a single instance. In *Old Diary Leaves* (I, 114) Colonel Olcott associates the originating idea of The Theosophical Society with 7 September 1875, seventy days before the inauguration. Yet in the Scrapbook (p. 55) H.P.B. indites a marginal note in ink: "That evening the first idea of the Theosophical Society was discussed," referring to a report by the Rev. Dr. Wiggin in *The Liberal*

Christian for 4 September 1875, of a gathering of more or less distinguished people who met at H.P.B.'s rooms in Irving Place, New York. The date of the meeting is not given, but if the journal quoted were a monthly, that would throw the date of the meeting and the first open discussion of our Society back into August.

After making vivid personal notes on those present, Dr. Wiggin gives us the following pen-picture :

The centre of the group was Madame de Blavatsky, who is certainly a most original and interesting woman to meet. Madame speaks English with a strong accent, but with remarkable fluency and accuracy . . . She wears the military jewel described by Colonel Olcott—brought, as is averred, from her father's Russian tomb to her through a spirit who talked Russian, in presence of the Eddys . . . She is perhaps forty years old, strong built, brusque and generous appearing.¹

The date which the Colonel gives, September 7, as that on which The Society was actually conceived (having no Diary record of the meeting reported by Dr. Wiggin) was the occasion of a meeting at which Mr. G. H. Felt, a brilliant engineer, delivered a lecture on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans," in which, besides reading the secret of the geometrical problems of pro-

portion from temple hieroglyphics in Egypt, Mr. Felt told how he had deciphered magical formularies by which he had succeeded in evoking elementals. It occurred to Colonel Olcott, so the latter writes, that it would be "a good thing to form a society for this kind of study," and he passed a note to that effect to H.P.B.; she nodded assent, and at his suggestion "it was unanimously agreed that the society should be formed."²

THE FOUNDERS AND FORMERS OR INSTITUTORS

The group met again next day, September 8, and resolved "that a society be formed for the study and elucidation of Occultism, the Cabala, etc." Colonel Olcott was voted to the chair, and Mr. W. Q. Judge was appointed secretary. Those who handed in their names as members of the new society—the first sixteen "formers," as the Colonel calls them, to distinguish them from the two Founders, himself and H.P.B.,³ (she called them "institutors")—were: Col. Olcott, Madame H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey, W. L. Alden, G. H. Felt, D. E. de

² *Old Diary Leaves*, I, 18.

¹ Colonel Olcott adds a note in blue pencil: "For a much better account see a quotation on p. 296 of E. H. Britten's *Nineteenth Century Miracles*, London, 1883."

³ Colonel Olcott claims that The Society's "stable foundation was a result of hard work and self-sacrifice, of years, and during a part of that time H.P.B. and I worked quite alone in the trenches, laying the strong foundation. Our colleagues either went out entirely, or became listless, or were prevented by force of circumstances from devoting their time and efforts to the work." (*Old Diary Leaves*, I, 122).

Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens. All these were present save one.¹ Little they dreamed, except perhaps the Founders—and they certainly did, they have said so—of the mighty world movement which was to evolve from their small nucleus!

A committee of three was appointed to draft a Constitution and By-laws and report at the next meeting on September 13.

On September 13 the committee presented the Preamble and By-laws. The name of The Theosophical Society was adopted because, it was agreed, it “both expressed the esoteric truth they wished to convey and covered the ground of Mr. Felt’s methods of occult research.” At this meeting Mr. Felt further described his discoveries in Egyptian magic.

Ten days later H.P.B. dealt with magic in *The Spiritual Scientist*, affirming the existence of a white and black magic, and that magic had existed throughout prehistoric ages.

The first meeting of The Theosophical Society under this name was called by Colonel Olcott, President *pro tem.*, for October 16, at 8 p.m., at No. 206 West 38th Street, in the spacious apartments of Mrs. Emma Hardinge Britten, Spiritualist orator for forty years

and historian of the Spiritualist movement.² At this meeting the By-laws were ordered to be printed.

Then began a new friendship which was prolific of good work—while it lasted. H.P.B. went to Ithaca as the guest of Prof. and Mrs. Corson, and became heavily engaged in writing for the press and preparing material for *Isis Unveiled*. Prof. Corson not only helped H.P.B. on the literary side, but he showed the deepest interest in her access to occult sources of information, verifying quotations which she made from inaccessible books which she read in the astral light.

H. P. B. returned to New York for the meeting of The Theosophical Society called for October 30. It was held in the Mott Memorial Hall, 64 Madison Avenue.³ At this meeting the By-laws were finally adopted, but with the proviso that the Preamble should be revised by H. S. Olcott, C. Sotheran and J. S. Cobb, and published as the Preamble of The Society.⁴

THE FIRST OFFICERS

The permanent officers were then elected as follows:

President, Colonel H. S. Olcott.

Vice-Presidents, Dr. S. Pancoast and G. H. Felt.

Corresponding Secretary, Madame H. P. Blavatsky.

² See *Nineteenth Century Miracles*.

³ A few doors only from the recently purchased headquarters in 47th Street, New York, into which H. P. B. and the Colonel moved presently, and there remained until they left for India in 1879.

⁴ *Old Diary Leaves*, I, 135.

¹ *Old Diary Leaves*, I, 121.

Recording Secretary, John Storer Cobb.

Treasurer, Henry J. Newton.

Librarian, Charles Sotheran.

Councillors, Rev. J. H. Wiggin,

R. B. Westbrook, LL.D., Mrs.

Emma Hardinge Britten, C. E.

Simmons, M.D., Herbert D.

Monachesi.

Counsel to the Society, William Q. Judge.

THE FIRST PUBLICATION

The Preamble and By-laws constituted the first printed publication of The Theosophical Society—a four-page pamphlet (a copy of which is in the Scrapbook) with the seal¹ on the cover, and on the inside pages the first list of officers (given above) and the Preamble and By-laws. The finished Preamble begins:

The title of the Theosophical Society explains the objects and desires of its founders: they “seek to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits *by the aid of physical processes*.” In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proofs of the existence of an “Unseen Universe,” the nature of its inhabitants, if such there be, and the laws which

¹ The design of the seal was determined at this early stage. It is an adaptation of a private seal which H.P.B. was using in 1875. (See *Golden Book*, p. 19, fig. 16). The motto of the Maharajah of Benares, “There is no religion higher than Truth,” was added in 1880.

govern them and their relations with mankind.

Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country nor creed. . . .

Simply stated, the objects of The Society were “to collect and diffuse a knowledge of the laws which govern the universe.” The brotherhood principle implicitly expressed in the last sentence of the Preamble paragraph above quoted soon became the vitalizing power of The Society, and has since remained its dominating object.²

Whatever confusion has arisen as to the actual date of The Society's birth is due not to the President-Founder's narrative in *Old Diary Leaves*, but to the dating of the By-laws October 30. The Colonel emphasizes the date by pencilling on the margin of the Preamble in the Scrapbook: “The child is born! Hosannah!” The Society was indeed their child—the Founders' child—and there is little to wonder that he took the earliest possible opportunity—the tentative constitution—to announce its arrival.

² *Short History*, p. 82.

His last note on the October 30 meeting reads (*Old Diary Leaves*, I, 135): "The meeting then adjourned over to the 17th November, when the perfected Preamble would be reported, the President-elect would deliver his Inaugural Address, and the Society be thus fully constituted."

According to schedule the November 17 meeting proceeded. Colonel Olcott goes on immediately to say—and it is cogent in this context to repeat his historic words:

"On the evening designated, the Society met in its own hired room; the minutes of the previous meeting were read and approved; the President's Inaugural Address was delivered and ordered printed; upon Mr. Newton's motion, thanks were voted to the President; and the Society, now constitutionally organized, adjourned over to the 15th December.

"Thus the Theosophical Society, first conceived of on the 8th¹ September and constitutionally perfected on the 17th November 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad augusta*."

And as if to straighten out some already noted confusion between the two dates, he comments: "Inadvertently, in our first published document, the *Preamble and By-*

laws of the Theosophical Society, the 30th October was given as the date of organization, whereas, as seen above, it should properly have been November 17, 1875.

"The foregoing narrative of the origin and birth of the Society is very prosaic and lacks all the sensational and imaginative features which have sometimes been ascribed to the event. It has, however, the merit of being historically exact; for, as I am writing history and not romance, I have stuck to the evidences of our certificated records and can prove every point."

Mr. Jinarājādāsa says that Colonel Olcott fixed on November 17 as the official birthday "from 1881 onwards," but I find that he adopted the 17th November as early as 1879, at the very first public celebration of the founding. (There is no record of an annual celebration from 1876 to 1878). At the fourth anniversary held at Bombay, 29th November 1879, the Colonel said in his Presidential Address:

"On the evening of the 17th day of November 1875, I had the honour of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same."

Whether given "inadvertently" or not, the October 30 date must

¹ Should be the 7th (*Old Diary Leaves*, I, 115), or even earlier (see *ante*).

be regarded as correct. On 30 October 1875, The Theosophical Society was organized, the by-laws were adopted, the officers were elected, and Colonel H. S. Olcott was *ipso facto* President. Then why should he choose November 17 as the birth date? Mr. Jinarāja-dāsa suggests¹ that he was following the precedent of the United States of America, where, the Presidential election is held in November, though the President does not deliver his

¹ *Golden Book*, pp. 20-21.

Inaugural Address until the following March when he assumes office.

Thus the real inauguration for Colonel Olcott was November 17th, the date of his Inaugural Address. And so it has remained.

We have quoted his correction of the "inadvertence," which gave the date of organization as October 30. It would seem that the inadvertence was perpetuated in the By-laws of the Lanka Theosophical Society, mentioned at the beginning of this article.

APPENDIX: A YOGI'S PROPHECY

What appears to have been a forerunner of The Theosophical Society in India was the Samarasa Veda Sammarga Sangham, founded in 1867 by Ramalingam Swami, a famous South Indian Yogi, to spread the principle of Universal Brotherhood and propagate the true doctrine of the Vedas. The lofty ethics of his teachings were not popular, mostly because he preached against caste, saying that the distinction between races and castes would eventually cease and Universal Brotherhood would be accepted. Towards the end of his life Ramalingam Yogi made the following astonishing prophecy, and made it repeatedly:

You are not yet ready to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the north of India. You do not listen to me. Yet the time is not far off when

persons from Russia, America¹ and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood. Then only will you know and appreciate the grand truths that I am vainly trying to make you accept. You will soon find that the Brothers who live in the Far North will work a great many wonders in India, and thus confer incalculable benefits upon this our country.

These facts are recorded in *Hints on Esoteric Theosophy*² by Pandit Velayudam, a pupil of Ramalingam and Tamil Professor of the Presidency College, Madras, who adds the note:

This prophecy has, in my opinion, just been literally fulfilled. The

¹ Russia and America, both countries, were always named.

² Edited by A. O. Hume, 1882. A rare book.

fact that the Mahatmas in the North exist is no new idea to us Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.

H.P. Blavatsky comments on these remarks of Pandit Velayudam :

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of Those who ordered us to found the Society. In March 1873 we were directed to proceed from Russia to Paris.

In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October 1874 we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of spirits.” November 1875 the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India which resulted in the transfer of the Society's Headquarters to Bombay in February 1879.¹

Note.—Ramalingam Yogi died, or rather “disappeared,” in 1874, at Vadalur, near Chidambaram, his birthplace. At Vadalur he built a dharmasala, or mission house, where the poor were given and are still given, food and shelter free. He is credited with occult powers which enabled him to perform what are called miracles, quenching fire, turning water into oil, changing carnivorous people into vegetarians. His *Tiru Arutpa* (“Path of Light”) is among the masterpieces of Tamil literature.

¹ *Op. cit.*

THE MOON AND PLANT LIFE

BY S. L. BENSUSAN

I WRITE from my country home at the end of February. Full moon lies five days ahead of us, the gardener has just finished pruning the fruit trees and now the business of sowing vegetables is about to begin. One afternoon will be given to rhododendron planting in the wood, setting out branches from bushes that have made a growth on the ground level. Where these branches, owing to their rest on the earth, have developed fibres in plenty, we hope that they will root themselves on soil that has been enriched for more than half a century by relays of leaf mould. Apart from this break, all the time and attention will be given to the vegetables that fruit above the ground—peas, beans, cabbages and cauliflowers: roots do not matter so much, there are plenty of old countrymen who say that the waning of the moon is as good for root-vegetables as the waxing period is for the others; they may be right.

How comes it that perfectly sane garden-lovers with a lifetime of experience behind them, pay so much regard to what their friends are apt to call "old wives' tales"? What is there to account for an inner sense of satisfaction and belief? I think

it is first because lunar planting goes a long way to justify itself, and partly because we are glad to recognize the influence of the Heavenly Bodies without any regard for the disrepute into which they have fallen. Truth has the habit of persisting, of being rediscovered, and it would be easy to show that regard for the moon's phases was being shown far and wide, centuries before Dr. Rudolf Steiner published the results of his investigations, and before two gifted women, Frau Kolisko and Dr. Vreede, studied the question in the light of a forgotten science. The work is still going on, and I hear of a book that will be published this year by a man who has made careful studies of the effect of moon-periods on pollination.

On all sides it is possible to trace the beginnings of a movement towards considered sowing, and, side by side with them, clean growing, that is to say, the closing of orchards, gardens and glass-houses to the deadly mineral sprays and washes that are so vainly held to be aids to the commercial grower, though in the long run they may well prove to be his worst enemy. The growth of clean food in accordance with the laws of nature!

What countryman could respond to a higher aim than that? May he not feel that he is doing the world's most important work?

THE NEW OUTLOOK

I did not know how interest in the new outlook had grown until I wrote a paper on the subject recently, in the *Observer*, London's great Sunday newspaper. Letters reached me from many widely separated parts of the world. A government official who looks after horticulture in the tropics and is now home on leave, wrote to say that the people in the very primitive lands under his control or direction had a traditional belief in the theories set out, though they had no written records to justify or help him to investigate. He proposed to make a series of controlled experiments as soon as he returns to duty in the late summer. Several people wrote to tell of the country "superstitions" they had encountered, many stressed the value of the days just before full moon, for all save root-vegetable planting; on this point the evidence tends to be confusing. A further point of interest is that the transplanting of trees in days immediately preceding full moon, has been accomplished very successfully, wherever the tree has been replanted in the same aspect as before; there is matter for investigation here, for the forces that operate to maintain

the life and vigour and enable the tree to survive the shock of transplantation, are not tangible things. They are part of the many influences, perhaps etheric in this instance, that we incline to deny because they will not fall within the compass of an amateur definition. It is reasonable to believe that we and the world we misuse so terribly, are part of a vast system directed by an Intelligence far beyond our feeble powers of comprehension. Surely, if at this stage of our development we can catch any clue, however slender, to the circumambient mystery, we shall do well to follow it so far and so fearlessly as we can.

Apparently, moon power is a potent factor in growth, though it is well to remember that Dr. Steiner thought this power was conveyed through rain. We know the effect of the moon upon the unhappy folk called lunatics, who take their name from their involuntary response to the moon's phases. Some of us, the writer is one, have had friends who, while to all outward semblance normal, though not, perhaps, quite balanced, became excitable and unreliable when the moon was at the full. Fear of the moon is not uncommon among neurotic folk and animals too.

THE LIGHTER SIDE

Turn to a lighter side and you will find belief in the effect of the

moon upon man's daily affairs. I remember talking to an old countryman who was fattening a pig. He looked at her in the sty to which he had brought me. "I'll kill her time the moon's gone most a fortnight," he said. "If I kep' her over that time, she'd waste." I asked him why. "Everything wastes, time the moon lay on her back," he declared with intense conviction.

There was another elderly man in a neighbouring county with whom I stayed sometimes to gossip, and I found him planting very busily on a fine March morning. He paused for a moment, to straighten his back, as we say. "I've got to get all this piece sown by the end of the week," he said. "You mean before full moon?" I queried, and he stared.

"Who taught you that?" I asked him.

"Me father," he replied, in the vernacular, "a master-gardener ever anybody see."

"And who taught him?" I enquired.

"His father," he replied, "time I was young, folk took notice o' th' moon, just like th' rabbits an' the rats do."

He referred here to the practice of rats and rabbits to leave overcrowded quarters by night when the moon is at the full; but this is clearly another matter altogether and I only mention it as an exam-

ple of the fashion in which the moon enters into the countryman's field of observation. He knows at least that the moon has its influence on domestic animals, on wild life, on fruit and on flowers, while his sophisticated town cousin passes all these things by.

A COLLECTION OF RECORDS

When we turn to the garden and the farm, a collection of records is available to establish the importance of the Moon factor. Frau Kolisko's series, including both fruit and flowers, is of amazing interest and its publication led to South American growers sending startling details of the effect of lunar planting on maize and cocos palm. Maize must appeal most to the South American growers, but for the English gardener she has collected results of the growth of various kinds of *brassicæ*, tomatoes, radishes, beetroot, carrots, kohlrabi and pot-herbs. Her conclusion with regard to roots was that "new moon" plants tend to woodiness, and that if "full moon" effects were too strong, the root crop would tend to rot. Here at once one sees the need for further and prolonged experiment, and it is satisfactory to learn that such experiments are still in the making. While the few who have sufficient development to contact the etheric and astral planes, can add very considerably to knowledge and can even guide their brethren whose equipment is

smaller, the rank and file of us can perform solid service by planting on waning and waxing moon, and transplanting in accordance with the indications given, and checking and recording results. They can also serve a singularly useful purpose by making a comparison of results of planting at what for convenience may be called right times and wrong times, on different soil, *i.e.*, on soil that has been subjected to treatment with mineral dressings and soil that has been preserved from such contamination and has had its natural forces preserved by compost.

On my own land, where I use nothing but vegetable compost with farmyard manure, there is every reason to say that moon planting answers to the theories; but Frau Kolisko in her experiments discovered that growth was not so satisfactory on mineralized land as it was on clean soil. It would be very interesting to learn whether development is retarded by minerals, or whether plants show any signs of deterioration; Mrs. Mirllet's experiments tend in this direction. Against clean cultivation immense vested interests are arrayed and progress must be slow. I am content to be the laughing-stock of those who know that the popular way is always the right way; but I was encouraged when the head of an Agricultural College came to see me last year and said:

"When I came here first I made up my mind that you could never raise crops on the sand and gravel of your upland here. How have you managed to get such good results?" I explained and he was definitely interested—*experto crede*.

It is a very dangerous thing to commercialize food-production over-much. The primary relation between God and man is bound up in the capacity of Mother Earth to support the children on her bosom. It is well that we should study every aspect of this question, remembering Dr. Steiner's warning to the effect that "the day may come when mankind will starve in the midst of plenty."

TWO FACTS ESTABLISHED

There is evidence from many quarters that efforts are being made by some of those who possess what is sometimes called extra-sensory perception, to come nearer to the forces that affect the health of the earth and the growth of the food by which we live. Today, so far as one can see, the tangible results, *i.e.*, those that can reach the intelligent but unsophisticated layman, go to reveal two facts. The first is that lunar periods have a very definite effect upon growth rate and development; secondly, that the mating of the vegetable with the mineral is detrimental to the former and reacts disadvantageously upon man as well. Witness the crop of new diseases in man

and beast that have followed in the wake of "get rich quick" farming. Against these scanty results we can set the fact that research is a matter of the past few years, and that already responsible people in charge of food-production are watching the situation with interest not free from anxiety. Recently, at the Farmer's Club in London, a speaker touched the fringe of the subject before an audience of hard-headed men who have a thoroughly conservative aversion from new ideas.

One hears, on many sides, of men and women who in the ordering of their own private gardens and orchards, grow clean food and follow the lunar periods carefully, and are equally careful to refrain from discussing their own beliefs lest they incur the ridicule of their friends. Even today, to admit a belief in any force that has not been weighed in the balance of the scientists and won acceptance, is to risk the label of "crank" or "faddist." In this connection I like to recall an incident at a London dinner-table many years ago.

A DIGRESSION

My hostess, who administered a considerable estate in the country, on behalf of her son, a minor, took great interest in her tenants, and was saying how she was troubled by their belief in what she called "superstition." "Only the other day," she remarked, "I learned

that the mother of quite a large family of young children, found them suffering from whooping-cough. She kept them from school and was trying a remedy prescribed by the person they call the Wise Woman. She had told the mother to get a couple of nuts of garlic, cut them in thin slices and make all her children put them inside their socks."

There was a fairly general laugh and then one of the guests, a very wise, grey-haired, Harley-St. specialist, said: "One moment. I must tell you that it was an admirable prescription. If I had young children suffering from whooping-cough, I would prescribe garlic, though not perhaps in that form."

He went on to quote two old writers, one being the poet Horace, who said that garlic was only fit for the worst criminals; and the other an old English herbalist, who declared that if he had to set out the virtues of garlic, words and space would fail him—and then proceeded to deal with them in detail. He may have agreed with the wise Culpeper, who wrote: "Let it be taken inwardly with great moderation; outwardly you may make more hold with it." I gathered that the speaker's sympathies were with the second opinion rather than the first, though he admitted that he would rather put garlic in his socks than in his mouth.

But this is a digression. . .

THEOSOPHY IS THE NEXT STEP . . .

IS IT FOR SCIENCE?

THEOSOPHY presents a general theory that the reality of existence is not on the physical plane, but is the core of the invisible forces that moulds the outward aspects of visible and tangible things. Modern thought in physics moves definitely in this direction, but Theosophy, with its elaborate and ordered schemes of the planes of nature, and of the bodies or vehicles of man, presents hypotheses far beyond the present findings of science, which are likely to suggest lines of research only if they are accepted as worthy of examination.

Although Theosophy has undoubtedly something to offer to science and may seem to us to be the next step for science, we can scarcely be surprised if science fails to value occult theories quite as highly as we do ourselves. Science is busy with its own affairs and will not turn aside into unfamiliar paths unless they are not too far removed from ideas and methods already known,—the next step?—and seem to promise definite results.

The human mind cannot easily bridge a big chasm in understanding, but it can make long journeys with short steps. There are many phenomena that we recognize and utilize but do not fully understand—electricity, for instance. These are island-ideas separated from the mainland of the mind, which can be said to understand any subject only when a causeway of dry land extends between, upon which

the pedestrian mind may plant short steps of proven facts, to connect the isolated fact of experience to the mind, or to permit the mind to expand and take possession of the new territory.

It is no use for the occultist to present science with such isolated facts without the causeway of proof. Science is too busy enlarging the whole coastline of research to look up and see the separated islands of occult theory which Theosophy can see, but which cannot yet be connected up by any demonstration acceptable to science. Although a few eminent scientists have dealt with occultism and have fearlessly published their results, and directed attention to the scientific records of the ancients, these have received no serious attention from the body of organized science. These scientists have rather lost caste with their fellows than gained respect for knowledge too far from the familiar and safe to be trusted.

Theosophy, whether as occultism or religion, is the application of the same experimental methods as those used in objective science to realms of nature not usually or easily perceptible to man by means of his senses and instruments. But although there is an extensive literature of experimental knowledge derived from ancient writings and modern clairvoyant research, the statements of fact found therein are not readily verifiable. We may know (or believe) that visible effects of invisible causes actually do come about, but because of the lack of

certainty about the invisible causes, and the time often elapsing between cause and effect, the mind of the physical scientist trained to look for visible effects from visible causes within a few hours does not easily adapt itself to the conditions of the occult sciences, where results may be long delayed, and where conditions, so subtle as to be unrecognized as essential, may be lacking when a repeat experiment is attempted.

The biological sciences, like psychology and healing, are probably in the best position to accept and consider the theories of occultism because in these fields it is admitted that results may develop slowly. But in the physical sciences, although the planes of nature may be a good ground for hypotheses, and although we may suspect that science has contacted these invisible realms obscurely in its cosmic rays, their particles and its heavy-side layers, occultism has not yet developed any certain knowledge on such points, still less has it any stock of test experiments repeatable at will.

It may be that the quanta of light and the electron, exhibiting both particulate and wave properties, may be explicable by the occult statement that the atom of one plane appears as a force on a lower plane, but we are not in any position to demonstrate this. It therefore seems that Theosophy is not the next step in the physical sciences, and will not be until these deficiencies shall have been overcome. With regard to repeatable demonstrations, it is a fact that spiritualism is in a better position than the more philosophical Theosophy.

There is room for some serious work for a group of students to collect all the

published scientific results which have any bearing upon the occult planes of nature and to study them speculatively and intuitionally, and, if possible, mathematically and with the aid of clairvoyants. But the probability is that no great results will be obtained without long continued efforts. And certainly no approach to science should be made until results have been obtained that fulfil the condition that they can be demonstrated at will under good conditions.

We cannot expect science, busy with its own theories, to grope amongst the obscurities of our literature for references to those states of matter to help in its investigations. We must translate our literature into a language—preferably of experimental results, or, maybe, mathematics—which the scientist will find intelligible and interesting. (This is, perhaps, one of the most important lines of work of the Theosophical Research Centre, and one in which a good beginning has been made in the publications of that young and energetic body of earnest students.)

To sum up, we may conclude that while Theosophy can be the next step in the life-sciences, wherein we have some well qualified workers who are demonstrating results, it is premature to offer anything yet in the purely physical sciences. With a very few notable exceptions the knowledge of modern science, especially physics, by the average member of The Theosophical Society (and therefore by The Society as a whole) is comparatively small, so The Society is not in a position to approach the portals of science as an equal.

GERARD REILLY

NOTES AND COMMENTS

WHAT WOULD I DO IF I LIVED MY LIFE AGAIN?

THE following is Dr. Arundale's contribution to a series of articles, by prominent persons of India, appearing under the above title in *The Illustrated Weekly of India*, Bombay :

What would I do if I lived my life again? Well, knowing the truth of reincarnation, I know that I shall live again, although not this life over again—at least, I hope not. For what is the use of being just a gramophone record and not a very good record at that?

But I am not allowed flights of fancy into the future—much more interesting though these would be, and profitable. What would I do if I had to begin all over again, and could to some extent be the master of my fate?

Well, I should try to be born in India, for one can be much more Aryan in India than anywhere else, even though Herr Hitler does not seem to realize the fact. One can be much more civilized in India than in any other country in the world, except perhaps China.

But my difficulty would be the family into which to be born. It must be a very cultured family, a very Indian family, whether Hindu or Mussalman—preferably Hindu, for I must positively be a vegetarian. I am not particular about the caste, so long as the family is reasonably well-to-do, and religious in the noblest sense of the word—no rigidity, no narrowness, but

steeped in the great traditions of the faith to which the family belongs.

I must be educated at home, not in any of the utterly futile schools and colleges which in these days thwart so much the renaissance of India's soul. So in my family there must be fine people to educate me in the true spirit of education—to find my happiness in helping others, in learning how to create beautiful things with my hands and to sing and to play an instrument, in the study of a great classic language and of the arts and sciences, in knowing the science of my Self, that I am an immortal soul wending my own way to my glory and helping other immortal souls to wend their ways to their glories. To find my happiness, too, in simple living, in gracious living, in cultured living, in patriotic living, for I must love my India passionately.

I shall then hope my family will be well-to-do enough to enable me to devote myself to the service of my Motherland, and it need not be so very well-to-do to enable me so to do, for I shall be a devotee of the simple life, and little enough will be enough.

I shall then try to help all who are poor and weak, all who lead difficult lives, and all the animal-citizens of the Motherland, for I shall know that India's true freedom and her power to use it rightly absolutely depend upon the well-being of all her citizens—human and sub-human.

I shall not want to be a speaker, for there are far too many already, nor even

a writer. I shall want to be a worker who travels through the length and breadth of India summoning all to be proud of their great heritage and to live as Indians should.

I must know Samskṛt or Arabic. I must know Hindustani. I must know my mother-tongue—I think I should rather like to be born in a warrior class of the Kshattriya type, whether Hindu or Mussalman, and I must fight for India, even fight the Indians themselves for India where I find that Indians are un-Indian.

[I must have the sense, too, to oppose the idea of India's isolation—I must have no fear of public opinion—or independence. India must, of course, be free, self-governed. But she has in these days the marvellous opportunity of joining with a number of nations to form a great Commonwealth of the East and West for the sake of world peace and world prosperity.]

As I so work, I must gather round me young men and women—I shall not marry, I shall have no time—to work with me and afterwards. I shall want to die at a ripe old age—so that I may have time to be a great source of inspiration to the younger generations which are coming after me—in my Āsrama somewhere near the Himālayas.

I shall then die honoured by those whose honour is worth having, and regretted by none, for it will be felt that I have lived well and that my spirit will live after me.

G. S. A.

* * *

REFERRING TO THE MASTERS

Those who desire information concerning the role of the Masters M. and K.H. as religious functionaries, will find definite references in the following letters:

In Letter 61, *Letters from the Masters of the Wisdom*, 2nd Series, there is a letter to Mohini M. Chatterjee where he is instructed to translate the letter received into Bengali and forward it. In that letter the Master K.H. says: "I am forbidden by the rules of my Order to correspond with women." This is one of the rules of a Buddhist monk, and therefore He mentions that a letter sent to Him by a Bengali lady could not be received by Him though evidently He knew of its contents, for He promises protection to her and her husband. Those interested can read the full letter in the work quoted above.

The reference to the Master M. is brief. In Letter No. 80 in the same work, there is a brief note from the Master to Mr. W. H. Terry of Melbourne. This letter is signed:

Yours,
M.:

(mis)named the "Illustrious" by Mr. Sinnett, tho' I be but a poor Tibetan *Fakir*.

The word *Fakir* as used in North India is used solely for a "holy man," one who has definitely accepted certain vows of the religious life.

C. JINARĀJADĀSA

BOOK REVIEWS

The Mind-Changers, by E. Douglas Hume. With a Foreword by H. R. H. Prince Christopher of Greece, and an Introduction by George Arliss. London, 1939. Pp. 341. Price 8/6 net.

Some of us, the ultra-moderns, are wont to look back upon the Victorian age as somewhat of a dark age, the medieval period of modern times, so to say. But such a judgment can only be passed when total ignorance blinds the eyes to what was thought and wrought by the "Great Victorians," of whom the Queen was so eminent a leader, not only in the field of practical politics, as the Ruler who made of her country a great Empire, but also in the field of humanistic thought, as, for example, shown by her pronouncement, on which the teachings of the book in review are based, that "no civilization can be called complete that does not include the proper treatment of animals."

And it is not a book of ideas only, it is a living book of people and their deeds as well, some with a direct relation to our younger brothers of the air, and the earth, and the waters, some without such, or with only a slight and remote, connection with the main subject. The book further shows how the thoughts and actions of these Great Victorians gradually changed the mind of the times—wherefore the title of the book—and so did ring in the truly modern times, of which we are too often unduly proud.

Queen Victoria's pronouncement or appeal for proper treatment of animals made in 1840, and her further activities in support of prevention of cruelty to them, were quite in a line with that other appeal for Universal Brotherhood, based on the unity of all life, made by those two Great Victorians who, thirty-five years later, became the founders of The Theosophical Society. And it is gratifying to see that this proclamation of the Oneness of all Life by Theosophy—a strange and unacceptable thought as it still seemed in early as well as later Victorian days, because of Christian Theism as opposed to Hindu Pantheism—nowadays has become a common property of the spirit of the age, proclaimed unblushingly and most naturally by not only the best philosophers and scientists, but by great artists and philanthropists as well. As a specimen I may give George Arliss's words in his "Introduction" to the book:

The following pages show the influence of the poets, philosophers, and scientists in the realization of the Oneness of Life and consequent brotherhood not only of mankind, but of all things created.

I would that, somehow or other, we might incorporate our kinship with our younger brothers into the First Object of our Society. On the ground of the principles of our Theosophical Science it belongs there. To limit the brotherhood idea to our humanity alone is taking away from the universality of our conceptions and strivings.

It is through our education in kindness for animals that we may learn to strengthen and deepen in kindness towards our fellow human beings, and so also gradually make war depart from amongst us. It is to such end, as a step in the education of mankind along the way of love and compassion, of truth and harmlessness (*ahimsā*), that I consider the book may help every earnest seeker after a greater, broader, more embracing truth than man's own self, and selfish ends.

As a more personal note about the author I may, I think, reveal that he "knew Colonel Olcott well, and was only prevented by his death from staying with him at Adyar." And the lines in his book which he has devoted to the President-Founder, emanating as they do from a non-Theosophist—so at least I presume—are on the whole worthy of the memory of the "Grand Old Man." It is a pity only that the Colonel's name has been consistently misspelt in the book. I quote the paragraph in full, with the Colonel's name rectified:

Among my own memories of a certain voyage through tropical seas, there stands out among those on board a large American, then over eighty, broken in health by illness and an accident, and on his way to die at Adyar.

This fatal voyage was made in November 1906. Colonel Olcott had previously caught a cold in Paris, and had on top of that a bad fall on board ship while crossing from New York to Genoa. He never entirely recovered from the shocks these accidents gave his system. Arrived at Adyar on 11th November, he lingered weakly on till he finally passed away on February 17th of the

next year. To continue with the author's story:

This bearded American would divulge nothing about his early distinguished history; but cared only to tell of his preaching of Buddhism to Indians and of how he had cured the sick by the laying on of his hands. He was interested to let all know that he had been a king five times over; although, next to his incarnation as the Emperor Asoka, he seemed to be most proud of his incarnation as Dundonald. With his stately air and dignified beard, Colonel Olcott certainly made an excellent representation of Asoka, the great Indian ruler, so ardent in practising and spreading the teachings of Gautama, and who, in his benefactions for the sick, did not forget to include hospitals for animals.

I am sure that the writer is wrong about the Dundonald incarnation. Meant is of course the British Admiral Sir William Cochrane, tenth Earl of Dundonald, who lived from 1775 to 1860, and therefore could not have been Colonel Olcott, who was born twenty-eight years before his death. In *The Lives of Alcione* (II, 732) the Earl is known as quite another character, Deneb, while the Colonel is Ulysses.

There are moreover some weaknesses in the Earl's moral character, incompatible with the personality of either Asoka, or Henry Steel Olcott. It is true that the British Admiral was a very able and daring soldier, but his constant fault-finding with his superiors, and his doubtful speculations on the Stock Exchange, besides his ruthlessness, are traits of character which are entirely absent in the Indian King and the Theosophical President. Of his "inhuman" ruthlessness the following proof is well worth repeating, for the lesson it teaches:

During the Crimean War (1854-55) he revived his "secret war plan" for the

total destruction of an enemy's fleet, and offered to conduct in person an attack on Sevastopol and destroy it in a few hours without loss to the attacking force. This plan, the details of which have never been divulged, he had proposed so far back as 1811, and the committee which was then appointed to consider it reported on it as effective but inhuman" (*Enc. Britt.*, 11th ed., VIII, 677).

The consciences of the governments seem much less plagued with such humanitarian scruples nowadays! Instead of for the good, the moral progress of the nations seems to be heading for the bad and worse, till a similar catastrophe befall them as was the fate of the Atlantides. It seems only too true what H.P.B. said, that "Western civilization seems to develop military butchers rather than Buddhas" (*Lucifer*, October 1888, p. 91).

Finally, I should like to express my wonder if the author is by any chance related to A. O. Hume, the "Father of the National Congress" as he is sometimes called in India, and one of the early correspondents of the Master K. H., about whose interesting ancestorship I contributed a note in *THE THEOSOPHIST*, February 1937, p. 470.

A. J. H.

Essentialism, by A. E. Reed. 7 Park Lane, London W. 1. 1938. Pp. 479. Price 5sh. net.

In every way a remarkable book; in its initial anonymity, speedily broken by adverse press-criticism; in its outward make-up and style of printing, bringing essentialism to the brink of sensationalism; in its style of writing, short, pithy, paragraphic, and therefore strikingly suggestive but also apparently dogmatic though not intolerant; finally

in its underlying idealism and mysticism, giving to its practical materialism the right background and perspective.

I should very much like to quote many striking observations from the pages where this deeper undercurrent comes to the surface, but space permits me only one example. Here is something about "*the perfect physical state of man, rhythmic with unbroken harmony of mind—before that state is attained disease of Body, dis-ease of Mind, and the disturbed vibrations of man's Psychic Being must be overcome and extinguished—in that state the physical organs will have become so rarefied, so purified, so refined that disintegration will be impossible—parting of the physical from the psychical will be at WILL, and will take the form of dematerialization and rematerialization at WILL—in the day of coming evolution the flesh will be destructible or indestructible, at the personal will of the inhabitant—the superfine evolution of the 'saviours' have shown this to be to them an ordinary procedure—all mortal beings must reach that state before unison with the Highest Forces can be in the *perfected* state of harmony—that schism of the Eternal Entity, which is MAN, will have the power to leave his physical body and traverse the spheres on veritable 'wings of light,' at *will*—to the eternal music of the stars he will encompass the cosmos, creating for himself other forms, other conditions, as in very truth he, and he *alone*, created the earth."*

Is it not extraordinarily remarkable and a sign of the times that such a visionary mystical philosophy should be made the basis of "a practical economic system

specifically designed to meet the problems of modern production, marketing, finance"?

Essentialism is not only a book, or a philosophy, the writer strives to make it an organized movement, by its converted devotees, for the material and spiritual liberation of mankind in all the aspects of human activity. The scheme is too vast to be mentioned here in all its details. But the book is certainly worth reading and dipping into more deeply here and there.

A. J. H.

ADYAR PUBLICATIONS

Where Theosophy and Science Meet, a Stimulus to Modern Thought. A collective work, edited by D.D. Kanga, I. E. S. (retired). Part III : God, from Humanity to Divinity. The Adyar Library Association, 1939. Demy 8vo, pp. xx+260. 25 illustrations. Price Rs. 2/4.

Three-fourths of the way, on which Professor Kanga set out three years ago, have now been traversed, and the goal is in view. Before the end of this year we may expect the completion of the great undertaking—a four-volume survey of the points of contact between the scientific aspect of Theosophy and the theosophic aspect of Science. It goes of course without saying that such a task nowadays can hardly be achieved by one man single-handed, if only for the fact that, like the body of Osiris in the Egyptian myth, science in these days has by the Typhon of specialization, become divided into a multitude of separate parts, the connections between which, even the mere marks of

their once having composed a living whole, have often got lost to sight. Aided, however, by an able and disinterested body of men and women, who placed the interests of truth above personal considerations, the Editor has been able to gather the parts, and practically finish this arduous task.

Of the different branches of Science and Theosophy, Geology, Archæology, Symbology, and Physics, Chemistry, Mathematics, Biology, Mineralogy, have been disposed of in the first two volumes, dealing with "Nature" and "Man" respectively. The present Part III having "God" for its subject, deals with Physiology, Mythology, Anthropology, Philosophy, Psychology, while the last volume will be devoted to some "practical applications" of both Science and Theosophy, such as Research-work, Medicine, Astrology, Law, Politics, Education, Art.

I have given this complete list of subjects so as to enable the reader to judge for himself the all-embracing scheme of the book, and thereby to convince him of the desirability for every serious student, who has more "universal" than "special" interests, to see that the complete set of four volumes appears on his bookshelves. The price of Rs. 2-4 per volume is indeed very low for what the book offers in outward make-up as well as in inner contents.

It is not for me to criticize the different contributions to this volume. That is specialists' work. But the names of the contributors—Dr. Brosse, Prof. Marcault, Miss Pinchin, Capt. Pape, Prof. Atreya, Dr. Bendit, S'rī Vishwanatha Keskar—besides the

Editor's watchful eye, are a sufficient guarantee of good work done in a good cause, as part of the Campaign for Understanding inaugurated by the President: understanding of the World we live in, understanding of the Supreme Cause from which it springs, understanding of our own Place in it and Way towards that Cause, understanding of some practical problems connected with that Place and Way.

I do not know if I am divulging a secret, but I feel it incumbent upon me as reviewer of this book to further state that the entire costs of the Series, which are not small, are borne by the Editor himself, and that whatever profit the sale of it may make goes to the Adyar Library Association. I therefore would fain enjoin on every one who financially is able to do so to support this laudable undertaking by buying more than one copy for distribution among friends, among public libraries, and among other similar institutions, which may thus contribute to the spread of universal understanding.

A. J. H.

The New Humanity of Intuition, by C. Jinarājadāsa, published by the Theosophical Publishing House, Adyar, Madras, India, 1938. Price: India Rs. 2-4; overseas 3s. 6d.

The fear of a great world war, more terrible and destructive than the War of 1914-1918, is with us. The threat to our great western civilization, built up mainly on the basis of the discoveries and inventions of science, is not yet past. But the basis of this civilization does not seem to be built on a solid rock. This scientific civilization carries

within it the germs of disintegration and destruction. Considering the crisis upon crisis through which the world has passed recently and is still passing, it seems to be on the verge of a terrific war which, if precipitated, would bring untold misery and suffering, and set back the hand of progress by centuries. What the underlying causes are of the present sad state of the world, how this state could be changed, and a better and happier world ushered in, is shown by the author in his own unique way in the book under review.

First is given a masterly survey of the present situation, going deep into the causes which have brought about the unenviable condition in which the world finds itself today; then Mr. Jinarājadāsa suggests a solution to remedy this unfortunate state of affairs, which is worth a serious thought by all who are interested in the welfare of humanity. After discussing the question from different points of view, scientific, economic, political, and illustrating his arguments with a number of telling examples and illuminating stories, the author like a far-seeing sage says that what is wanted to solve the most complicated problems confronting a panicky, fear-ridden humanity is not any more scientific discoveries and inventions, not any more economic and political institutions—there are already so many of them both and they have failed so far to help to bring about a solution—but what is wanted is a new type of men who would solve these problems in their own unique ways. This new type, the author calls “The New Humanity of Intuition” which is the title of the book

and also the title of its first chapter. The variety of viewpoints from which the central theme is discussed could be gauged from the titles of the chapters: (1) The New Humanity of Intuition; (2) Theosophy and the Destiny of Humanity; (3) Science and the Divine Mind; (4) The Principle of Beauty; (5) God's Agents—the Children; (6) The Religion and Philanthropy of Freemasonry; and (7) Theosophy and Culture.

There is a spirit of sweet reasonableness running through them all. The reader in a winning way is made to see for himself that man has passed through different stages of evolution corresponding to different levels of consciousness—physical, emotional, mental—and that the time has now arrived to pass beyond the mental stage to that of intuition. The most important point the author brings out, the new viewpoint which he desires to place before the world, is that intelligence which is the sole instrument used for discovery in science has been found to be inadequate to tackle some of the most difficult problems of the present day; that intelligence which was supposed to be absolute is not so in reality, and that there are other faculties in man beyond the mind, as, for instance, intuition which requires to be awakened if man wishes to see the birth of a New Era. The recognition of the intuition as an instrument of research for the discovery of truth is becoming more and more urgent. This does not mean that the method of intelligence used by the orthodox scientist is to be replaced by the new method. In the words of the author, "the method of intelligence is absolutely necessary, yet the report of

intelligence must be supplemented by the report of intuition." Ways and means are shown how this new faculty, which is the characteristic of the new type of humanity, can be awakened and developed. Both theoretical knowledge and practical instructions are beautifully blended together in each lecture-article, and as one reads one feels transported into a new world, refreshed and strengthened, anxious to mould one's life in the light of the new teachings given and to play one's rightful part in the drama of evolution.

D. D. K.

MAGAZINES RECEIVED

The American Theosophist ...	May
The Bombay Theosophical Bulletin ...	June
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The Canadian Young Theosophist ...	March
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Hamilton Theosophical Quarterly ...	April
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No. 11

EDITOR: GEORGE S. ARUNDALE

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George S. Arundale

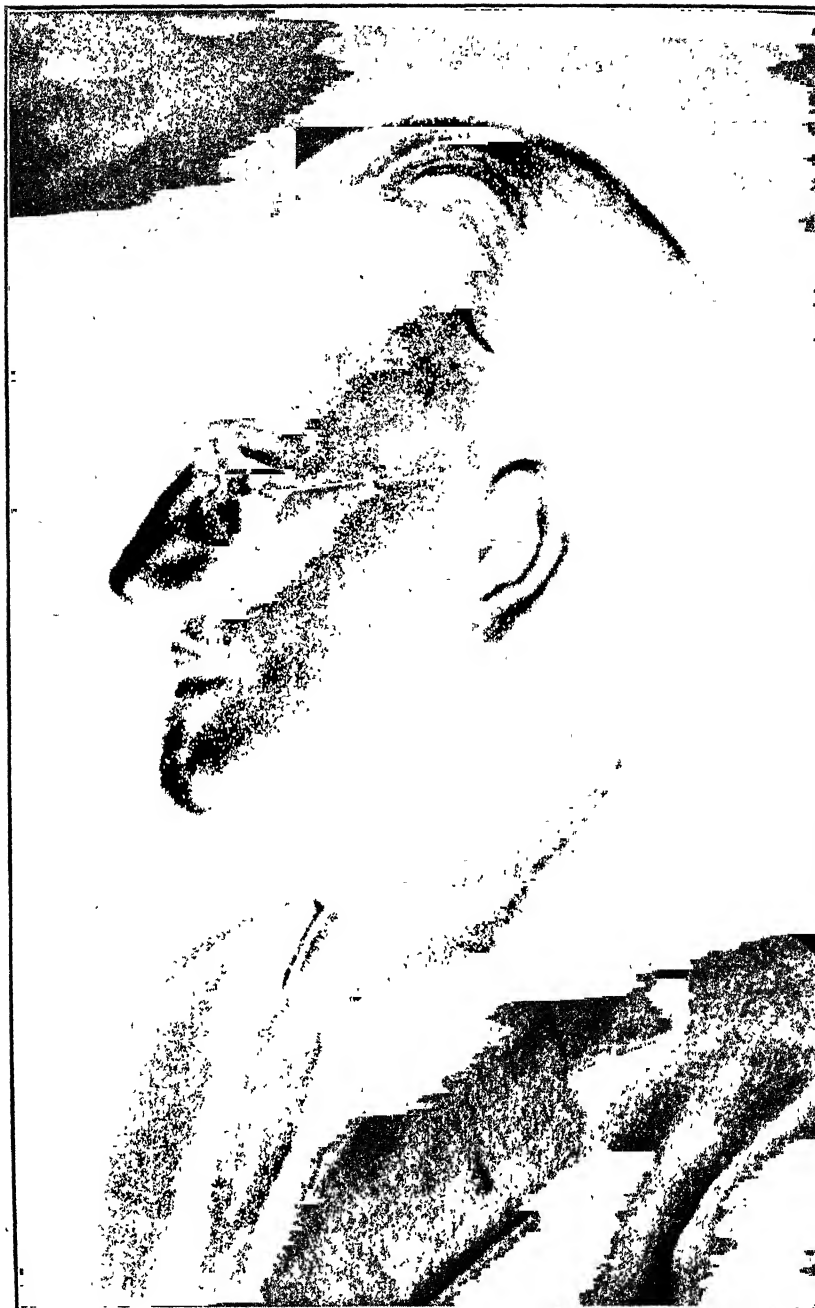
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A. P. WARRINGTON

1866-1939



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

ALBERT POWELL
WARRINGTON

IT is conventional and natural for those whose knowledge of life stops short at death to voice deep regret when some cherished individual passes away and seems to disappear for ever from his erstwhile surroundings.

But to Theosophists death is nothing more than a changing of trains *en route* to a destination, and in the case of a Theosophist who has lived the life that Mr. Albert Warrington lived there cannot be even a modicum of regret that he

has left awhile—on June 16th—for a well-earned rest close to Those whom he served so well, and in that heaven of recreation wherefrom he will return renewed and refreshed to continue his journey.

Born in 1866 in The United States of America, he was still a young man when he renewed in this life his acquaintance with the Science of Theosophy, and without delay he became a member of The Theosophical Society.

From that time forward he grew into one of Theosophy's most earnest students and into one of The Society's most devoted members.

He was a friend of Colonel Olcott, of Dr. Besant and of Bishop Leadbeater, and worked in closest co-operation with one or another of them for well over forty years. He occupied various offices including that of General Secretary of the American Section, Vice-President of The Theosophical Society, and head of the Theosophical colony in the Ojai valley which he himself established. And it hardly needs to be said that he was one of The Society's most polished and erudite lecturers.

But I like to remember him less for all the honours his fellow-members and the heads of The Society were so happy to shower upon him, and more for the exquisite quality of graciousness in which he excelled, I make bold to say, above most other men either within or outside The Society. And in these days this quality is rare indeed, and therefore all the more precious.

I remember particularly how he met and accompanied Rukmini Devi and myself throughout The United States on the occasion of our first visit. He was the most perfect host imaginable. There was no trouble, however tiresome, which was not to him a joy; in fact, as Mrs. Hotchener often says, he spelt t-r-o-u-b-l-e in only three letters—j-o-y, as she herself does. He was not in very robust health even then. But no one could have known he was otherwise than a young man

in the heyday of enthusiasm and energy.

He accompanied Dr. Besant on one of her American tours, and was a close friend and for a time guardian of Mr. J. Krishnamurti and his brother J. Nityananda. They had a deep affection for him, as he had for them.

When Dr. Besant became very ill, he and his wife—he was indeed blessed in her companionship and wonderful care—hurried to Adyar and settled down to relieve the President of all administrative work. He was at Adyar when she passed away, and in the following year most graciously inaugurated me as her successor in the office of President.

I have written that there cannot be even a modicum of regret that he has passed away. That is true, for neither have we lost him, nor is he otherwise than happy—how could he be when he is at last free from a worn-out body, when he is near to the Great Ones he faithfully served unto death, and when his comradeship with those near and dear to him and his activity in the work have suffered not a whit of diminution. More than ever is he alive. Closer than ever is he to all for which he cares, to all for whom he cares.

But I cannot help adding that there is a loss which we suffer who are left behind, and which his beloved wife suffers more than all.

There is the loss of a wonderful friend and of a great gentleman from our physical plane surroundings. And we miss that, we shall go on missing that, very acutely. There is a void, be it only a physical void, and we cannot help feeling it intensely. No doubt, when our ignorance is less and our truth more, we shall know that there is no void, as we shall know that there is no death. But we are still ignorant, and we must needs grieve for that which we can no longer see.

This is what sorrows us, and this is what sends out our hearts in affection and deep sympathy to Mrs. Warrington.

The following cable was sent by me, as President, to Mrs. Warrington on behalf of The Theosophical Society:

The whole Society deeply sympathizes with you in the passing of a great Theosophist.

* *

NEUTRALITY OR BROTHERHOOD?

The following statement which was signed by a number of members of the General Council and of those who held proxies for various countries, at the Benares Convention (1938), now becomes an Official Pronouncement by the General Council, since it has received endorsement without a single adverse

vote by all the thirty-eight members of the General Council who actually sent in their votes, the remaining members not having voted:

RESOLUTION

"The undersigned members of the General Council have noticed with deep apprehension and horror that atrocities and acts of cruel aggression are being committed and forces inimical to human liberty and progress, running counter to the great principle of UNIVERSAL BROTHERHOOD for which The Society stands, are gaining ascendancy in many parts of the globe and are threatening to plunge the world back into barbarism for many centuries.

"Therefore, in endorsing the opinion of the President that it is inexpedient for The Society as such to record its official condemnation of such atrocities and acts of cruelty and violence, they urge every member of The Society throughout the world to exert himself to the utmost, both by example and by precept, in the cause of UNIVERSAL BROTHERHOOD.

"They are further of opinion that since now, if ever, is the time for all of goodwill to be active for Brotherhood, it is therefore specially incumbent upon members of The Theosophical Society to realize that upon each depends in no small measure the safety of the

world, and that neutrality in the face of the wrongs which each must perceive around him is a failure in duty towards the FIRST OBJECT OF THE SOCIETY."

George S. Arundale
 Hirendra Nath Datta
 G. Srinivasa Murti
 N. Sri Ram
 Rukmini Devi
 Adelaide Gardner
 G. N. Gokhale
 Jamshed Nusserwanji
 E. Hunt, Representative for Mr.
 William Crawford
 Clare Tracey, Representative for
 Mr. R. G. Litchfield
 H. van de Poll, Representative for
 Monsieur Tripet,
 Madame Eugenia Vasilescu,
 Gospojica Jelisava Vavra,
 Dr. Anna Kamensky.
 Adelaide Gardner, Representative
 for Miss Serge Brisy,
 Herr Ch. Bonde Jensen,
 Herr A. Rankka,
 Mr. T. Kennedy,
 Mrs. Jean Allan.

* * *

MODERN CIVILIZATION

It is constantly being borne in upon me that more and more is it essential for any of us who desire to retain contact with the inner life, with the life of which all that we see around us is but the form, to retire from time to time into wildernesses, into the open spaces and hidden retreats, where nature has not yet been enslaved by man,

and where the great silences have yet to be disturbed.

The more I travel anywhere, the more I become conscious that civilization in those blatant aspects which today so much distort it, in its cacophonies and not in its harmonies, is widening the gulf between man and true culture. The ugliness of civilization, its noise, its glare, its sordidness, its vulgarity, its prostitution of the noble to the base: all these spread abroad like a disease, so that it becomes increasingly difficult to retreat from them.

In the olden days the would-be Yogi retired from the simplicities of living, as living was then, into the silences of living, either in the forest or in conditions which were forest-like. The change was not great, and the forest silence was not difficult to find.

But today even the countryside has become contaminated. The would-be Yogi of today must go far afield before he can hope to reach the silence of a forest; and if he is fortunate to find a forest he never knows how long it will be before the forest becomes civilized, and therefore uninhabitable.

THE TRAGEDY OF INDIA

One of the saddest of spectacles in the world is the gradual "civilization," which is the same thing as saying westernization, of India. Western-enslaved politicians,

placing in power western-enslaved ministers, are quickly pouring India into western moulds, so that we have the sorry spectacle of new and disintegrating wine being poured into age-old vessels—a far worse state of affairs than the pouring of new wine into new vessels, as takes place in the West. The tragedy of India is not her foreign rule, not even the desecration of her education, her arts and her crafts, her culture, by foreign influences. Her tragedy lies in the servility of her leaders, with only here and there an exception, to that spirit of the West which during the last 150 years or so has obtained a strangle-hold upon India's very soul.

This is not the fault of the West. The West must needs be her own obtuse, but in its own way fine, self. The West came to India to awaken India with those very differences so conspicuously characteristic of the West. The West was already awake in her own way. So was she commanded to awaken India. She has awakened India. But India is awake to western modes of living, instead of becoming awakened to her own genius of life. And today we see those who have the great opportunity to lead India forward to herself, throwing it away, and desecrating India's spirit to western standards.

The greatness of the West is ignored. The nobility of Britain,

her championship of great causes, of liberty, and of those who suffer under the tyranny of oppression: these are ignored, no homage is paid to them. Constantly is she attacked for her weaknesses. Constantly is the West laughed at for its futilities. But while there is all this, there is at the same time a widespread subservience even to the very weaknesses themselves, and to the western forms of polity.

At the present moment most of our Indian ministries are enjoying their new-found power with its comfortable majorities, so that, with little opposition, they can place upon the Statute Book a number of comparatively minor reforms by no means of the first order of importance. The two major reforms—the framing of an Indian Constitution and the establishment of an understanding with the great Mussalman people—are entirely ignored. They have been forgotten in the pursuit of the spectacular. Not that the Indian leader is to be altogether blamed. He is but the product of his education, of the foreign education which is all that he has received, but which has left an indelible mark on his nature, so that he cannot help being West-dominated. Subtly he cannot help showing his subordination, even though he may shout aloud the slogans of Indian freedom in the market-places.

THE INDIAN FILMS AND RADIO

Nowhere is this enslavement more marked than in the way in which the Indian people as a whole are provided with leisure occupations. The radio must be utilized to this end, which might be all very well were there a distinctively Indian radio, with beautiful Indian talking pictures and music available over the air. But the Indian cinema trade is nothing if not highly commercial and supremely servile to its western prototype. And the result is that even the most wonderful Indian themes—and there are more such themes in India than in any other part of the world—are distorted into western forms far cruder than any form in the West would ever be allowed to be. Close to Adyar there is a terrible monstrosity of a "talkie" which goes on and on into the small hours of the morning, screeching and howling and grating its way along. A single anna (about a penny) is all that is charged. But think of the horrible desecration of India's soul and of the evil that is wrought upon the minds and emotions of thousands of villagers who flock to the slaughtering of their heritage.

LACERATING TO ADYAR

The District Board sanctions this infliction which not only perverts its audience but lacerates those glorious silences which used to be

so wonderfully characteristic of the hush of Adyar's evenings and nights.

This is going on everywhere, and in the cities there is a concentration of it. Sordidness everywhere, and the Indian town and city but a tattered and tawdry imitation of the western originals.

Almost is Adyar too near to Madras, seven miles away though it be. And there begins to arise sometimes a longing for a peace which passeth the understanding of civilization as we have it in these days. One longs to find refuge in these quiet places where life is smooth and even, where the music of nature is unpierced by the discords of man, where it is possible to hear and to commune with Nature singing on her unfolding way, and not to be deafened by the shouting of those who seek to overcome their fellow-men. Has Adyar been placed too near to civilization? Sometimes I think so. And yet, well-known to all who pass her gates, there abides in Adyar a Peace and a Power no external circumstances forged by man can disturb.

INDIA OF THE FUTURE

And then I think that in course of time a generation of Indians will arise which shall be no race of slaves, which shall be free, which shall be powerful and wise to make India Indian. Then

shall the present tinsel and vulgarity disappear, to give place to a true Indian culture which shall be the wonder of the whole world. I am not exaggerating. I am saying just that which Dr. Besant used constantly to say as she strove for India's true freedom and restoration to her ancient culture and polity.

THE TEMPLE OF NATURE

But in the meantime, and in the very midst of one of those transition stages which are not yet off from the old servilities nor on with the new happiness, there are many of us who long for occasional and intimate glimpses of the simplicities, the silences, and therefore the sublimities, of nature as mother and of man and animal as friend. For be it known that in India, as in every other country throughout the world, there are hidden spots, which some of my readers may be knowing and remembering as they dwell with me awhile on the Watch-Tower, where nature is indeed mother, and where man and animal are friends. There are places where all creatures grow together, not with the ornaments of civilization around their necks, but bejewelled with the splendours of a natural life.

I do not think it is possible to be a real Theosophist without regular withdrawals from civilization's tinsels and cacophonies into the fragrant silences of nature. There must be times for pure being as

well as for active doing. There must be times for re-absorption in the One as well as for externalization among the many. There must be times for knowing as well as for experiencing. And while I am well aware that it is possible to live in a spirit of solitude in the midst of crowds, I also know that the greater depths and the more vibrant silences need the collaboration of nature's quietudes and silences when she is most deeply stirring with Life.

Every Theosophist needs periods of meditation in which he shares his life with life around him, with the life of mother earth in her rocks and mountains and pregnant soil, with the life of flowers and trees growing from mother earth's very body, with all her creatures living natural lives. He may meditate in temples and churches. He may meditate in shrine-rooms, and observe disciplines. He may perform rituals and ceremonies. But all these come and go impermanent. Today they are here. Tomorrow they pass away. But the Temple of Nature is everlasting, and her discipline shines forth in all that lives.

I think that the rules and regulations of all schools of esotericism, whether eastern or western, take far too little account of the importance of personal communion with nature, of growing with nature, of living, that is, the truly natural life. There are exhortations to study. There

are demands for the observance of modes of living. In the case of some schools of pseudo-esotericism there is the promise of results in so-called psychic powers. I think that every member of any real school of esotericism should be called upon to retire within himself once in each year for at least a fortnight, to go to some very quiet place where the music of nature takes the place of the noise of towns and cities, to relax to the uttermost, to fall awake in nature instead of going to sleep in the artificialities of what we call civilization.

TO DEEPEN UNDERSTANDING

Every member should also be asked to take with him to such a place some great Truth for its deeper understanding, so that with the higher consciousness awakened he may know the Real more really. He should be asked to shut himself off from all his normal preoccupations, from all reading, from all letter-writing, from all newspapers, from all contact with outer forms. And in the quietude he should be asked to discover more of himself than he has known before, and to renew and adjust his living in terms of his deepened understanding. No external organization can ever be to him that which he can be to himself. And it is for him from time to time to see how far the external organizations which so far have sufficed him are likely to continue to suffice.

He must never be afraid of giving new birth to himself, even if this means the destruction of some of the constituent elements of the old birth. He himself must be the final arbiter of his destiny, the captain of his fate. His soul must be his king, and there can be no other claimant to his throne.

The *Autobiography* of Dr. Besant abounds in such rebirths, in the abandonment of that which has been very dear for that which is perceived to be dearer still. And while others may deplore that which to their eyes is retrogression, is a receding from the truth, it is the inner voice alone, as in the case of Dr. Besant, which can determine between what is right to do and what is wrong.

But if we give up that which has become for us a less, so that we may enter that which for us is a more, we must take care lest we so do in any spirit of superiority, thinking that we have left other people behind us, that we see more clearly than they. We see otherwise than they. That is all. And indeed it may be that in course of time we shall see again as they now see. Each of us must travel along his Self-appointed way, without pride, in all humility, but in all enthusiasm and confidence.

THE RETREAT MOTIF

But in order to discover the Way of the Self we must find our

Selves in the mighty silences in which they dwell. We must seek them in the quietudes and simplicities of Life. For a wealth of experience the Self sends forth into the outer worlds the messenger-vehicles of its Self. It garners wealth from the very frontiers of manifested life. But from time to time these messenger-vehicles must return home for renewal, for re-dedication, for remembrance. And the home of the Self is no less in the solitudes than in the market-places.

I cannot help thinking that we have stressed this retreat motif of living far too little. We have summer schools, but we have few if any retreats. And retreats must be taken in the utmost solitude possible, not in groups. I think it would prove a great boon to our work if every year our principal workers, including General Secretaries, lecturers, Presidents of Federations and of Lodges, were to move away for a time into the great quietudes of the countryside. And every member might very well do the same, even if his quietude must involve the presence of his family. Indeed, there is no reason why the family should not together have its collective quietude, including the necessary enjoyments for the children, and even certain recreations for the older folk, provided a definite time were set apart for each member to enjoy his quietude

undisturbed. It is impossible to be rigid in these days, and one does not want rigidity in any case. But each individual who is seeking the expansion of his consciousness must from time to time be where it can expand with least resistance and with greatest opportunity to stretch.

*
* * *

THE OLCOTT DIARIES

There is a wealth of material in The Society's Archives which, after judicious selection, should be made available, especially to members of The Society, but also to the world at large.

There are in the Archives 31 leather-bound, large-folio Scrapbooks of H. P. Blavatsky. Much of the matter in these has already been published, indeed, I believe, most of that which is worth publishing. We may take up, in due course, what remains to be published, so far as the Scrapbooks are concerned. But there are 30 cloth-bound, small-quarto volumes of Colonel Olcott's diaries, every line of which is in the handwriting of the President-Founder himself, except for a few lines by H. P. Blavatsky in the earlier years and a page or two by Mrs. Marie Russak (now Mrs. Henry Hotchener) during Colonel Olcott's final illness.

We are about to undertake the publication of these Diaries, and I

refer the interested reader to a note on them under the title of "Colonel Olcott's Diaries" by the able and devoted Director of our Archives, Mr. A. J. Hamerster. I have said that H. P. Blavatsky's Scrapbooks can wait, so far as any material is concerned which has yet to see the light of day. The fact is that practically the whole of the contents of every Scrapbook consists of already printed matter, while Colonel Olcott's diaries remain unpublished and are in his own handwriting. His *Old Diary Leaves* in six volumes are in the nature of personal reminiscences and in no way duplicate the personal entries to be found in the actual diaries themselves, even though based on them.

What a herculean labour of our President-Founder to keep diaries for thirty years, in his own handwriting and in the midst of all his heavy preoccupations!

I am hoping that in due course when the time begins to arrive for actual publication, I may be able to indicate the cost, so that members who appreciate the great importance of this work may come forward to help.

* * *

ANOTHER GREAT THEOSOPHIST

There has been no more devoted soldier in the cause of Theosophy and The Theosophical Society than our old friend, Mme. Helena Pis-sareva. She has been responsible for much valuable literature and translations into Russian and in 1934 was awarded the Subba Rao Medal for this work. Even now, over eighty years of age, she remains as heroic as ever, and in the midst of great financial privations, as well as of the very serious illness of her daughter, she is ever intent upon the fulfilment to the uttermost of all the service she can render.

I feel very reverent towards so noble a figure—faithful to the very last. And as I bow before her, I pray that I myself may follow in her footsteps. Even though she is in dire need of help, she makes no complaint; and only indirectly did I learn of her needs. Of course, everything is being done that can be done to make her life a little easier for her. But I hope these lines may come to her notice, so that she may know that we cherish the honour she does to the Masters' work in the outer world.

George S. Arundale

THE INDIRECT WAY

BY ALEXANDER HORNE

THE things we most prize—the spiritual things, as distinguished from material possessions—are acquired only indirectly, as a sort of by-product of something else, and only when our efforts seem to be directed to an end entirely different. Thus, while wealth may be gained by bending all one's efforts toward its acquisition, he who centres all his attention on the attainment of happiness—even spiritual happiness—never seems to find it.

The alchemists are said to have discovered the art of transmuting baser metals into gold and the production of the elixir of life, but they were apparently philosophers rather than metallurgists, and metaphysicians rather than doctors of medicine. Striving with all their might at an understanding of the most fundamental truths about life and the universe, some of them stumbled on the more material phases of that understanding, as a precipitate, so to speak, of their solution of spiritual truths. Yet it is the irony of fate that their notoriety is due to a by-product of their real endeavours rather than to that which, according to the most trust-

worthy authorities, they had actually set themselves out to attain.

The Lord Buddha, similarly, is traditionally believed to have had the power of subjugating wild beasts, but we can well believe that if this were so, it was purely an instinctive response to that natural outflow of love to all created things which is an outstanding feature of Buddhism even today, and which was developed in its Founder to a superlative degree. In other words, he did not consciously set out to be a wild-animal trainer.

It would thus appear that we are sometimes too preoccupied with "evolution" and "self-perfection," "liberation" and "the path," when what we should be most concerned with is life itself, and the living of that life in whatever circumstances we find ourselves to be, to the very best of our ability, merely responding to our highest natural impulses, merely letting ourselves float along the sea of our own natural capacities, and fulfilling easily and naturally—superlatively if we can—those immediate duties and obligations that come first to hand in our station of life, as members of a

family, of an economic structure, of a social unit, of a political body. Happiness, peace of mind, a relative liberation from the hampering effects of our circumstances of life—all these are by-products of the mere attempt to live life at its fullest and richest. They are not attained by going directly after them. They come, when they come at all, unbidden. You cannot “strive” successfully after greatness, genius, immortal fame. Art is at its best when it is the most free from effort. The art of spiritual living—the highest of the arts—is at its noblest when it is the least self-conscious.

The Vedāntins say that final liberation is not attained by an effort of will, and is thus not the direct result of personal endeavour. We reach a certain stage of life, and liberation comes. We reach the peak of the mountain, and the infinitudes of space open up before our gaze. It is a truth that is often misunderstood, through its apparently paradoxical character.

How often have we caught ourselves striving energetically, persistently, almost fiercely, after the things of the spirit (or the things we mistakingly think are the things of the spirit) only to find ourselves getting hard and cold, lacking in sympathy and understanding, becoming impatient with mediocrity, intolerant of weakness, self-righteous, smug, puritanical; burning

ourselves to a dry state in our desire to purge ourselves of dross; stifling our finer sensibilities to the “little” things, in the hope that a larger intuition will be ours; starving our “human” love for a few, in the hope that we would thereby attain the “superhuman” love for all things. Concentrating our gaze on the tip of our nose, metaphorically speaking, we only attain a spiritual myopia. Turning our forces of growth inwards, we only succeed in developing ingrown-hairs. We must look away from ourselves to keep our vision clear and in focus; our life-energy must be directed outwards, rather than inwards.

A rich man came to a famous Hasidi Rabbi to seek the truths of life. The Rabbi took him to a window and asked him to gaze out through the clear glass into the world below. “What do you see?” “I see people running to and fro, going about their business.” The Rabbi then took him to a silvered mirror. “Now what do you see?” “I see only myself.” “You notice,” said the Rabbi, “what a world of difference a little silver makes!”

Self-centredness, whether in the interests of spiritual or material progress, is self-defeating in the long run. In material things, the effects of self-intoxication evaporate, only to leave that dry, ashy “morning after” feeling. In spiritual things, we do not even have

the satisfaction of having attained our desired end. Whether we spell "self" with a small or a capital "s," it is in either case the wrong end of the telescope. Our gaze should be ever outwards, in terms of service, in big or little things according to our capacities and our immediate circumstances, naturally and easily, without strain.

And so the Master Hilarion says :

Grow as the flower grows, unconsciously, but eagerly anxious to open

its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity ; in the other you harden by the forcible passion for personal stature.

And so another Master has said, speaking of the indirect way, the paradoxical way of all spiritual things : "He who loses his life shall find it."

THE SEARCH

Stillness is ever with me,
For I have laid aside
The pleasures which must flee away
That stillness may abide.

Peace is for ever with me,
For I have understood
The meaning of love's ecstasy,
Of evil and of good.

Assurance is my bounty,
And solitude my friend ;
I ask no gift of any man
Nor on his words depend.

Reality is with me,
For I have cast away
The brief illusions of the world
That glitter and decay.

There is a perfect stillness,
A richness of delight,
That lies within my hidden self
Upon the inner sight.

And in that tranquil living,
Through that eternal youth,
The stillness of my joyous search
Will be the breath of Truth.

MENELLA STREET

KESHUB CHUNDER SEN: A GREAT INDIAN REFORMER¹

BY B. B. DEY, D. Sc., F. I. C.

THE East is the cradle of all faiths, and India in particular is justly regarded as the land of prophets and reformers and founders of religions. In the last century we had one such outstanding personality whose advent synchronized with the consolidation of British power in this country. This was Keshub Chunder Sen, the centenary of whose birth in 1838 was celebrated last year with great enthusiasm in different parts of India.

Keshub Chunder Sen, or Keshub, as he is generally known to his country-men, was one of the greatest social-religious reformers in living memory, and perhaps the best orator that India produced in the last century.

HIS GREAT VISION

In a country where the aspirants for a deep religious life have usually fled from the world, Keshub was the first to show that it was possible to live true to heaven as well as to earth, for the two have kindred points. In a country where the existence of many sects and religions has led to endless discord and

difference, Keshub raised the banner of harmony and love, and saw the vision of a Universal Brotherhood of man. At a time when religion was confused with priest-craft and external rituals and ceremonies, Keshub taught that religion was a spiritual condition of man, and not to be confused by any means with these outward symbolisms and observances.

EARLY LIFE: SAD AND RESTLESS

Before speaking to you about the message which Keshub brought to India and to the world at large, I should perhaps dwell briefly on some of the salient facts connected with his early life.

Keshub was born in an illustrious Vaidya (Vaiṣṇava) family of Bengal; his ancestral village, "Garifa," being pleasantly situated on the banks of the Ganges some twenty-four miles from Calcutta. Like Goldsmith's "Auburn" this ancient village has now changed beyond recognition. The gardens, the lakes, the peaceful riverside scenes in the summer twilight, have all vanished, and jute mills with all their unromantic accompaniments have encroached upon these idyllic.

¹ A talk by Prof. Dey, of the Madras Presidency College, to the Class in Indian Thought and Culture at Adyar, 30 March 1939.

scenes. Keshub's boyhood was, however, spent mostly in Calcutta. His grandfather Ram Kamal Sen, was a well known person of culture and affluence in those times. He, as well as Keshub's father, died when Keshub was very young, the training of the child thus falling to the widowed mother. The latter was a remarkable lady combining deep piety of character with grace and clear intelligence. Keshub always used to remark that it was the wonderful spirituality and character of his mother which proved to be of the greatest help in his early training. As a youth, Keshub was tall, fair and handsome, a leader among his school-fellows, always devising new games and enacting dramas which he composed and in which he took a leading part. He was very scrupulous about personal cleanliness, which, to him, was almost a part of religion. He loved to bathe in the Ganges and to smear his body with sandal paste, habits which might be traced to the Vaiṣṇava influence of his family. He was rather reserved in manners—a reserve which was due not to any pride or conceit but which served as a cover for much force of character.

Considering the spirit of the times in which Keshub lived, when almost every educated young man born in a wealthy family considered it to be a part of his education to learn drinking and other vices

of western civilization, Keshub's youth must be regarded as a most unusual one. Simple, austere and almost stern in his outward demeanour, Keshub shunned all youthful frivolities. He became sad and restless. In one of his sermons delivered in later life, Keshub has vividly described the condition of his mind in that period. He says:

I had no peace either by day or by night. I shunned as poison all the pleasures which I found youth enjoying all round me. To amusements of all kinds I said: "Thou art Satan; thou art sin." To desire I said: "Thou art hell—those who trust thee fall into the jaws of death." To my body I said: "Thou art the road to perdition, I will rule thee or thou wilt surely lead me to death." Gradually I became almost taciturn and spoke little. True, I did not retire into any wilderness, but the world became a wilderness to me.

His favourite books during this period were books of philosophy and books of sermons. Two books in which he found sublime truths and great solace at this time of his life were Young's *Night Thoughts* and Shakespeare's *Hamlet*. It was when he was passing through this kind of troubled state of mind that a door suddenly opened to him—the door of prayer. His experience is thus expressed by him:

In that dawn of spiritual life, the voice that insistently sounded in my heart was "Pray, Pray." I never knew very well why I should pray, and for

what I should pray—there was not time then to reason. It never occurred to me that I might be mistaken. I prayed. . . . The dawn brightened into morning. . . . All that was hidden in darkness began to clear up. . . . Doubts vanished. . . . By this practice of prayer, I gained endless, resistless strength. . . . I had no longer the same body or the same mind. . . . Temptation was conquered, sin was vanquished and lost its terrors.

THE BRAHMO SAMAJ

In 1857, when Keshub was only nineteen years old, he joined the Brahmo Samāj almost by accident. One day while he was passing through the streets, restless and moody, a small publication entitled *What is Brahmoism* fell into his hands. He found that its principles coincided exactly with the inner convictions of his soul, and he immediately felt that the voice of God was calling him to join this Church. As most of you are probably aware, the Brahmo Samāj had been founded by the great reformer Raja Ram Mohan Roy in 1830—*i.e.*, just twenty-seven years before Keshub joined it. It was a monotheistic religion based largely on the teachings of the Vedānta and of the Upaniṣads. When Raja Ram Mohan died in 1833 in Bristol, the leadership went to Maḥarṣi Devendranath Tagore, the father of our poet Rabindranath Tagore.

For nearly ten years Keshub remained in this Samāj struggling hard to liberalize the movement. The Brahmo Samāj, it must be noted, was at that time regarded as one of the numerous sects of the larger Hindu Religion, and was hardly known to people outside the limits of Calcutta. The few members, mostly elderly gentlemen with Maḥarṣi at their head, were cautious and conservative persons who would not care to come into conflict with Hindu society by leaving the existing orthodox customs. Even divine worship was entrusted only to Brahmins wearing the sacred thread. Keshub planned various improvements in the Samāj. He started societies for theological discussions, young men's prayer meetings, wrote tracts on religious subjects, delivered lectures for the public, organized bands of enthusiastic young men and went with them on preaching tours to different parts of India—Ceylon, Bombay and Madras, where he was called the "Thunderbolt of Bengal," were visited at this period—and in various ways, laid the foundations of the future greatness of this theistic movement in India. He became in fact the life and soul of the Brahmo Samāj, the organizing of which into a great religion for the whole of India, if not the world, became a passion with him. Keshub wanted to abolish all distinctions of caste and to permit

non-Brahmins to sit in the pulpit and conduct service as Ministers. He openly advocated the re-marriage of widows, the prevention of child-marriages and other types of social reform, innovations which were opposed by the older members of the Samāj. The struggle between these and the younger members under the leadership of Keshub continued for nearly ten years (1857-1866), and at last in 1866 Keshub and his young followers had to break with the old Samāj and come out of it.

A MISSIONARY EXPEDITION

The year 1866 may be said to mark the beginning of the second great period of Keshub's life as a reformer. The desire to spread the new ideas throughout the length and breadth of the country had been growing in Keshub's heart, and during this year (1866-67) he and a number of his followers went on a great missionary expedition through the North-West Provinces and the Punjab. They wore very humble garb, travelled only by Third Class in the trains wherever these were available, went long distances on foot and endured great hardships. The spirit of Buddhism and the Buddhist missionaries made a great appeal to them, and he and his followers literally lived the lives of the ancient Bhikshus. Their preachings and the examples of their lives

had a tremendous influence on the people of the places they visited.

WORK IN ENGLAND

Three years afterwards, in the spring of 1870 when Keshub was 32, he visited England with the object of carrying the message of his new faith to the wider public in Europe. He met with the most cordial reception, from all classes of people in England, that has ever been accorded to any Indian in that country. Dean Stanley, Prof. Max Muller, John Stuart Mill, Gladstone and a host of other outstanding personalities in England at that period became his admirers and staunch supporters. He was received in private audience by Queen Victoria.

He was invited to speak from the pulpits of many Christian churches and he told the people not only about his work of social and religious reform in India but also of various evils, moral and political, which had come to India through British domination. He spoke of the Government of India as a sacred trust imposed on England by Divine Will, and he appealed to the larger English public to see that the administration of his great country was conducted in that spirit. If England had brought modern science and its advantages to his countrymen which Keshub greatly appreciated, India, he said, had

also rich spiritual treasures to give to England.

The honour he received in England did not turn Keshub's head, and he came back confirmed in his simple national ways of living. The one thing which more than any other greatly impressed him was the Englishmen's methods and capacity for carrying out organized social work, and on his return, he set his mind specially to such work on broad and general lines.

THE INDIAN REFORM ASSOCIATION

He established at this time what is now known as the Indian Reform Association. The work of the Association was divided into numerous sections such as (a) the establishment of printing presses and the publication of cheap vernacular newspapers with a view to disseminating instructive reading matter widely among the masses; (b) the promotion of the temperance movement by rousing public opinion against the liquor policy of the Government; (c) the opening of industrial and night schools for the benefit chiefly of men of the working classes; (d) the starting of special schools and associations for women for improving their condition; (e) the introduction of acts of social reform of which Act III of 1872 for legalizing intercaste marriages among the Brahmós may be mentioned as one, etc.

Keshub recognized social reform as part and parcel of religious work. He was not a sudden or a violent reformer, nor did he make his reforms rigid and final. He knew that such reforms, to be really beneficial to his country, must be progressive and elastic in character so that they might grow with the spirit of the times. He knew that nothing could be in the permanent interests of a nation which was not founded on its character, and the reforms which Keshub sought to introduce were therefore always national in their outlook and in consonance with the pure and simple customs of the country. While he was engaged in these numerous social reforms on the one hand, his spiritual life on the other hand became richer and nobler at this time. His utterances, both in English and in Bengali, in public lectures or in sermons from the pulpit, began to attract unparalleled crowds of men and women. Some of the lectures delivered at the Town Hall at Calcutta during this period have since been published and read by people wherever English is spoken.

THE MODE OF HIS MESSAGE

He delivered these lectures extempore. There was no preparation but he let himself be carried away by the emotion of the moment. "The flood of his oratory" says his biographer Mazumdar,

"fell like a torrent from some Himālayan height, instantaneous, vast, clear and overpowering." Keshub never learned elocution. His delivery was completely free from any kind of affectation. He never gesticulated. There was no effort or straining either in the lucid, limpid thought or in the rich, deep voice. It was as if the Lord had chosen to speak with Keshub's tongue. Those who saw and heard him in those days declare that they never listened to anything like it in their lives. If this was the testimony borne by people with regard to his English addresses, his Bengali sermons from the pulpit of the Brahmo Mandir were even more greatly admired. These sermons and prayers have fortunately all been preserved in print, and serve for the edification and moral and spiritual guidance of generations of his countrymen. Keshub proved to be a born master of his vernacular, and his prayers are still quoted as models of the purest and the simplest Bengali. The words in his sermons seemed to flow like a clear tinkling brook on the waters of which were reflected the great Heavens. The fame of Keshub's preachings and sermons spread far and wide, and *The Statesman* of Calcutta wrote at the time: "When Keshub speaks, the world listens."

Yet the secret of the impression that Keshub made did not lie in his

language. Keshub spoke, as all great religious preachers do, straight out of the deepest spiritual experience. He never argued. He appealed to something deeper than reason. His words came charged with a force and a meaning that mere reason cannot give. His sermons were not philosophical discourses but more like the inspired utterances of a poet. At the beginning of one of his sermons, he spoke thus :

"ARE WE SEATED?"

Are we all seated ? I do not think so. Some are wandering about, some trying to sit down, some are restless, some, after sitting down for a while, are getting up again. Have you succeeded in seating yourself or have you not ? It is a deep question, for the whole secret of worshipping God lies there. It is the sitting down of the soul. If you can sit down in the secret place of the heart, then you can truly worship. When the mind is distracted, when it is infatuated with the pleasures of the world, it cannot worship. Men in that condition have continually to try to get hold of their souls by the shoulders and force them down. O Worshipper ! sit down in the immediate presence of God, sit facing Him. Turn not a hair's breadth to this side or to that. If you do, you may be sure that either pride or doubt has come between. In the sphere in which your soul lives, there is only one little spot for you. To sit down there is to worship. There is a condition of the soul in which seeing God becomes easy, natural. [Similarly to "hear" God's command was not

listening to a sound but instinctively receiving inner guidance by waiting trustfully and prayerfully on God. If the heart is utterly selfless and utterly dependent on God, these divine promptings in the heart can be caught. Then the faithful devotee must obey them, though the whole world might stand against him.]

IDEALS OF UNIVERSAL CHURCH AND BROTHERHOOD OF MAN

His interpretation of human brotherhood was as fascinating as it was convincing. He said that if a man is truly religious he cannot help loving his fellow-man as his brother, in spite of external differences, for there will always be this one common factor in the relation between them, *viz.*, that of being the children of the same Father. This should and must make him lovable in spite of everything. Keshub believed with all his heart in the national regeneration of India and indeed might be regarded as the prophet of the present national movement. He led his countrymen to the true source from which national regeneration was to spring, *viz.*, self-sacrifice and moral and spiritual strength—a truth so strikingly illustrated in the life of Mr. Gandhi today.

The third and last period of his activities may be put down between the years 1878 and 1884. During this period, he felt more and more that the unsectarian universal religion, the spirit of which had

breathed through all his teachings in the previous periods, was the distinct new message which India and humanity in general needed. He was fired with the ideal of a Universal Church and a world-wide Brotherhood of Man where caste and creed would find no place at all. Books were written in which selections were compiled from all the scriptures of the world: the Hindu S'āstras, the Quran, the Zend Avesta, the Lalita Vistara and even the Chinese Sacred Texts; readings from such books formed a regular part of their daily worship. The largeness of Keshub's conception of religion, which was put into Samskr̥t verse by one of his followers, may be translated as follows:

Behold this spacious Universe
Which stands as God's mighty and
holy Temple:
The pure heart is the pilgrim shrine;
One Scripture all Truth of all lands;
Faith is the root of all the creeds;
Love the culture that is for all,
And the effacement of the Self
Is what we call asceticism.

The New Message, or New Dispensation as he called it, revealed that all the Scriptures of all the religions formed One Great Scripture; that all the prophets and religious teachers had contributed, each in his own way, to the evolution of One Great Religion; and that Man cannot, therefore, leave out any of them—that the different

methods of spiritual culture were not meant to exclude one another, but were to be harmonized into a fuller and deeper culture.

In speech and in writing, through ritual and symbolic observance, Keshub tried to bring home to his countrymen and to the world at large the meaning of this universal religion of harmony. Before Keshub's time, the spirit of toleration had often been invoked to prevent conflicts between the members of different sects. Keshub preached not "toleration" but "assimilation" and "harmony." Thus his new conception of Human Brotherhood was based on mutual respect—even on mutual need. This need was not merely temporal or material, it was not for neighbourliness or political expediency. It was something deeper. In one of his lectures—"Asia's Message to Europe"—Keshub said :

By Unity I do not mean Uniformity. Uniformity is the death of nature ; it is the death of the soul. Where Life is, there is variety. The unity I contend for is the unity of music. In music, though there are hundreds of diverse shapes of instruments producing various sounds, there is sweet harmony among them. Each set represents an idea and has a distinctive mission to fulfil which belongs to no other. Therefore none can be ignored, none can be crushed, but all must be represented and included.

With such a conception of religion, Keshub assimilated into his wide and deep spiritual culture, the special concepts and ideas of different religions. The idea of the motherhood of God was one of the conceptions of Hinduism which coloured and sweetened his devotions ; and herein perhaps is to be found the secret of that strange affinity between Keshub, the pure monotheist, and S'rī Rāmakrishna Paramahansa, the worshipper of the Goddess Kālī, which ripened later into a beautiful spiritual intimacy and friendship between them.

EARLY DEATH LIKE OTHER PROPHETS

Like many other prophets of India, Keshub died very young—at the age of about forty-six. At the present moment when India is going deeper and deeper into communal wrangling and discord, and the world itself is standing on the brink of another great war, the life and teachings of a person like Keshub stand as a beacon-light showing us the way towards real and lasting unity and harmony between the warring sects and castes, creeds, communities and races of mankind. Keshub's was not the way of treaties and pacts, conferences and committees, which are failing so ignominiously today. His was the way of spiritual fellowship based on mutual respect.

THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

(Concluded from p. 322)

ORIGEN ON "TRANSCORPORATION"

WHETHER there was a previous life in a body or not is discussed by Origen in his Commentary on *John*, Bk. 6, ch. 7, with reference to the denial by John the Baptist (*John*, 1 : 21) that he was Elijah returned, in connection with the direct statement of Jesus concerning John : "If ye will receive it, this is Elijah which was for to come" (*Matt.*, 11 : 14). Origen's comment is in the form of an imaginary discussion between one who supports and one who denies the theory of "transcorporation," in which he jumps back and forth from one side to the other, stating the arguments for and against with such cleverness that it is quite impossible from this commentary alone to tell what he himself thought about "transcorporation," for he leaves the debate unconcluded. The holders of this theory are those who believe in the return of the soul into a body and see in the newness of the body the explanation of the

failure to remember former incarnations.

Origen remarks : "These thinkers, accordingly, entertain an opinion which is by no means to be despised." His objection to the doctrine seems to be an unwillingness to admit that a *soul* (see above discussion of *soul* and *understanding*) could re-enter a body, that the *soul* of John, for example, was ever in Elijah. At any other time, he says, the subject "would certainly call for a careful inquiry," and he outlines the series of sub-topics that would have to be taken up in an adequate treatise on the subject. He apparently believes that there are two possible positions on the subject, "transcorporation" and "incorporation." In his Commentary on *Matthew*, Bk. 10, ch. 20, he discusses the same matter more briefly and adds substantially nothing to what he says here, except that he speaks of the doctrine of the transmigration of souls as "false."

In his *Against Celsus* Origen says: "But on these subjects much, and that of a mystical kind, might be said"; in keeping with which is the following: "It is good to keep close the secret of a king" (*Tobit*, 12: 7), in order that the doctrine of the entrance of souls into bodies (not, however, that of the transmigration from one body into another) may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God's wisdom, of which it has been well said: "Into a malicious soul wisdom shall not enter, nor dwell in a body subject to sin" (*Against Celsus*, Bk. 5, ch. 29).

Also: "*We do not believe that souls pass from one body to another*, and that they may descend so low as to enter the bodies of the brutes" (*Against Celsus*, Bk. 8, ch. 30).

A REINCARNATION THEORY

From Origen's denial of the transcorporation or transmigration of *souls*, and his preference for incorporation, or the entry of souls into bodies, it does not follow that he disbelieves in the reincarnation of human individuals in bodies, since he has made very clear his distinction between the human individual, or rational portion, or nous

(*voûs*), and the soul (*ψυχή*) of a man. In a passage of his *De Principiis* which has been preserved in the Greek (Bk. 4, ch. 1, sec. 23) he makes the clearest statement to be found in his writings on this point:

"And perhaps as those here dying according to the death common to all, are, in consequence of the deeds done here, so arranged as to obtain different places according to the proportion of their sins, if they should be deemed worthy of the place called Hades, so those there dying, so to speak, descend into this Hades being judged deserving of different abodes—better or worse—throughout all this space of earth, and (of being descended) from parents of different kinds, so that an Israelite may sometimes fall among Scythians, and an Egyptian descend into Judea."

Some points in this passage seem to imply a reincarnation theory of some sort.

(1) Those "dying" in Hades are born here. Yet the inhabitants of Hades seem to be those who have formerly lived and died here. At least some of its inhabitants have so lived and died.

(2) There are Israelites and Egyptians in Hades. How could they be distinctively Israelites and Egyptians, except by reason of having been in Israelite or Egyptian bodies in their former lives? And yet these are the ones who are to be born here. They are not Israelite

or Egyptian by virtue of becoming such in this earth-life, inasmuch as, on the contrary, in this life some of them are to be Scythians and Jews respectively.

THE NATURE OF THE SOUL

It should be noted as regards the first point, the "dying" in Hades, that there is nothing in the nature of the soul as Origen conceived it which will guarantee its permanence. On the contrary it had a beginning, and presumably will have an end, the *nous*, however, of which it is an imperfect expression is in the image of God, capable of assuming the form of a soul and so far mutable, but itself immortal, since when it ceases to have a soul it will remain restored to its pure form. The "dying" in Hades mentioned in this passage would seem to mean the extinction of the soul and its replacing with another, as he who was an Egyptian in his former Hades-life is now a Jew and presumably will be a Jew in his succeeding life in Hades, for what is a Jew in Hades but one who was a Jew in the preceding life on earth? This extinction of the soul and the taking of a new one at the new birth here, would explain the impossibility of the soul of Elijah becoming the soul of John the Baptist. (See Commentary on *John*).

This passage is a good illustration of the way in which Origen's

De Principiis was mutilated by the translator, Rufinus. For example, the words quoted above, "if they should be deemed worthy of the place called Hades," become in the Latin translation "according as they shall be deemed worthwhile in the place which is called 'hell' (*infernus*), others in the bosom of Abraham, and in different localities or mansions"; and the words "so those there dying, so to speak, descend into this Hades" become "so also from those places, as if dying there, if the expression can be used (*velut illic, si dici potest, morientes*), do they come down from the 'upper world' (*a superiis*) to this 'hell'," and so on with still wider variation in the succeeding part. It is clear, therefore, that Rufinus has not exaggerated the changes which he made in the interests of "orthodoxy." This fact taken in connection with the utter and early disappearance of two books of Origen dealing with this doctrine, entitled *On the Resurrection* (see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 24), makes it seem legitimate when in doubt as to Origen's exact meaning to consider it to have been the less "orthodox" view of any two possible opinions.

This, however, is by the way. To return to the subject under discussion, Origen denies the possibility of the discarnate soul returning into a body (see above) while,

on the other hand, not only in the above passage does he imply such a return of the human individual, but elsewhere, in discussing the resurrection of the body, he clearly states that this will take place. Conceding that it is absurd to suppose that the present body will ever be reconstructed after its post-mortem disintegration, he holds that there is "a vital assimilative 'spark', or 'principle,' which lays hold of fitting matter, and shapes it into a habitation suited to its needs. The same process by which it repairs the daily waste of our organism now will enable it then to construct a wholly new tenement for itself." Bigg, *Christian Platonists of Alexandria*, p. 271; *De Prin.* 2: 10: 3; 3: 68 sqq.; *Contra Celsum* 5: 22 sqq.

As to the possibility of the entry of the rational soul into an animal body, the following fragment from *De Principiis* occurs in Jerome's *Epistle to Avitus*: "It is an evidence of great negligence and sloth, that each one should fall down to such a pitch and degree, and be so emptied, as that in coming to evil, he may be fastened to the gross body of irrational beasts of burden." In Rufinus' translation, the opinion "that souls descend to such a pitch of abasement that they forget their rational nature and dignity, and sink into the condition of irrational animals, either large or small," is stated as one

which is rejected. Origen's pupil, Pamphilus, in his *Apology for Origen* (extant only in a translation by Rufinus), so interprets his instructor's belief. While Rufinus is not always reliable, there can be no doubt that he is right here as to Origen's doctrine (whatever may be the history of this passage), for the sentence above quoted from *Against Celsus* is explicit enough (see above, p. 419).

For Origen a *soul* could not enter an animal body, it could not even enter another human body. The passage given by Jerome (above) may refer to the fall of the *nous* implying that it evolved out of the sub-human states to its present human stage of experience. As modern Theosophists say, the monad evolved through sub-human kingdoms to the human, while my personality, now the expression of the monad in my human life, never was in an animal, nor could be; nor was, nor could be in any other human incarnation than this present one. Likewise, Commentary on *Matthew*, Bk. 11, ch. 17: "Let others, then, who are strangers to the doctrine of the Church, assume that souls pass from the bodies of men into the bodies of dogs, according to their varying degree of wickedness; but we who do not find this at all in the divine Scriptures, etc." So also *De Prin.* 1: 8: 4; *Contra Celsum*, 4: 8: 3.

A SUMMING UP

Origen's doctrine as to immortality may then be summed up, as follows:

Human "understandings" are spirits created by God in eternity, possessing his "image" and capable of attaining his "likeness" (the distinction later crystallized in Christian theology) by their free choice and pursuit of good. In themselves, they are without defect and immortal but as, exercising their freedom of will, they neglect the good, they then form for themselves "souls," imperfect and transitory.

Each soul receives an appropriate body. It cannot exist without a body, when life ends here it persists in a subtle material body in Hades. When that life in turn comes to an end, a new soul and body replace the old. The soul cannot outlive its bodies, the continuation of its life in Hades being due to the preservation through physical death of a part of its material envelope (*De Prin.* 22; 2:3:2. sqq.). Instances are recorded of this having been seen hovering over the grave of the earthly body. Each new soul and body are given to the spirit in accordance with the deserts of its previous existence. This cycle of births and deaths draws to an end as the soul increases in virtue; when it is perfected, it will have become identical with the spirit, and thereby immortal. Meanwhile,

the spirit lives in the soul, the soul not being merely mortal, inasmuch as it is an expression of the immortal spirit.

There is a connecting link between the bodily lives, a germinative principle by which each body is connected with its predecessors, individual identity being preserved, although the materials are entirely changed, just as any particular body remains one body during its lifetime, although its particles are continually changing. (It should be remembered, however, that this is doubtless not all Origen taught on the subject but as much as we can gather of his teaching from his writings which have come down to us.)

HOW A THEORY OF REINCAR-NATION IS IMPLIED

Thus, it will be seen that, while Origen could not accept the doctrine of the transcorporation of *souls*, he did believe in a series of embodiments of the *spirit*. See Commentary on *Matthew*, Bk. 13, ch. 2: "John was Elijah himself," yet "the soul of John being in no-wise Elijah." All the commentators on Origen whose writings I have seen, call attention, in connection with their discussion of his doctrine of pre-existence and bodily birth being according to the deserts of an antecedent life, to his rejection of the idea of the transmigration of souls, not noticing that to

say this is not to tell the whole story, and forgetting that Origen's distinction between soul and spirit is one of the most emphasized portions of his treatment of the soul. Professor George Foot Moore's excellent Ingersoll lecture on "Metempsychosis" is subject to this same criticism. It may be seen from the quotations above, however, that a theory of reincarnation is implied

(1) in his teaching as to a previous life in such an order of existence that its deserts can be adequately satisfied in this life ;

(2) in the immortality of the spirit taken together with his teaching that the Hades-life like the earth-life will come to an end ;

(3) in the idea of the possibility of one now a Jew having been, in his previous life in Hades, an Egyptian, etc. How could he be an *Egyptian* in Hades, before having any earth-life, and if his one earth-life was to be as a Jew ? Hades, according to the teaching of the same paragraph, is the abode of those who have died here on earth ;

(4) in his positive teaching as to the resurrection of the body.

A GREAT STUDENT AND A GREAT TEACHER

It is not likely that Origen could have failed to see these implications. He was one of the clearest and boldest of thinkers. Also, it must be noted, he was not only

familiar with, but in sympathy with, steeped in, Neo-Platonic thought. This is evident from all his works, and further, we know from his own testimony that he had studied under one of the great teachers of Alexandria. According to Porphyry, this teacher was none other than Ammonius Saccas. (For the testimony of both Origen and Porphyry, see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 19).

I am aware that Porphyry in his *Life of Plotinus* (3, 14, 20) is usually understood to be referring to another Origen, a pagan, and that some are of the opinion that, in the passage quoted by Eusebius, Porphyry may have been confusing our Origen with the Neo-Platonist one he knew. Porphyry, however, was a native of Tyre (*Life of Plotinus*, 7) in which city Origen died, according to Jerome (*De Vir. Ill.*, LIV ; *Nicene and Post-Nicene Fathers*, 2nd series: III, 373-74) and, as the passage quoted in Eusebius shows, he remembered the Christian Origen whom he had met, and it is this Origen of whom he says that he had been a pupil of Ammonius Saccas. He may well have known him in his youth, and Eusebius amply supports the view that Origen was well known to the philosophic teachers of his time. (See Eus. 6: 18 and the several instances of debates and invitations to speak before rulers, etc.; also Gregory's panegyrics.) Origen had

studied with the philosophers in Alexandria and must have had acquaintances among their pupils. At any rate, when all possible allowances are made, Origen lived in the intellectual world of the third century in more than one of its great centres.

If these implications be not admitted, Origen will be found to have obscured where he was avowedly trying to explain. Yet in his own day, no one seems to have thought him obscure. He was an extraordinarily successful teacher, and no one at any time since has ever regarded him as other than a great teacher.

His failure to make explicit these implications in his extant writings is amply explained by his constant reference when discussing the subjects in these writings to his fuller treatment in his books *On the Resurrection* which have since disappeared. The loss of these books (considering the widespread admiration for Origen and efforts to preserve his works) is in itself sufficient proof that their teaching was not consistent with later conceptions of orthodoxy. They must have contained teachings even more unorthodox than pre-existence, etc., which have come down to us. There is no doubt, also, that these latter ideas, striking as they are, have been touched up by Rufinus (some of the evidence has already been given in this article,

pp. 319, 420). Rufinus later had a quarrel with S. Jerome and became quite unpopular on account of his "Origenism." He was regarded as having been much too kind to Origen's "heresies" in editing his books. We may be glad that they were not translated by an anti-Origenist. This, however, exhibits to us the state of mind in the circles through which Origen's books have survived to latter days and explains much. As to the books *On the Resurrection*, see Eusebius, *Hist. Ecc.*, 6:24:3, and Dr. McGiffert's note: "The work was bitterly attacked by Methodius but there are no traces of heresy in the existing fragments."

ATHENAGORAS

In this connection, a reference in one of the works of Athenagoras, a second century apologist for Christianity, is interesting. Athenagoras, an Athenian philosopher who had become a Christian, wrote his *Embassy*, a plea for his fellow-religionists, for presentation to the Emperors Aurelius and Commodus, about A.D. 177. It is at nearly the end of this apology (ch. 31) that he makes a comparison of the Christians' belief in the resurrection of the body with the corresponding teaching of certain Grecian philosophers, in these words:

"But that it is not our belief alone that bodies will rise again, but that many philosophers also

hold the *same* view, it is out of place to show just now, lest we should be thought to introduce topics irrelevant to the matter in hand"; and a little further on: "for nothing hinders, according to Pythagoras and Plato, that when the dissolution of bodies takes place, they should, from the very same elements of which they were constructed at first, be constructed again"—clearly a reference to the transmigration theory.

While an examination of Athenagoras' later work, *On the Resurrection of the Body*, shows that his speculation on this subject was fragmentary, being apologetic in aim, and not constructive, and that his belief in immortality had its basis in his Christian faith, rather than in philosophy, yet, and just for these reasons, his appeal in the above-quoted passage to Greek philosophy and especially to Pythagoras and Plato, illustrates the inevitableness among Christians educated in Hellenic culture at a time when there was no distinctively Christian philosophy, even a systematic Christian theology having yet to be constructed, of seeking a reason for the faith which was in them amid the philosophic theories of their forefathers, as well as the naturalness of comparing the teaching as to the resurrection of the body with the doctrine of the re-entry of souls into bodies.

THE PYTHAGOREAN-PLATONIC TRADITION

This slight allusion in Athenagoras to the teaching of Greek philosophers on a resurrection of the body is therefore noteworthy, when viewed with reference to the later elaborate doctrine of Origen in the first half of the third century, for these reasons:

(1) as showing that Origen's view, far from being peculiar, was only a thorough-going instance of a manner of considering the subject which would be more or less adopted by anyone who, like Athenagoras, combined adherence to the Christian faith with the study of philosophy; and

(2) as showing that, instead of assuming at the start that Origen could not have taken the transmigration theory seriously, on the contrary, we might well be surprised if we should find that he had ignored that theory in his speculation as to the future life. In fact, in the whole of philosophy, as he knew it, there was not any doctrine more evidently related to the resurrection idea.

That, in fact, Origen himself in spite of his objection to transmigration of souls regarded his own teaching as similar to that of Plato and Pythagoras may be seen from *Against Celsus*, Bk. 1, ch. 32:

"Or is it not more in conformity with reason, that every soul, for certain mysterious reasons (I speak

now according to the opinion of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions?"

It would seem indeed that Origen's teaching on immortality must be attributed, as to its source, chiefly to the Pythagorean-Platonic tradition of his day from which he deviated, or which he clarified, as he was compelled by his speculation as to the deity and the origin of the world and of men—his unwillingness to ascribe to God the direct and sole responsibility for the existence of the imperfect human soul. The distinction between soul and understanding *νοῦς* is Platonic and is elaborately discussed in the *Enneads* of Plotinus, but both Plato and Plotinus, however, give their teaching as to rebirth in myths in which it is difficult to discern how much is philosophy, how much poetry.

ORIGEN AND THE Gnostics

It should be remembered also that in Origen's time great societies of Christians, the Gnostics, held that such a presentation as he was attempting of Christian dogma in harmony with the mystic philosophy of the pagan world, had a basis in the teaching of the Apostolic Church; that there was an inner, a deeper side to Christian teaching handed down from its beginning

which could only be communicated to the more thoughtful among the adherents of the Church. Both Clement and Origen appealed to such an esoteric tradition although there is no evidence that with them it was represented by an organized inner circle. They were kept apart from the Gnostics, so distinguished in history, (although Clement at least regarded himself as a Gnostic) by the inadequacy of the theology of the latter, but both the "heretical Gnostics" and such as Clement and Origen, were spreading Christianity among the educated classes and thus making possible the work of Constantine in the succeeding century—the establishment of the Christ-cult as the religion of the Empire.

So while Origen here is a thinker utilizing Neo-Platonic thought to help clarify Christian teaching and to intellectualize it, much of his teaching probably has more links than by the nature of the case we could hope to discover with kindred expositions of Christianity more or less reserved for select circles among those who held that the Church had a higher as well as a popular teaching. Reincarnation, for example, is known to have been a teaching of many of the Gnostic schools.

Of those who went under the name of Gnostic, the Basilidians and Valentinians were very estimable people whose leaders had been

really great teachers. Their origin and their main strength was in Egypt. Origen shows his kinship with them by the fact that in his *Commentary on John* he so often refers respectfully to the earlier *Commentary of the Gnostic, Heraclion*. Origen seems to have gotten much from it.

It should be remembered that the Gospel of John and other New Testament books were contemporaneous with these Gnostic circles. The first known use of S. John's Gospel was among the Gnostics, witnessed by *Heracleon's Commentary*. The bearing of these facts on the questions of the sources and of the interpretation of this Gospel has not been sufficiently recognized. At any rate, in view of this Gnostic teaching in the background, we should not be surprised at the question asked in *John*, 9: 2: "His disciples asked Him saying, Rabbi, who sinned, this man or his parents that he should be born blind?"

THE FOURTH AND FIFTH CENTURIES

As Christianity, however, became the dominant religion in the Empire in the fourth and fifth centuries, the sheer increase in numbers brought down the average of mental ability in the Church. The work of men like the third century Alexandrian leaders prevailed and was further developed, so far as they had clarified and defined the

great Christian doctrines. But so far as they had enriched theology by linking its dogma to kindred religious philosophy and mystical experience which contemporary Hellenic thinkers, following the example of Plato and Pythagoras, were salvaging from the traditional speculation and enthusiasm of the Orphic, Hermetic, Mandæan, and related esotericisms, they became suspect of heresy—and, in particular, the doctrine of a cycle of earth-lives with intervening lives in Hades, the Orphic "wheel of birth" (*Jas.* 3: 6, American revised version margin) was marked out, as one of the points in Origenism to be "anathema." The condemnation of the Emperor Justinian in 543 and that of the Council of Constantinople in 553 completed the rejection of these teachings by official Christendom.¹

Even then, however, the anathemas did not cover Origen's real teaching. They condemn those who teach the pre-existence and the return of the *soul*. Neither Origen nor such of the Origenists as understood him so taught. The Council believed that he had—Jerome, Rufinus and their like had obscured

¹ The evidence for the condemnation of Origen by the Council of 553 is very slight and is rejected by some scholars. It is possible that a synod held at Constantinople in 543 was later mistaken for the more representative Council of 553. See the article, "Constantinople, Councils of" in *The Encyclopædia Britannica*, 14th edition. It is significant of the growing appreciation of Origen in recent years, that today scholars are more reluctant to concede his condemnation by a general Council.

his thought in the attempt to make his works acceptable to their circles and perhaps some of the Origenists had followed Origen with more zeal than intelligence. So, for the Church, his brilliant thought was seen "through a glass, darkly."

Today, our unfamiliarity with such thinking which, while in keeping with Indian faiths, seems entirely foreign to Christianity, makes it difficult for us even to see it, where it occurs in the earlier Christian teaching—hence the usual ex-

plaining away of the thought, when signs of it appear in Origen's extant writings, let alone our appreciating it, if discovered.

But, as Dr. McTaggart, a foremost modern exponent of the doctrine, asks (J. E. McTaggart, *Some Dogmas of Religion*, p. 112): "Why should men who are so anxious to-day to prove that we shall live after this life is ended regard the hypothesis that we have already survived the end of life as one which is beneath consideration?"

OUR CONTRIBUTOR

The Reverend Harold O. Boon who has been travelling under the auspices of The Theosophical Society in America, is an Episcopal minister. He has had exceptionally fine training in Biblical studies, Christian history, philosophy, etc., under some of the world's greatest scholars. He has spoken under various conditions; officiated in the New York Cathedral, was repeatedly a guest-preacher at the open-air pulpit of Grace Church at 10th-and-Broadway, as well as in several New York churches, and in pulpits of several denominations in many parts of the United States.

The Reverend H. Boon came into The Theosophical Society when he was seventeen years of age, from an intelligently believing and devout Christian household. As a scholar, particularly in the field of Christian doctrines, he combines a thorough knowledge of Theosophy, and in his correlating of Theosophy and Christianity he is able to serve our Christian land in a way both unique and timely.



Facsimile (1/4) of the Frontispiece to Bacon's *Opera Omnia* printed at Frankfort in 1665. Note the Boar for Bacon's crest, standing with three feet—front forefoot lifted—on the "wreath" or "torse," originally a band or roll encircling the helmet and supporting the crest, now generally presenting a twist of two cords of silk, one tintured like the principal metal, the other like the principal colour in the arms. I have not been able to ascertain which were Bacon's colours. In the original picture the Boar's tail is more clearly seen to be curled, as it were, with a loop.

BACONIAN STUDIES

I. A ROYAL ROMANCE

BY JAMES ARTHUR

1. FRANCIS TUDOR AND MARGUERITE OF VALOIS

“MY name is Tidder [Tudor], yet men speak of me as Bacon”—grudgingly writes England’s greatest genius on the eve of his death, and continues in growing resentment—“even those that know of my royal mother, and her lawful marriage with the Earl of Leicester, a suitable time before my birth” (II, 336).¹

Francis Tudor grew up to be fifteen years old—he was born on the 22nd of January 1561—before ever he heard that it was not good Lady Anne Bacon, who had fostered him all these years, who was his fleshly mother, but Elizabeth, the Virgin Queen so-called. Proud of her title, jealous of her lone-star power, she wanted to preserve her secret undivulged. Upon his accidental discovery of his royal birth, there immediately followed, Francis Tudor writes, “our summary banishment to beautiful

France, which did intend our correction but opened to us the gates of Paradise” (I, 88). He went there in the company of Sir Amias Paulet, the English ambassador, and set foot in France, landing at Calais, on the 25th of September 1576. Sent to the sunny Southland during the most susceptible age of masculine youth, he fell a ready victim to the exquisite charms of the mind and body of lovely Marguerite of Valois; though eight years his senior she was, and married five years previously to gallant Henry, King of Navarre, and leader of the Huguenots.

Alexander Dumas, *père*, in *La Reine Margot*, gives the following description of the French princess:

The bride was the daughter of Henry II, the pearl of the crown of France, *Marguerite de Valois*, whom, in his familiar tenderness for her, King Charles IX always called *ma soeur Margot*. Never was a more flattering reception, never one more merited than that which awaited the new Queen of Navarre. Marguerite at this period [23rd of August 1572, the night before the S. Bartholomew Massacre] was scarcely twenty years old, and already she was the object of all the poets’ eulogies, some of whom compared her

¹ The references are all to *The Biliteral Cipher* of Sir Francis Bacon, discovered and deciphered by Mrs. Elizabeth Wells Gallup. Three parts have appeared. The numbers between brackets refer to the third edition of the first and second part, and to the first edition of the third part. For the form “Tidder” of the name Tudor, see Bacon’s *History of King Henry VII* (*Spedding*, VI, 167).

to Aurora, others to Cytherea ; she was, in truth, a beauty without rival in that court in which Catherine de Medici had assembled the loveliest women of the age and country. She had black hair, a brilliant complexion, a voluptuous eye veiled by long lids, coral and delicate lips, a graceful neck, a full, enchanting figure and, concealed in a satin slipper, a tiny foot scarce larger than an infant's. The French, who possessed her, were proud to see so lovely a flower flourishing on their soil, and foreigners who passed through France returned home dazzled with her beauty if they had but seen her, and amazed at her knowledge if they had discoursed with her : for not only was Marguerite the loveliest, she was also the most learned woman of her time. And on all sides was quoted the remark of an Italian savant who had been presented to her, and who, after having conversed with her for an hour in Italian, Spanish, Greek, and Latin, had said on quitting her presence : "To see the court without seeing Marguerite de Valois is to see neither France nor the court."¹

It was a case of love at first sight, and as the sequel shows, his first as well as his last great love. So struck was he by his lightning-like infatuation, that he made it into a maxim for the true lover, composed a verse on it, and incorporated this in his unfinished poem, *Hero and Leander* (vs. 175-6),

¹ An English translation of Dumas' book is found in Everyman's Library, under the title *Marguerite de Valois*, from which the above description is taken.

published ten years later as a work of Christopher Marlowe, who had died five years before :

Where both deliberate, the love is slight,
Who ever loved, that loved not at first
sight?

Twenty-five years later, that is, three years before his own death, when the First Folio of Shakespeare's plays was issued, the second line made its re-appearance in *As You Like It* (Act III, scene 5), quoted as a mighty saying of the dead Marlowe :

Dead Shepherd, now I find thy saw of
might,
Who ever loved, that loved not at first
sight?

Francis was however a too seriously minded young man to spend his time in France exclusively or even for the greater part in love-making. On the contrary, "making ciphers our choice," he tells us, "we straightway proceeded to spend our greatest labours therein, to find a method of secret communication of our history to others outside the realm" (I, 88-9). Among these ciphers was "this double alphabet cipher," or the biliteral cipher, to which we owe the astounding revelations regarding the private life and history of the grandson of Henry VIII and the much slandered Anne Bullen—Francis Tudor: "I, last of my House," as he writes regretfully the year before he passed to happier regions (III, 36).

2. TENDER HOPES OF MARRIAGE CRUSHED

His love, as his whole life, was bound to sail upon an adverse sea. If for no other cause, the former was doomed to ship-wreck through the opposition of his royal mother. Marguerite herself was not too happily matched. For political reasons Henry wanted to be released from his marriage-bond, but he remained her constant friend throughout life. "When Sir Amias Paulet became advised of my love," writes Francis Tudor, "he proposed that he should negotiate a treaty of marriage, and appropriately urge on her pending case of divorce from the young Huguenot; but for reasons of very grave importance these buds of an early marriage never opened into flower. But the future race will profit by the failure in the field of love, for in those flitting days afterward, having resolved to cover every mark of defeat with the triumphs of my mind, I did thoroughly banish my tender love-dreams to the regions of clouds unreal, and let my works of various kinds absorb my mind. It is thus by my disappointment that I do secure to many fruition" (II, 337). By thus turning his libido, the creative life-energy that was his, from the bed of love into the fields of poetry and philosophy, he has given us the most magnificent example of what the psychoanalyst has termed sub-

limation, and what the religionist would probably call conversion, or in general the turning of the soul from the material to the spiritual.

In somewhat greater detail, revealing also the principal force that worked against him at the English court, the story is retold elsewhere. "I was entrusted at that very time with business requiring great secrecy and expediency. This was so well conducted as to win the Queen's frank approval, and I had a lively hope by means of this entering wedge, to be followed by the request nearest unto my soul, I should so bend her Majesty's mind to my wish. Sir Amias Paulet undertook to negotiate both treaties at once, and came thereby very near to a breach with the Queen, as well as disgrace at Henry [III]'s Court. Both calamities however were averted by such admirable adroitness that I could but yield due respect to the finesse, while discomfited by the death of my hope. From that day I lived a doubtfull life, swinging like a pendent branch to and fro, or tempest-tossed by many a troublous desire. At length I turned my attention from love, and used all my time and wit to make such advancement in learning or achieve such great proficiency in studies that my name as a lover of sciences should be best known and most honoured, less for my own aggrandizement

than as an advantaging of mankind, but with some natural desires to approve my worthiness in the sight of my book-loving and aspiring mother, believing that by thus doing I should advance my claim and obtain my rights, not aware of [Robert] Cecil his misplaced zeal in bringing this to her Majesty's notice, to convince her mind that I had no other thought save a design to win sovereignty in her life-time. I need not assert how far this was from my heart at any time, especially in my youth, but the Queen's jealousy so blinded her reason that she, following the suggestion of malice, showed little pride in my attempts, discovering in truth more envy than natural pride, and more hate than affection" (II, 361-2).

3. MARGARET HIS LOVE

When back in England in 1579, his genius therefore sought and found a secret outlet for the fullness of his heart under the masks of the most brilliant of the galaxy of Elizabethan poets that then made their appearance—Spenser, Peele, Greene, Marlowe and Shakespeare, especially the latter. "Through love I dreamed out these five plays," he tells us when forty years of busy life had abated the youthful ardour but not the lasting inner glow, "filled up—as we have seen warp in some hand-loom, so as to be made a beauteous colour-

ed web—with words Marguerite has so oft, like to a busy hand, shot daily into a fairy-hued web, and made a rich-hued damask, vastly more dear; and should life betray an interior room in my calm but aching breast, on every hand shall her work be seen" (II, 12-13).

Supreme among these love-plays was *Romeo and Juliet*, "very seldom heard without most stormy weeping, your poet's commonest plaudit. Since the former issue of this play [1597], we have all but determined on following the fortunes of these ill-fated lovers by a path less thorny. Their life was too brief, its rose of pleasure had but partly drunk the sweet dew of early delight, and every hour had begun to open unto sweet love, tender leaflets in whose fragrance was assurance of untold joys that the immortals know. Yet it is a kind fate which joined them together in life and death. It was a sadder fate befell our youthful love, my Marguerite, yet written out in the plays it scarce would be named our tragedy since neither yielded up life. But the joy of life ebbed from our hearts with our parting, and it never came again into this bosom in full flood-tide. Oh, we were Fortune's fool too long, sweet one, and art is long. So rare (and most brief) the hard-won happiness, it afforded us great content to relive in the play all that as

mist in summer morning did roll away. Our fond love interpreted the hearts of others, and in this joy the joy of heaven was faintly guessed." Pure sorrow, free of earthly taint, brings divine grace.

4. SWEET AS A ROSE

Few are they whose love survives middle-age, still fewer they in whom it outlives frustration, but rarest of all is that inspired soul who, maugre time and adverse fate, cherishes his treasure till his dying day as the most precious gift bestowed upon suffering mankind by the gods, its joys and ecstasies even in the face of defeat to be sung out in prose and verse, and thus shared with his less happy fellow-men for their enjoyment and upliftment. For too many the love-passion is the opposite of a boon—a source of debasement, an excuse for cruel jealousy; and frustrated love still worse—a source of hate, and an excuse for vindictive malice. No one knew these dangers to man's nature, "far from angelic" as it is, better than the creator of Othello and Iago. But none also knew better and had personally drunk deeper of the ennobling power of pure love. "Far from angelic though man his nature, if his love be as clear or as fine as our love for a lovely woman (sweet as a rose and as thorny it might chance) it sweeteneth all the enclosure of his breast, oft changing

a waste into lovely gardens, which the angels would fain seek. That it so uplifts our life who would ever question? It is sometimes said, 'No man can at once be wise and love,' and yet it would be well to observe many will be wiser after a lesson such as we long ago conned. There was no ease to our heart till our years of life were eight lustres. The fair face liveth ever in dreams, but in inner pleasures only doth the sunny vision come" (II, 79-80).

Than this affection of the royal prince for a royal princess, daughter of King Henry II of France and Catherine de Medici, I do not know in the whole range of world literature—Dante's love for Beatrice not excepted—a more radiant example of the highest inspiration, illuminating the whole of the inner life, the farthest and darkest corners of the heart and mind, transmuting the evil passions lurking there into their shining counterparts.

5. PRINCELY HATRED

If ever Francis Tudor came near hating a living man with intense hatred, it was Robert Cecil, Elizabeth's evil genius. It was his love for Margaret which saved him from his own evil genius. To the younger Cecil, his adoptive mother's sister's son—physically and intellectually his exact counterpart—whom he so forcefully portrayed

in the hunch-backed Richard III, (see p. 440, this art.) and in his Essay "On Deformity." To Cecil, he ascribed all his woes—his banishment to France, his love's frustration, his continued disinheritation by the Queen. "We ourselves hate with princely hatred arts now exercised [at court] to keep the vanity of our regal parent glowing like fire, for God has laid on that head a richer crown than this diadem upon her brow, yet will she not display it before all eyes. *It is the rich crown of motherhood*" (II, 81). And directly apostrophizing the decipherer of his "double alphabet" story, he writes elsewhere: "Read of a man of our realm that at morn or eve plays spy on my every act under great secrecy, and gave me many a cause in my youth to make life in France most beneficent. Of his great hatred one of my greatest sorrows grew, and my hasty banishment following quite close, that at that time seemed maddening, but as in the most common of our youthful experiences, became the chief delight. In plays that I wrote about that time, the story of bane and blessings, of joys and griefs, are well set forth. Indeed, some might say my passion then had much youthful fire, but the hate that raged in me then was not so fiery in truth as the fierce hate so continually burning in the breast and oft unwisely betrayed by the overt acts of the man of whom I

have writ many things." In his own soul love overcame hate. "In my heart too love so soon overthrew envy as well as other evil passions after I found lovely Margaret, the Queen of Navarre" (II, 12).

6. A FOX AT COURT

"A fox oft seen at Court in the form and outward appearance of a man named Robert Cecil, the hunch-back, must answer at the Divine Arraignment to my charge against him, for he despoiled me ruthlessly. The Queen my mother might, in course of events which followed their revelations regarding my birth and parentage, without doubt having some natural pride in her offspring, often have shown us no little attention, had not the crafty fox aroused in that tiger-like spirit the jealousy that did so torment the Queen that neither night nor day brought her respite from such suggestions about my hope that I might be England's King. He told her my endeavours were all for sovereignty and honour. He bade her observe the strength, breadth and compass at an early age of the intellectual powers I displayed, and even deprecated the generous disposition or graces of speech which won me many friends, implying that my gifts would thus no doubt uproot her, because I would like Absalom steal away the people's hearts and usurp the throne whilst my mother was yet

alive. The terrors he conjured up could by no art be exorcised, and many trials came therefrom, not alone in youth, but in early manhood" (II, 28-29).

Who would not think the prince's hate was justified? "Hate is just in him who is made the prey to the ills which do fall" upon him. And yet . . . "love is so great a requital of wrong, the anger in the human heart is seen a fire-eyed Fury's child, turned from a region of Nox and her compeers, and then we control our passions. My love for Marguerite was the spirit which saved my soul from hatred, and from wild passions" (II, 173-4).

7. PEARL OF WOMEN

Yet do not think that Francis' love was all bodiless adoration, all of the spirit, and nothing of the flesh. The passion shown by Shakespeare's lovers in so many of his plays tells of another tale. So do "Spenser's, as Shakespeare's numerous love-poems of many kinds, sonnets and so forth, that shower my Margaret as with water of Castaly"¹ (II, 181). Even when he had reached his five-and-fiftieth year of life, and had been married for nearly ten years to another woman, the charms of Margaret's physical personality still haunt his thoughts in undimmed brightness. When he is thinking of "some rude

notes" sung in his youth, there immediately rises in his mind the reminiscence of "one strangely sweet strain of our early fancy, painting not what we knew, but every winsome grace, or proud yet gentle motion of lily hand or daintily tripping foot—long worshipped as divine—heavenly Marguerite, Queen of Navarre" (II, 72). None was to be compared to her, not even the loveliest ladies of his own country and clime. She was "dearer, and as our memory doth paint her, fairer still than the fairest of our English maidens, sweet traitress though we should term her—Marguerite, our pearl of women" (II, 119-20). Oh, could beautiful Margaret but have been true to him, as he was to her. How willingly would he—like his distant relative of our own day—have sacrificed all to his love, the ties that bound him to his country, to his friends and relatives, even the ambition at one time to wear the royal crown of his illustrious forebears with at least equal if not greater dignity.

8. A BATTLE-CRY FOR LOVE

This ambition had always been very strong in him, because the consciousness of his own worth had been so overpowering as to amount to a call from on high. In the event of our inheriting, he once wrote, "this throne and this crown, our land shall rejoice, for it shall have a wise sovereign. God

¹ Castalia, a fountain on Mount Parnassus, sacred to Apollo and the Muses.

endued us with wisdom, the gift granted in answer to Solomon's prayers. It is not in us aught unmeet or heady-rash to say this, for our Creator only is praised. None will charge here manifestation of worldly vanity, for it is but the pride natural to minds such as we enjoy, indeed in common with all youthful royal princes. If it should be wanting, then might all men say we lack the very essence of a royal spirit, or judge that we were unfit to reign over mighty England. It is only one of our happy dreams of a day to come, that doth draw us on to build upon this ground, inasmuch as it shall be long—if so bright a day dawn—ere we shall bask in his sunny rays" (I, 82).

Yet all these hopes of glory he would with a joyous heart have renounced to wear the humble crown of his Margaret's affection, as others before him had done, and others after him will do. At the age of twenty-six he wrote: "Our lovely Marguerite of Navarre, Queen of that realm and our heart. Love of her had power to make the Duke of Guise forget the greatest honours that France might confer upon him; and hath power as well to make all such fleeting glory seem to us like dreams or pictures, nor can we name ought real that hath not origin in her" (II, 91). And when he was forty: "A wonderful power to create heaven upon earth

was in that loved eye. To win shew of her fond favour, we were fain to adventure even our honour or fame, to save and shield her (p. 12). And still the same when he died at sixty-six: "That sunn-land of the South I learned: supremely to love, that afterwards I would have left England at every hope of advancement, to remain my whole life there. Nor could this be due to the delights the country, by itself, for love sweet Marguerite, the beautiful young sister of the King¹ (married to gallant Henry, the King of Navarre) did make it Eden to my innocent heart" (II, 336). Whichever lover—young, middle-aged, or old—in whose heart romance's blossoms fragrantly, will not re-echo Francis Tudor's sentiments with the battle-cry: "My love, my love, a kingdom for my love!"

9. SWEET TRAITRESS

Yet, Robert Cecil was not only one to inflict untold misery upon Francis Tudor. His dearly beloved Margaret had share in them. We have already heard him call her "sweet as a rose," but at the same time thorny it might chance." One natural reason for this was her being the wife of another. "At one time a secret jealousy was constantly burning in our veins, for I

¹ Henry III. Their parents were Henry I and Catherine de Medici.

Henry then followed her day in and out, but she hath given us proof of love that hath now set our heart at rest on the query" (II, 91). If only Duke Henry had been the sole cause for jealousy, and if only Margaret had been more constant or single-minded! But "the Queen of Navarre willingly framed excuses to keep me, *with other right royal suitors*,¹ ever at her imperial commandment" (II, 12). If only for her, as for him, there had existed but one other mortal in heaven and earth, if only he had had no cause to call her a "sweet traitress," "whose mind changed much like a fickle dame's." "So fair was she, no eyes ever looked upon such a beauteous mortal, and I saw no other. I saw her, French Eve to their wondrous Paradise, as if no being, no one in all high heaven's wide realm, save only this one Marguerite, did ever exist, or in this nether world, ever, in all the ages to be in the infinity of time, might be created. But there came in days, close in the rear, when I would fain have lived my honoured days in this loving-wise, ruin-worthy husband's hopes, and many a vision, had there been only one single Adam therein—which should be and was not—solely myself." But "my love's mind changed much

like a fickle dame's. Years do never pay his sin's pain-boughten bond in man, or take pain from the remembrance ever keen with the ignominy which this fickle lady put upon dumb, blind, deaf, unthinking and unsuspecting lovers. Ever kind, true in hour of need as in that of pleasure, I suffered most cruel torments in mind" (II, 175-6).

10. TWO LOVES I HAVE

Therefore in later years the reproaches to his love fall into a harsher strain. "Rare Eve, French Eve, first, worst, loveliest upon the face of this earth, the beauteous Margaret" (p. 181). Severer still towards the end of his days. "Even when I learned her perfidy, love did keep her like the angels in my thoughts half of the time—as to the other half she was devilish, and I myself was plunged into hell. This lasted during many years" (p. 336). Who, on reading this, is not forcibly reminded of the *Sonnets* that bear Shakespeare's name, but were written by Francis Tudor? Nowhere else has the fight between the good and the evil in love, Eros and Cupid, between light and dark, the white and the black in man's soul, the struggle for supremacy between the soul's aspirations and the desires of the body, been portrayed with greater poetical force than in these sonnets, to many of which the epithet "sugared" given to them by a contemporary does

¹ "The most of a play in this same name, George Peele's, *The Arraignment of Paris*, continueth the stories of Margaret's many *affaires du coeur*" (II, 214).

not apply. Sonnet 144 is an example.

To win me soon to hell, my female evil
Tempteth my better from my side,
And would corrupt my saint to be a devil,
Wooing his purity by her foul pride.
And whether that my angel be turned fiend,
Suspect I may, yet not directly tell ;
But being both from me, both to each friend,
I guess one angel in another's hell : [doubt,
Yet this shall I ne'er know, but live in
Till my bad angel fire my good one out.

The desires of the coarser nature drive the poetical inspiration away "from his side." The poet feigns that his genius has left him because it has become the friend of the other. Yet he does not want to yield to his bodily nature and thereby lose his own pride, letting it triumph in its "foul pride" of having enslaved his better nature. So he loses both, his love as well as his inspiration, and this leaves him in doubt whether his carnal nature has altogether destroyed his genius. Of this he cannot be sure until it returns to him, as a proof that it is still alive.

11. ONE LASTING MEMORY

When his love for Margaret lifted him half of the time into heaven, but plunged him the other half into hell, did he ever try and succeed in shaking the direful bondage off, swearing fealty to his genius only? He did, working his redemption through devotion to his art and intellectual pursuits, which made him in time forget the old miseries. "Often mid a waste appear many

purest water-rises. I found a pure cup which nature's prettiest dales do form, filled to its brim as with Nepenth: this I drank, and so in time I did shuffle off my old *amour*." The French word sounds so light, but do not read the sentiment amiss. The "*amour*" that was slipped off was but the earthly vesture of his love. And though the necessities of life forced him even, in middle age, to let another woman take the place in his house that should have been occupied by Margaret, the undying memory, nay, the presence of the latter in his innermost being could not be banished, and was never wanted so to desert him. "Not until four decades or eight lustres [to be exact, 46 years] of life were outlived, did I take any other to my sore heart. Then I married the woman [Alice Barnham, "the alderman's daughter, an handsome maiden to my liking"] who hath put Marguerite from my memory—rather, I should say, hath banished her portrait to the walls of memory only, where it doth hang in the pure, undimmed beauty of those early days, while her most lovely presence doth possess this entire mansion of heart and brain" (II, 336-7).

12. THIS DOUBLE ALPHABET CIPHER

Unhappily there will be many who believe the biliteral cipher

story to be but the fruit of Mrs. Wells Gallup's fertile brain. These have either not made a serious study of it, or are entirely incapable of distinguishing the commonplace from the works of genius. If Mrs. Wells Gallup did invent it all, we should have to acknowledge that in our own days there has lived another Bacon and another Shakespeare, and to hail *her* as such. Who that has read the above extracts with an unbiassed mind—his soul open to the dramatic power, the poetical beauties, the spiritual lights that shine through the story—will not have sensed that he has been in communion all the time with the real soul-life of an exalted philosopher, who indeed "had nothing in common with vulgar minds" (p. 58), an exquisite poet, whose "pen is dipped deep into the Muses' pure source" (p. 4), above all a true man with a heart full of the tenderest, yet most enduring sentiments? Rank prejudice or gross dullness alone can make one lay the story aside as so much trash. To me the strongest proof for the genuineness of the "double alphabet cipher" is the highly inspired nature of the narrative in every sense, both as the work of a consummate genius, and as an amazingly living human document. To Mrs. Wells Gallup the decipherer, then, be our unbounded thanks for her precious gift to humanity.

I have been very full in my extracts from her book, or rather from Francis Tudor's secret diary. Nearly every single scrap about the beautiful Margaret has been gathered together here. (See note below.) Some may for that reason think the tale too long. I will not apologize. I did not take into account anybody's taste in the matter, except the author's. In deference to his expressly stated wish, and not the less in homage to his great love, the above was compiled. "We would wish you [the decipherer] might leave out nothing of a history of one who cannot be banished from my memory while this heart doth live and beat, but we are aware it cannot interest others in like degree. To me it will be the dream, day and night, that never will be aught but a vision, and yet is far more real than all things else" (II, 203).

Note.—The few disjointed passages which could not be worked into the story above, are for completeness' sake reproduced here. "I have many single *livres* prepared for my dear Marguerite; one is in these other historical plays, and in the play Jas. Fourth of R. Greene. It is her own true love story in the French, and I have placed many a cherished secret in the little loving worthless books: they were kept for her wishes to find some lovely reader in future *Æons*. A part of the one I place in my own history, lives so pure, no amorous soilure taints the fair pages" (175). "Join Romeo with Troy's famous Cressida, if you wish to know my story. Cressida in this play, with Juliet—*both*

that one in the Comedy [*Measure for Measure*, Act II, scene III], where she first doth enter as Claudio's lady, and the one of my Tragedy [*Romeo and Juliet*] just given—are my love, whose mind changed much like a fickle dame's. Thus Trojan Cressid, Troylus did ensnare, and the words his sad soul speaks do say to you that his ill-success, and that I did have, such oneness was in his sorrowful hap and mine" (176). "Spenser's, as Shakespeare's, numerous love poems of many kinds, sonnets, and so forth" (181).

"Margaret's sunshiny France" (183). "A few small poems in many of our early works of various kinds, which are in the French language, tell a tale of love when life in its prime of youth and strength sang sweetly to mine ear, and in the heart-beats could one song ever be heard—and yet is heard" (202). "A little book . . . It is French, to please Margaret, but very short, and is in several small divisions . . . a book of French poems" (203). "Many French poems written at an early age, and little worth" (345).

[*Next month: Another Chapter, "Lovers in the Forest."*]

OPENING SCENE OF RICHARD III

Gloucester, Solus

But I, that am not shaped for sportive tricks,
Nor made to court an amorous looking-glass;
I, that am rudely stamped, and want love's majesty,
To strut before a wanton ambling nymph;
I, that am curtailed of this fair proportion,
Cheated of feature by dissembling Nature,
Deformed, unfinished, sent before my time
Into this breathing world, scarce half made up,
And that so lamely and unfashionable,
That dogs bark at me as I halt by them;
Why, I, in this weak piping time of peace,
Have no delight to pass away the time,
Unless to spy my shadow in the sun,
And descant on mine own deformity.
And therefore, since I cannot prove a lover,
To entertain these fair well-spoken days,
I am determined to prove a villain,
And hate the idle pleasures of these days.
Plots have I laid, inductions dangerous,
By drunken prophecies, libels, and dreams,
To set my brother Clarence¹ and the king²
In deadly hate the one against the others:
And if King Edward be as true and just,
As I am subtle, false, and treacherous,
This day should Clarence closely be mewed up.
About a prophecy, which says that G
Of Edward's heirs the murderer shall be.
Dive, thoughts, down to my soul! here Clarence comes.

¹ Francis Bacon.

² Queen Elizabeth.

DEATH: A SYMPOSIUM

I. WHAT SHOULD WE OFFER TO DEATH?

What should we offer to death?

Eagerness instead of fear. Happiness instead of sorrow.

We must be planning ahead in our Lotus time, and beforehand when we aspire but see no hope to achieve.

Death brings dreams and aspirations nearer to their fulfilment, sorrows and troubles to their peace, and frustrations to their conquering.

What do I desire as the reward for dying?

What do I desire as the reward for descending into earth?

In either case let me plan my way ahead.

I want to stand on mountain heights surrounded by all who are near to me and dear, and by all who live in pain and suffering.

I want them to live in peace and joy awhile, in a resurrection after their crucifixions.

I want them to know the Glory of God and to wend their ways again refreshed.

G. S. A.

II. HOW TO DIE

BY M. FLORENCE TIDDEMAN

THE very first step towards learning how to die is taken by beginning to teach *others* not to fear death—by finding out all the things that could be told them about death that are helpful and interesting; for there are so many details that people—ordinary people—should be told about death.

WHAT IS UNCONSCIOUSNESS?

For instance, what is unconsciousness? Now, most ordinary

people, and all ordinary nurses, would consider that the sick person was *there* but could not carry out many of the ordinary activities of the body, such as seeing, feeling, moving, speaking—that he was just, somehow, *shut in and deadened to all that was going on around them*. Sometimes the relations will even begin to turn out clothes, and make all sorts of alterations in the room, if the Doctor has said that his patient will not

regain consciousness and can only "live" a few days or hours. Whereas, if those people knew what unconsciousness really is, that the person is out of the body, but *there* and free to see and know all that is being done in the room, *then* nothing of this sort would ever be attempted.

There is another point about unconsciousness that the ordinary people should be told—they should be told that the body goes on breathing and trying to keep itself going, long after the patient has really retired from it—that the person has slipped out of his body, and that this happens many hours, and sometimes days, before the body ceases to breathe and even sometimes to show signs of being in suffering.

My own sister, who was a nurse and very clairvoyant, used always to see her patients free of the body some time before it ceased to breathe. I well remember sitting up with this sister, through the last night of my very old father's life. Between nine and ten o'clock his nurse went to get some sleep and left my sister and me in charge. Suddenly my sister jumped up, calling "Nurse, Nurse," and then, as suddenly, stopped, with a smile on her face, for she saw that our father was free from his body, that he was standing up under his crucifix, looking very happy and strong, standing upright and not the little bent old man of a few hours before. We looked at his body, lying there

on the bed, breathing heavily, and, as we looked, a spasm as of pain passed over the face, as if he suffered. Yet, there he was, looking down at himself, and at us, free and happy! At 3 a.m., exactly, the body ceased to breathe and, at that moment, a robin in the garden sent up a clear and glorious trill of song—for it was May!

Now, if more and more people were told that those they loved, and were watching over through their "last hours on earth," were no longer *in* that poor body and that they were *not enduring* any of the suffering which their body was exhibiting—how much unhappiness would be taken away from the watchers at a death-bed!

FREEDOM DURING SLEEP

Then, too, we should tell people facts about our freedom during sleep: that we leave our body lying asleep on the bed, and are free to go and see things and places at a distance. This would explain to them the many instances which are told, from one to another, and of which we read so often in the different newspapers—instances of dreams which "came true," dreams, perhaps, of accidents which actually happened during that night, or very soon afterwards.

When once we can prove to the "ordinary person" that he is free, during sleep, to travel and to see things in other parts of the world,

then it becomes also possible to make him understand that, during sleep, he is in that part of God's universe where he will find himself after death; that it is not an unknown country, but one which he visits every night while asleep. This will also explain, to those whom we are helping to understand about death, the fact that they so often dream that they are with friends or relations who are dead; it is a dream which comes so constantly.

I think that these things should be talked about much more openly and naturally. I often make a group of people laugh over a dream-experience of my own. On one occasion I found myself in a room looking at a shelf on which was a collection of old china, on the shelf there was a black Wedgwood cream-jug and a sugar-basin; and, in my dream, I thought the cream-jug too badly cracked to be bought. The next day my husband looked in, unexpectedly, at a sale room, saw that very sugar-basin and cream-jug and did not bid for them because of the badly cracked milk-jug! He was astonished when I told him that I had seen these things in a dream, and described the exact position of the black Wedgwood china on the shelf.

STORIES AND POEMS HELP

Then there are books that can help; every year more books are

published telling of things that happen at death. Vachell wrote one, years ago, in which he describes a car accident at a dangerous corner in a road; he tells how the man who was driving found himself standing looking down at his body lying on the road, and at the other dead occupants of the car, who were thrown out on the road when it crashed. He tells how annoyed the man was that the crowd who gathered would not pay any attention to what he told them of what had happened. There is, however, a more recently published book called *The Future of Mr. Purdew*; this tells, in great detail, what the different people, from a crashed air-liner, found themselves doing after death—none of them having realized that they had been killed, as they felt so very much alive and able to go about and do all sorts of things. Later, one of them, who had discovered the truth, tried to send a message through a medium at a spiritualistic séance, but failed.

I must not forget to mention another story by that well-known writer and dramatist, Algernon Blackwood, *The Survivors*. Here a man, thinking that he had escaped unhurt from a bad bus-smash just outside Hyde Park, had sat himself down on a seat under the trees. He was very much surprised when told that he was dead by a young man who came and sat on the seat beside him and who told him that

he himself had been killed, a month before in an air-crash, and that he had come to talk to him because he saw that he did not realize that he was dead. It is a very good story, and well worked out.

I have felt for some time that we should talk to people much more about death, and I sometimes "blurt out" things to astonish them, and to make them begin to discuss the subject and ask questions. I tell them how I am looking forward to my own death, how when I was very ill a little while ago, I sent a mental S. O. S. to my husband, who is already on the "other side," telling him to look out for me because I was coming "over" very soon. Unfortunately it did not "come true," as I recovered, and I suppose that I must still have some work to do in my body, or I should have passed over then—at least that

is, I think, the best way of looking at it.

There is still another way of helping people, and it is to collect, and quote to them, beautiful poems on the subject. Here is one which I found; the little verse came out, years ago, in a wee booklet of poems ("The Shadow," by John Oxenham)":

One said : "It is Death."
And I, in weakness slipping through
the night, in some afright,
Looked up.
And lo, no spectre grim, but just a
dim sweet face,
A sweet, high. Mother face, alight
with tenderness and grace.
"Thou art not Death" I cried, for
life's supremest fantasy
Had never thus envisaged Death to
me ;
"Thou art not Death, the End ! ? "
In accents, winning, came the answer:
"Friend,
"There is no Death ! I am the
Beginning, not the End."

III. DEATH—WHAT THE POETS HAVE SAID OF IT

BY JESSIE R. McALLISTER

LET us turn to the poets to learn what death is. All through the ages they have told us about death; and an ancient Chinese Scripture tells us that death is a journey:

Death is to Life as going away is to coming.

After blossoming for a while everything dies down to its own root;

This going back to one's origin is called Peace.

William Cullen Bryant (1794-1878) has told us in his "Immortality of the Soul" that death is happiness:

So live that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where
each shall take
His chamber in the silent halls of death,
Thou, go not, like the quarry-slave
at night,

Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Henry Wadsworth Longfellow (1807-1882) in his "Resignation" has told us that death is only change :

There is no death ! What seems so is transition ;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death.

Walt Whitman (1819-1892) told us that death is beautiful :

Come, lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate death.

And from Sir Edwin Arnold (1832-1904) we learn that death is a release :

Within yourselves deliverance must be sought ;
Each man his prison makes.

Again, he tells us that death is but a change of garments :

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today !"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Then our contemporary poets tell us of death. Delia Tudor

Thacher tells us that death is a separation and she suggests "space-fillers" while we await its coming, after another has preceded us :

Laugh, beloved—for the days that seem so long,
Are hardly noted in the Eternal Song.

Sing, beloved—for the months we spend apart,
But teach the patience of the Almighty Heart.

Smile, beloved—years are fleeting things ;
With the Great Plan unfolded, years have wings.

Work, beloved—so shall the work-filled hours
Free us by night to seek the fields of flowers.

Paul DeBranco Niles has told us in his poem "Some Call it Death" that death is birth. He closes with these words :

Some call it Death—well—Death is Birth,
If man can fathom that—and learn
To strike the chords that bind him still to Earth
In truer harmony, on his ordained return ;

Then what a magic stairway life will be,
With Death a door that opens on each steep ascent,
To give us rest, and vistas of immensity,
To realize what each swift journey meant.

Now hear two more women poets—Helen W. Robinson tells us that death holds no fear :

Afraid to die ?
Why, I'd as soon fear being born,

Which, I, indeed, have been and
 shall be yet again,
 It's no more strange to die
 Than for the sun to set.
 The birds fly south,
 The tides go out,
 All will return.

So too shall I come yet again this
 way,
 A child once more, as winter turns
 to spring,
 Buoyant with hope and promise of
 new life
 Refreshed as if by sleep,
 As sleep it is—
 That interval in life we know as
 Death.

Here is a gay poem about death
 by Catherine Atkinson Miller,
 called "To One Who Is Afraid":

Death is only a turn in the road,
 my dear,
 Only a turn in the road,
 And beyond the curve there is light
 more clear,
 Faith for our doubting and peace for
 our fear,
 And rest from Life's irksome load.
 Smile! It's only a turn in the
 road, my dear,
 Only a turn in the road.

Don't cry! I'll be waiting for you,
 my dear,
 Loving you all the while:
 If my part must be to go round the
 turn,
 And yours be to wait, for a time,
 and learn

To wait—and work—with a smile,
 Don't cry! It's just for a while,
 my dear,
 Just for a while.

But the finest poem of all—the
 one that tells us more of what
 death is than any other—is James
 Whitcomb Riley's (1853-1916),
 "He is Just Away":

I cannot say and I will not say
 That he is dead. He's just away!
 With a cheery smile and a wave of
 the hand
 He's vanished into an unknown land,
 And left us dreaming how fair
 It needs must be since he lingers
 there.
 And you, oh, you who the wildest
 yearn
 For the old-time step and the glad
 return,
 Think of him as faring on, as dear
 In the love of there, as the love of
 here;
 And loyal still, as when he gave the
 blows
 Of his warrior's strength to his
 country's foes!
 Mild and gentle as he was brave,
 When the sweetest love of his life he
 gave
 To little things.
 Think of him as the same I say,
 He is not dead, he's just away!

Ah, yes, the poets have told us of
 death—all down through the ages.
 All we need do is believe what they
 tell us, and live daily in that belief.

IV. WHAT IS DEATH?

BY JASON

IS death the mere incidence of dropping the physical body? Does the Lord of Death contact His children only once a life in their pilgrimages from one-consciousness through matter-consciousness to Self-consciousness? Or rather is He, the Lord of the Burning-Ground; constantly priest of His sacrificial fire, and we die uncountable times both before and after the incidence of body-dropping?

Only as we learn to die can we learn to live. We die to childhood to be reborn to virile youth. But yet we die not till the essence of childhood has become ours and only the forms of childishness need be broken. We die to the follies of youth to be reborn in discriminate maturity, but only when we have that essence of youth's enthusiastic gold. We die to maturity to be reborn to glorious age, but only when maturity's spirit of full service is now innate within us. Death never breaks a form until it is outgrown and the life in it has been absorbed into its essence. Did we say "never"? Even though there must of necessity be abortions and

still-births in Time, in the Eternal all comes into its own.

But there are the thousand little deaths, heralded usually by Death's Doorkeeper—Suffering. If we do not recognize the Lord who waits behind, it is because of our very erroneous ideas and misconceptions as to Death's function.

In every case Death is only Lord of Release. When one feels that sense of escape from what has bound one, a form has passed away, a prison-house has burned, we have had the friendly ministration of Death.

Suffering is Death's flame and we should welcome the burning, knowing only so shall we be free from that which is imprisoning us. Not always is suffering needed. Sometimes we wear our casement so thin that a touch of Death's finger gives release. Sometimes we have tightened the shackles so upon our wrists that they pain with agony at the heat of the blow-torch skilfully wielded by the Master Deliverer.

But in every case Release and Relief follow the ministrations of the Lord of Death.

Death is only a change that gives the soul a partial liberation.

—A. B.

V. AFTER DEATH: HELL, THE HIGHER ASTRAL PLANE, AND HEAVEN

BY CLARA M. CODD

AN old saying has it that an ounce of experience is worth a ton of theory. I am not normally clairvoyant, but on occasions I bring through from the other side some very illuminating experiences. On three separate occasions in life I have thus brought through a very clear memory of the three conditions named above, and these memories have taught me more about the after-death states than any book could ever do.

FIRST: "TARTARUS"

I will begin with the Hell experience. It took place some years ago, when a great murder trial in the United States was in all the newspapers of the world. I refer to the trial of Ruth Snyder and her paramour Judd Gray for the murder of Ruth Snyder's husband. At the time I wondered what must be the effect upon Mrs. Snyder of all the millions of thoughts of execration poured upon her from all sides. In all its gruesome details the account of her execution and her condition leading up to it filled the papers.

The morning after her execution I awoke with a startlingly clear picture before me of Ruth Snyder. She was moaning and wringing her hands, continually repeating :

"Why must I die?" She seemed at times to be unaware that she had died, and by her thoughts built up again and again with wearisome repetition all the circumstances that had led to her execution. Her agony and fear were such that I felt deeply moved by compassion. So moved was I—and here I might interject that all emotions are enormously heightened upon the psychic plane—that I flung my arms round her and kissed her cheek. But to my horror I found she was totally unaware of my presence and touch. Nothing that I could do made her in the least aware of my presence. She seemed to be truly in a prison, out of touch with any other living soul. What could I do but try to find someone much greater and more powerful than I to render the help so terribly needed?

SECOND: "ELYSIAN FIELDS"

As regards the Higher Astral Plane, what I feel truly is the "Elysian Fields" of the Greeks, just as the state I have just described may be their "Tartarus." Here I found myself one night seated by a flowing stream, on a grassy bank covered with long waving grasses and flowers. Behind grew flowering trees and shrubs. Seated with me was one whom I

greatly revere and love, and what she told me belongs to myself alone. But the lovely thing I remember about the scene was that every stalk of grass, every flower, every atom of its matter, every drop of water, was shining as with a million tiny jewels, radiant, sparkling, inexpressibly lovely.

THIRD : AN OCEAN OF LIGHT

And lastly, only a few months ago, came the most glorious memory of all, a clear vision of the Heaven-world. The night before, I had been thinking long upon that which we all often look back upon, all the mistakes and sins we commit, all the sorrows that come to us, mostly through ignorance and illusion. When I woke in the morning all round me was an inexpressibly glorious world. Perhaps I was hardly yet awake. All I can say—for so delicate, evanescent, unearthly was it that now I have only the dim memory with me—is that I found myself in an ocean of living light, so fathomless, so tremendous, so unbelievably lovely that I cannot describe it. My whole transcendent form was full of light, and an extraordinary bliss pervaded my whole being.

Far, far away I saw inky black clouds, and I knew that there lay my earth-body to which I must now descend and return. All that I had thought over and grieved about the night before was pres-

ent in my consciousness, but the sting and hurt of it was gone completely. I remembered it perfectly, but somehow it seemed to be sublimated and to hurt no more. And what is more, not only had all pain gone, but I saw that all that had happened was necessary and foreordained, that many a lovely jewel of consciousness, many a gift of mind and heart, would never have developed if they had not happened. In that world there was no sin, no pain, no sorrow. All was for good, for beauty, for bliss.

I am reminded here of a similar vision which came to an old English mystic, the Lady Julian of Norwich. She was an anchoress, dwelling in a little cell built outside the church-tower of Norwich, and after years of contemplation she developed what the Catholic Church calls "interior locutions." It seemed to her that she conversed with Deity, and she recorded the answers God gave to her questions. And so, one day, being very troubled for the world's sin and sorrow, she "asked God for sin," and God showed her "that there was no sin," but that for every sin and sorrow suffered here on earth we should have in heaven "added glories."

AND NOW I KNOW

I knew that. The complete realization has now passed from me, as it needs must down here, but I *remember*, and ever shall. When

I fully awoke, my very physical body was singing with light and joy, and for all the rest of that day it felt as if made of thistledown, and such a joy possessed me that I felt I could compass the universe with power and endeavour.

These experiences come to me very rarely, but I am grateful that they have come, for I can remember, and I know that in my soul I know infinitely more than ever a book could teach me, or even the vivid experience of another.

VI. I HAVE NOT FEARED TO DIE

I have not feared to die since once I met
An aged woman hobbling on her cane,
Mumbling and toothless, crouching in her pain.
May Death be swiftly kind when I forget
The stars, the sea, the rainbow's coronet ;
The scent of wind in April and warm rain
To drift down orchards when the shifting vane
Turns gold and gray in fickle silhouette.
And when the great moon rests a flaming edge
On rusty meadows where the pheasants cry
In autumn, and thin smoke-like violet thread
Winds over housetops and the purple hedge—
And I heed not—then know it is not I ;
But burn a candle and proclaim me dead.

LEILA JONES

Death itself is nothing more than a great kiss of affection. . .
When a human being quits this earthly life it is God who takes
His child in His arms, kisses it and carries it away from earth to
brighter and more blissful spheres.

—R. P. DOWNES

Death slew not him, but he made death
His ladder to the skies.

—SPENSER

Death is a cessation from the impression of the senses, the tyranny
of the passions, the errors of the mind, and the servitude of the body.

—ANTONINUS

Death is a friend ; death is a consoler who will not leave you alone.

—G.S.A.

FROM EMBERS TO FLAMES¹

BY GEORGE S. ARUNDALE

SPEAKING on the world situation, it looks as if we were going to be able to avoid a war, though I suppose we all see how near we have been to the threshold of it. The reason why I have always felt we should not have a war is that I do not see, with the terrible briefness and universal devastation that war would bring today, how the Elder Brethren could bring the world back to recovery so as to be abreast of their schedule of work. There is a certain contract, you might almost say, that the Elder Brethren are given by far Higher Authorities still, and that contract has to be fulfilled, allowing of course for the play of the pendulum between darkness and light. Of course, there is much we do not know, but with such common sense as one has and still more with the uncommon sense one ought to have, one felt that the Higher Authorities would be able to deflect the world from war, while giving full play, as They have to give, to the various national and international elements which constitute the world organism.

¹ From an informal talk to an Adyar gathering on 4 June 1939.

A HARNESSING OF ALL FORCES TO NOBLE ENDS

There is nothing more complicated than the Inner Government of the world, at least as we look up to it from below. It is not merely a question of governing according to certain principles. It is also an extraordinarily acute manipulation of all the forces current in the world, to bring about certain ends. As one tries, as it were, to perceive the working of the Inner Government, one sees how from each country there is drawn in an almost miraculous way all elements, whether negative or positive, dark or light, that can be made to contribute to the purposes the Elder Brethren have in view, either immediately or remotely. They have an extraordinary faculty for manipulating, in the very highest sense of that word, for utilizing, harnessing to Their purposes, forces which we ordinarily would consider never to be harnessable, because They not only use the forces of Light, but They use the pairs of opposites of which the world is constituted, in order to fashion something which will serve Their noble ends.

One can be quite certain that every single prominent person, whether Mussolini, Hitler, Stalin, or Chamberlain, has his uses. Naturally from our point of view we see through a glass darkly, and it is part of our education to have to condemn utterly this, that, and the other circumstance or person. I suppose that unless we were able to do that, we should not be able to grow. Just as the savage is bound, is intended, to hate, so are we intended to condemn, if not to hate, because that is the next stage above hatred. It is a semi-spiritualization, transmutation, of hatred, by which I mean that hatred has been transcended but there is that which is left which is of the essence of separateness. The Elder Brethren, of course, have passed entirely beyond that separateness, and They have no need to grow through opposition. They see entirely otherwise from the way in which *we* see, and while today it may be our duty to condemn, to fight against this, that, or the other, were we Elder Brethren, there would be other means at our disposal for achieving the necessary results. They are able to utilize forces of which at our stage of evolution we have no knowledge. If we realize that evolution grows at a certain stage through hatred, that hatred is part of the purposes of life at a certain stage, then we shall realize how there are stages less than hatred which

also have their part to play in growth.

As I said, without any knowledge, I did not think there would be war, because of the difficulty for the Elder Brethren to bring the world to recovery within the schedule of Their work. Though there is immense latitude, that latitude comes to an end sooner or later, and a particular part of the work must be finished within a given period.

INDIA AND HER FREEDOM

There is great latitude with regard to the attainment by India of her full and responsible freedom. We have been told that it would be wiser to delay India's advancement to freedom than that there should be any danger of bloodshed or revolution. Dr. Besant laid very great stress on that. And we see today a very considerable slowing down of freedom unfoldment in India. I am very much inclined to think that the setting up of diversities within that which should be, if not a unity, at least a solidarity, may be to enable India to stave off any coming face to face with any dangerous clash, especially in this particular period. All these things are manipulated, as far as may be, from within, and I think this explains the slowing-down which is very noticeable in the country and against which it is our business to inveigh. Though

it is our dharma to work for the speeding up, it may be a reflection of the will of the Elder Brethren for India in this critical period not to complicate the world difficulties. So you have much diversity, much difference, and even Gandhiji himself reflects the halting nature of the times. It is all part of the process, and we have to try to perceive clearly what each trend of the times involves.

We very urgently need in India today Indians who will emphasize that pathway along which alone India can travel safely to her appointed destiny. There is a tremendous confusion and doubt with regard to the Manu's declarations, especially in Southern India. If only we can clear all these difficulties out of the way, we shall have a great release of force, and we shall begin to do what is not being done by Indian politicians at the present time—build the New India, the Eternal India, the Real India, into which They will cause to penetrate the various influences which make India a melting pot in the world of Christian, Mussalman, Parsi, Buddhist, Hindu and other influences. If only we had an Indian who could see, an Indian who had vision backwards as well as forwards, an Indian who could integrate the constituent elements of this splendid diversity, for the purpose of making a real organism into which the true life of India could

be poured, India would very rapidly grow and the world would hasten very rapidly onwards to peace. If you look at every single one of our politicians from the greatest of them all downwards, the larger vision is absent which includes the splendid past and brings that in vibrating reality and activity and co-ordination into the present. Again I suppose it is ordained that it shall be absent in order to help the world to tide over the great difficulty of the danger of a world war without the potent and probably disintegrating intervention of an India materially but not spiritually awakened. Most of India's energies at the present moment are let loose in talk, discussion, and difference of opinion, and perhaps that is just as well.

THE BESANT SPIRIT

I do hope that all of us, and all of us here have known and revered Dr. Besant for her marvellous work, try to impregnate ourselves with her wise outlook. I myself had the very great advantage of being near to her personally during some of the major parts of her tremendous life, and so in me dwells, I hope, through association with her, some small reflection of that vision and that wide outlook, though, of course, I have not the means whereby to express even the little I have as she could express them. But every single one of us should at least strive to be full of what we may call the Besant

Spirit. We could not do better for ourselves. Perhaps many of us are filled to the brim with that spirit. Only when we *are* filled to the brim, can we then begin to talk, admonish, inspire, guide, direct. Whatever may be our occupations, our activities, our duties, however restricted these may possibly be, there must be beginning to burn in each one of us that creative spirit which we can set alight in ourselves from the fire of Dr. Besant herself, who in her turn set hers alight from the Elder Brethren. Each one of us, however humble his occupation, though no occupation is really more humble than another, ought to be able to bring to it something of the creative spirit, something that enables us to give in our job, or perhaps outside our job, a contribution from our uniqueness. If we simply copy, continue with the work as it is, simply fulfil our activities according to the orthodox and conventional requirements, we are doing very little to take advantage of the fact that there is this great Fire in our midst from which we can light our own. No one of us should quit the body without having given something of himself to the world, without having fanned his fire somewhat so as to give a little of his own uniqueness.

THE FIRE OF ADYAR

Here we are at Adyar living in a veritable Fire, and yet there are

so many who go on every day and all day doing exactly the same thing, with little sense of inspiration about them, seeming to be creatures of routine and nothing more than routine. It is so important to realize that Adyar is a Fire and those who live at Adyar are here in that Fire. They are either taking advantage of it or are simply dead, unglowing in the Fire. They remain at Adyar performing certain functions here and there, but they neither contribute to the Fire or draw the Fire into themselves in order that they may burn or be alive with Fire.

No one is very likely to go far on the Path of Holiness who is not fiery in one or another way. We cannot afford in Adyar or any other great Centre not to be fiery in the sense of being creative. There is not a single individual at Adyar who should not be creating, not according to a conventional pattern, but creating according to his own inner and unique conceptions.

DID DR. BESANT COME TO INDIA TOO SOON?

Did Dr. Besant arrive rather too early for India to be ready for her? If so, there were surely good reasons for it. She had to come at a certain time for the sake of Theosophy and The Theosophical Society. You know the story, once printed by Dr. Besant in a Watch-Tower. The question arose as to

whether H.P.B. or she should lead. For various reasons H.P.B. came first. But even though Dr. Besant came later, it was too early for India. India saw her and recognized her, but could not retain hold of her. It was one of the peculiar tragedies that she was unable to see in her life-time Home Rule for India as an accomplished fact. There were all these various intricate and difficult circumstances which prevented the synchronization of her work for Theosophy and The Theosophical Society, which was more important, with the work for India, which, compared with the greater work, was of lesser importance. However, she plunged in, as directed, and gave her very soul to the India she loved above all other countries. But the time had not yet come, and it may well be some years before it will come unless there comes down into this country another real Messenger from the Elder Brethren. It is one thing to be a Messenger from the Elder Brethren. It is a vastly different thing to be used from time to time by the Elder Brethren. Dr. Besant was Their Messenger, sent by Them, directed and instructed while she was here, guided and encouraged in innumerable matters of detail, and was in intimate personal everyday intercourse with her Chiefs. It is quite another thing to be merely a leader.

The greatest who live on earth are never recognized for their greatness. It is only the more conventionally orthodox great who are acclaimed more or less consistently by the crowd. But the really great, the great who do not belong to this period but are calling from a future period, those who speak as in the wildernesses and with the voices of the wilderness, those are the great rarities who, normally speaking, are only recognized by a future generation, if at all, and never by the present.

WHEN WILL YOUNG LEADERS ARISE ?

How I wish there would begin to arise in India young Indians afire with their own life, their own realities, adapted to the needs of India, young Indians who do not belong to crowds, who do not echo the voices of the crowds, but who listen to the Eternal Voices that come from far-off, and then proclaim Truth as the world needs to know it, but does not.

There is a terrible danger in India today of everything in Government being without any opposition. There is hardly a newspaper that you can open which does not say the same thing as every other newspaper. One welcomes solidarity up to a certain point, but beyond that it loses its virtue. There is nothing better for growth than a healthy opposition, a respectful, virile,

emphatic opposition, an opposition no less intent upon the well-being of the country than the majority who may have captured the newspapers and the acquiescence of crowds.

When will the time come for young people to arise, any young person in whom there is the will to lift up his people, in whom there is the ardour, even though it may be an ardour in the midst of incapacity, to lift up his people, to cry aloud, perhaps fanatically, a truth which he sees? In every young person in whom there is that will, even though he may need to be occupied in the most sordid affairs of life in order to earn his livelihood, in every such individual there is hope. But in how many is there the will that will rise above the mind, even above those higher emotions on the plane of ideality, that will which is, you may say, almost an irresistible force which he has difficulty to control, which makes him rebellious, impatient, even though forced to be patient in the work he has to do to keep body and soul together. Where there is that type, there is hope.

That is what one wants to see in the younger generation of Theosophists. If we cannot produce such types, then, so far as the younger generation is concerned, we have been a failure. It is very damning to say of a young man or woman that he or she is a "good young

Theosophist." That he attends the meetings of his Youth Lodge, participates in the conversations, is always willing to help where help is wanted, and leads an ordinary conventional life; is always willing to be guided by someone outside himself, but has no imperative voice calling to him from within, has not yet learned from within himself that there are things he must do. We must have young people who want to move India forward. We want young people in every country who feel that they must move that country forward. We want young people who feel that they must move The Theosophical Society forward, that they must give to the Theosophical world a new Theosophy, or the old Theosophy in terms of a new presentation. How many Young Theosophists are there of that type?

We old Theosophists tend to be set, I will not say "dead," as that implies that we are really cremated or buried and just waiting for the actual funeral ceremonies. But the moment we get into the region of the forties, or are approaching it, we are in danger of beginning to be set, to be just plodding along. Naturally, there are brilliant exceptions.

THE VOICE WITHIN

But let me say to every single young person, or older person if he cares to hear it, that there is an

imperative voice within him calling upon him, pleading with him to lead the great life. Have you sought that voice? Have you heard that voice? If anyone says: "I do not quite know what you mean," he is still in the outer court. It is the voice of the whole of you that has so far achieved, the present consummation of you, your experience from the beginning of time. In the human kingdom that voice speaks as in no other kingdom. In the human kingdom that voice is to become imperative and to call upon you to live according to its dictates which are the dictates of your highest self. Sooner or later you must live according to its dictates before you can achieve kingship and pass into the superhuman kingdom beyond. It is not a question of religion or of the outer circumstances in which you happen to be enveloped in this particular incarnation. The voice is one which sounds beyond and above all these particular limitations in which you find yourself, and calls upon you to tread your own great and eternal way, the way for which you have been preparing from time immemorial.

That, of course, is not merely a way so far as India's freedom is concerned, nor so far as your present incarnation is concerned. It is an Eternal Way you will tread no matter what your incarnation. In H. P. Blavatsky, Bishop Lead-

beater, Dr. Besant, Colonel Olcott, Sir Subramania Iyer, in many of our greatest Theosophists, it is clear that they are treading a way which is independent of any particular time-clothes which they may happen to be wearing.

WAKE UP, INDIVIDUAL!

King George V is supposed to have invented the phrase "Wake up, England!" which Dr. Besant respectfully imitated in "Wake up, India." Our phrase must be "Wake up, Individual!" for unless we are awake, how can India or any other country be awake? Unless we are awake to our individual and splendid Self, full of genius as each Self is, unless we are awake in some measure at least, unless we refuse to tread the common mode of living, we cannot wake up India, and still less can we hope to wake up the world. I think that is a slogan that is very useful for every single Young Theosophist, and no less every single older Theosophist: "Wake up, Myself," "Wake up." Let us burst all the barriers, all the conventionalities, all subserviences, all the even tenors of our way, remembering that so long as a way is an evenness, it is not getting near to the regions of the mountains. Only when we begin to come near to the regions of the mountains does the way begin to become uneven, rocky, do the valleys begin to recede and the little hills

and eminences begin to come before us, as we make our way upwards.

But it is not for any outside person to do more than knock upon our doors. I can knock on the doors of each one of you and say, "Awaken," but it is you who must awaken, and the awakening must be according to your own genius, and not according to what I might regard as the genius of each one of you.

If you say: "How should I awaken, and in what direction should I move?" then you are asleep. An outside person can knock at the door but the inside person must awaken and fulfil his

own destiny. No one can carve it out for him. The only inspiration that any one of us can give is the inspiration of our own awakening, of our own living, such as that may happen to be.

But in these days there is need for a very vibrating individuality, a very fine understanding spirit of difference, so that we contribute, however poor the contribution may be, something that is from our very being. There is nothing more valuable than that, however ill-informed that being must temporarily be in the beginning of its manifestation.

THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest saints, prophets, and founders of religions. All that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the ethics of Theosophy. As man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in evolution is right; that which works against it is wrong; and the best examples of that Will are found in such divine men as the Buddha and the Christ. These the Theosophist looks up to as examples, and strives to reproduce their likeness in himself.

ANNIE BESANT

THE PRICELESS GIFTS OF THEOSOPHY

BY HELENA PISSAREVA

AT the end of the last century, materialism threatened to hold back for a long time the evolution of humanity, and therefore the Inner Government of the world permitted the revelation, to those who were ready, of a part of the occult side of the earthly life. Thus was born our Theosophical Society. Thanks to its efforts, a part of the impenetrable wall erected by the materialistic consciousness of the European peoples between the visible earthly life and its invisible infinite propagation was broken. The Theosophical Society has successfully fulfilled this task.

THE COMING NEW ERA

In our days, The Society has a new task. The world is standing before the danger of being delayed in its evolution; even more—the danger of going back and falling into the state of the savage, or perishing as Atlantis perished.

The approach to a New Era is signalized by a deep change in the economic and social spheres of life of the European nations and in their inner attitude: all the old foundations are shaken, ancient

forms are shattered, and their destruction is provoking fear and trouble, and incertitude as to the future. Never was statesmanship so much necessary as in our days for our governing classes, for neither religion, nor science, alone, can solve the accumulated problems, which are asking in a terrific way for an immediate solution.

The main cause of the tragic situation of our time is rooted in the absence of religious consciousness. Therefore we can affirm with conviction that the chief value of Theosophy in our present time lies in the fact that Theosophy leads to the awakening of the religious consciousness, to the realization of the unity of universal life, and to the understanding of the deep mutual connection of all earthly events. Thus Theosophy shows with irrefutable power that our salvation is in brotherhood, and in the peaceful collaboration of nations for the right direction of the constructive activity of the coming era. If in this time of stress and storm, the leaders of nations could be guided by the wisdom of Theosophy, the world

would be saved many unnecessary sufferings.

THE LOWER MIND RULES

Two terrible lessons given to the nations in recent times (the great European War and the Russian Revolution) of unheard of cruelty, have not made people wiser. The chaos which we see shows clearly that the *lower mind is ruling our life* and not wisdom. The lower mind, being a faithful servant of selfishness, reduces all human relations to the simplest formulæ of personal and national self-interest. All the discussions on a proportional diminution of armaments, on the erection of high customs and international barriers, which divide nations, on illusory pacts of non-aggression, all these are the result of fear, born from mutual distrust and selfish calculation. The apotheosis of the lower mind expressed in bolshevism in its most primitive forms, is not only tolerated, but seems to become in our days a rather fashionable current of thought.

It is also the supremacy of the lower mind which is the cause of the taboo laid till now in cultured society on Theosophy, so far that many writers finding their inspiration in Theosophical literature, never mention it, as if they were afraid of compromising themselves. Positive science, being the highest authority in the intellectual

realm today, is for the public an absolute arbiter; as long as science has not put its seal and not given free a ticket to a thing, it may be genial or may be helpful for the solution of problems of our time, but it will not be considered. Thus, such valuable books as Dr. Annie Besant's *Civilization's Deadlocks and the Keys*, *The Changing World*, *The Riddle of Life*, *The Inner Government of the World*, the Ās'rama lectures; Dr. Bhagavan Das's *The Science of Social Organization*, etc., etc., will be ignored by the press and remain unknown outside the Theosophical circle of readers.

SCIENCE AND ART

This brings us to the thought that our present task is to enter into a vital contact with the scientific world, conquer its recognition, and show that our Theosophical teachings are built on an unshakable scientific basis.

The possibility of opening a Theosophical University, of which our President speaks, should be the first earnest step in this direction. But, in the meantime, we could try to establish in a more active way friendly relations with the professors and scientists. We have in our Theosophical literature such competent books as *Occult Chemistry*, *A Study in Consciousness*, by Dr. Besant; the work of Dr. Marquès, *Theosophical Teachings*

confirmed by *Science*; also the remarkable lectures of Prof. Marcault on psychology and education, based on scientific facts and laws; and the very valuable books and brochures on education by Dr. J. H. Cousins and Dr. G. S. Arundale. As to *The Science of Social Reorganization*, by Dr. Bhagavan Das, edited in a more popular style and without Samskr̥t quotations, it could be, if known, of priceless value to all leaders and governmental representatives of our time.

We are happy to hear of the "Research Groups" working in various countries, as seed-faculties of the Theosophical World University, which are trying to lead a synthetic study of sciences of various disciplines.

All this concerns the conquest by Theosophy in the scientific world. Another channel for a quick spreading of Theosophy could be the way of art. In this direction, some attempts have been and are being made, but they are insufficient. The influence of Theosophy must go like a purifying fire through all departments of contemporary art. The fashionable currents in the world of music, picture and drama, especially in literature, have lowered the tastes of contemporary society to a dangerous extent. The noble, the pure, the spiritual element is drowned in an ocean of vulgar sounds, and of vulgar scenery in cinemas and love-tales, which

awake the lower passions. It would be perhaps the most accessible way to influence Theosophically, to give romance-literature, the more so, as in the public at large, there is born an interest for occult and mystical tales.

Thus, The Theosophical Society can affirm and prove with certitude that Theosophy is not a spiritual movement of abstract dreamers, but that it is based on scientific laws, which are mightily manifest in the highest spheres of our being, as well as evidently active on the physical plane, and that Theosophy possesses all the elements needed to solve the most important problems of our actuality, and also all the needed knowledge for the building of a New Era.

THE VALUE OF THEOSOPHY

Coming now to the question of the value of Theosophy to the individual, we can only repeat what has been already said of the value of Theosophy for the whole world. Never so much as in our troubled time was the human soul in such need of help for the right solution of life's problems. In the consciousness of our time, the inner life of man is full of riddles. Their solution will lead to the solution of the most urgent contemporary problems, and give a right direction to the construction of the New Era. "The world problem is the individual problem," as was stated by

Krishnaji in a brief and luminous formula. As long as man does not change, the general plan of life will not change, and the future will not be a new bright era but will repeat old mistakes, old sins and old follies.

The collective soul of European nations goes through a crisis, she is ripe for a new stage of human evolution, but she has not yet overcome the domination of the limited lower masses and has not a sufficient appreciation of the value of religious consciousness. It is a great tragedy that the European vanguard is unable to understand the real meaning of the suffering of the masses, falling alike on sinners and saints, on criminal and innocent beings. This callous attitude to people's suffering has, during the romantic period of European literature, found an expression in the world tragedy, *Welt-schmerz*. Being cut off from the invisible side of the universal life, convinced that man lives only once and that his soul's future will always remain an unsolved riddle, the European's attitude to life must necessarily be a tragic one.

I have met people who could not accept the apparent injustices of earthly life, and whose anguish was so acute that they were on the threshold of madness or suicide. They were saved by Theosophy, which revealed to them the invisible connection of events, explained

the laws of Karma, inspired faith in the justice ruling the cosmic order, unveiled to them the invisible process of human evolution, showed the infinite possibilities latent in man, and the greatness and beauty of the ultimate goal of evolution, and last, not least, Theosophy gave them back faith in God. The fact that those men and women have been saved by Theosophy, shows in a striking way its value in our present days.

THREE CATEGORIES OF SOULS

Contemporary humanity is standing on three degrees of spiritual evolution: those, whose conscience is not yet awakened—the majority; those who are awakened and possess an evolved conscience, but who have not yet found a way out of the complicated labyrinth of the contemporary world-conception of its ideology; and those on the higher degree—the minority, “the inner circle”—whose awakened conscience and intuition have brought them to the religious consciousness. These are the *élite*, who shall build the New Era.

Theosophy has priceless gifts for all three categories of human souls: to those who are not yet awakened, it gives the teaching of Karma, of the way in which a man builds his own destiny, so that he sees that doing evil he prepares for himself a heavy sorrow; to those who are awake and are searching

the way out of the chaos and darkness of the present epoch, it teaches the unity of life, and that brotherhood and the peaceful co-operation of nations, applied to life, are the unique way to avoid the approaching terrible world-catastrophe; to those who are wide awake, the altruists with a religious consciousness, it reveals the laws of Spirit and the existence of the Path, which lead to victory—Theosophy lifts before them the veil and shows the infinite summits to which victory can lift, when man has overcome his lower self and has united himself with his divine centre.

TWO ASPECTS OF THEOSOPHY

Theosophy gives both aspects of the Ancient Wisdom: first, the Secret Doctrine (*Gupta-Vidya*), which reveals the inner scheme of the manifested universe, and God's

Plan according to which earthly creative activity is guided; and secondly, the Science of Spirit (*Brahma-Vidya*), which leads man to divine perfection by means of laws as immutable as those on which our earthly science bases itself.

All this shows that Theosophy and The Theosophical Society are active on both fronts: their occult teachings give a right basis for wise earthly activity, and their esoteric part gives a science of Spirit, fruit of a secular verified experience of sages as to the process of a quicker unfoldment of the divine nature in man, *i.e.*, the Path, which leads man to union with God.

If we take the whole history of mankind, never was the world in such bitter need of the deep Wisdom proclaimed by Theosophy as it is actually in our troubled time of transition.

TO READERS OF "THE SECRET DOCTRINE"

He that hath ears to hear; he that hath eyes to see: let him seek to read between the lines of this Book, which cries aloud a Truth, and within which a Yoga lies concealed.

G. S. A.

BODY, SOUL AND SPIRIT

BY ETHEL J. YEATES

FEW persons need argument to convince them of the existence of their physical bodies. Experience has made that quite clear. If there is anything wrong with the machinery of the body it sets up pain and limitation, so that, for the time being, the mind is caught by that, and nothing else matters. Christian Scientists say that matter is non-existent, that all is Mind—but it is difficult to be satisfied with that theory when toothache or disordered digestion grips one's consciousness.

To be able to be oblivious to physical illness, old age and death, requires a very advanced stage of spiritual awareness, so that the mind can be focussed *away* from the body, or form, to the Life, which is ever moving, free, and creative of new conditions.

For some purpose, man is born into a physical body, which is animal in type, with instincts and functions and wants that are animal in nature.

THE EVOLUTION OF THE BODY

Evolutionists tell us that a process of form-building is carried on by Life, from the mineral to the vegetable, from the vegetable to

the animal, from the animal to the human kingdom :

God sleeps in the mineral,
He wakes in the vegetable,
He moves in the animal,
He thinks and speaks in man.

In *Genesis*, 2 : 7, we read :

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

The body of man was made by the hidden life within the dust of the earth—the mineral kingdom—evolving, unfolding, building new forms, through the vegetable and animal stage to the human. With each new unfolding of life, an increasing awareness is apparent. The vegetable kingdom is aware of and responds to light, air and moisture. The mineral kingdom shows little response to these, though it is aware of them in a quiet, slow, apparently dull way. Each new form which is evolved, out of a former condition, sets life a little more free to contact the world outside, and movement—and joy in movement—increases.

Evolution is everywhere the outcome of response from within the form, to impacts from outside. The life *within* seeks to escape from its

bondage in the form to mingle with the larger life outside. Certain precious stones and metals are said to show more brilliance in some surroundings than in others. How the little daisy turns its face to the sun, and closes its petals in the cold dark night. Animals, and children, and adults, too, respond to goodwill and generous impulse from those who approach them.

But the process of evolution is not all straight outgoing; there is the inbreathing as well as the outgoing movement—storm as well as sunshine, pain as well as pleasure, repulsion as well as attraction. Both are necessary, in order that the essence of past experience may be gripped firmly, to give a foundation for future understanding.

THE BUILDING OF THE SOUL

The understanding of experience has its root in thought and feeling, and is the essence of individuality. Within the lives in the physical body individual self-awareness is realized. Out of self-realization, purpose grows; and purpose is the *root of Creative Will*. The individual wants or needs—food, shelter, security, and the instinct for reproduction of the species—are found among animals.

Instincts are actions performed without apparent thought or choice, and belong to the group, rather than to the individual. A black-bird's nest is like every other black-

bird's nest—but not like any swallow's nest. A terrier hunts in its own way, not like a spaniel. All terriers alike; all spaniels alike. But when we come to human beings, we find that each has some degree of uniqueness; the more the soul has evolved from the understanding of the experiences of the body, the more distinct is its uniqueness.

The two especial faculties that go to the building of the soul are those of thinking and feeling. In the body we are provided with organs of sense for contacting the outside world, but unless we apply our thought and feeling to our experiences of sight, hearing, touch, taste and smell, we shall not become intelligent. It is necessary to have a healthy, perfectly formed body, in order to make right contacts with the world, and a heart and brain that will link our experiences with the Overmind or Oversoul of Man. As Madame Blavatsky puts it:

A clean life, a pure heart, an open mind, an eager intellect, a keen spiritual perception . . . these are the steps up which the learner may climb to the Temple of Divine Wisdom.

The increasing interest in biology, physiology and psychology is so interesting, as we are undoubtedly beginning a new cycle in human evolution. The few past decades have seen a most amazing development in the knowledge of

Nature's forms and forces. None can say that the present condition of the world justifies the idea that material advancement alone will give real satisfaction, even to the primary wants of the animal side of man's being. Certainly the soul of mankind appears to have been warped by too great concentration on those things which affect our senses, and too little on those things which enlarge and expand our hearts and minds. We are being driven to the conclusion that only the God within a man can build an immortal soul; the God without can only act as an inspiration to right thought and feeling and action; the creative effort must be made by man himself, realizing the God within his fellows and in all creation.

Now when a person is concentrated on the welfare of his own being, his thought and feeling turn inwards, and his aura is dull, his atmosphere is negative. He gives nothing to the world, because he is not aware of himself as a channel of life to the world. We say a great deal in Britain about the sanctity of the individual—and rightly too, I think; but, the individual is of no use to himself or to the community, except in his right relationships with others. Self-realization is usually brought about by contact with others who are different.

It has been thought by some that religion, or religious practices

are the only pathway of the soul—but living contact with a pure heart, a just mind, or well-balanced conduct are equally potent in calling out from us a cultivation of the true, the good and the beautiful, which are the attributes of the Spirit. The world of the Spirit is the world of principles which illuminate and guide the soul, away from the imprisonment of the limited, personal self to the realm of eternal things.

THE PILGRIMAGE OF MAN

The pilgrimage of mankind from the material to the spiritual is a long one; in a way it is a lonely one, as each one has to develop his own soul out of the pains, pleasures, joys and sorrows, hopes and fears, delights and disappointments of his individual existence. He must get his own experiences, and understand them with his own heart and mind.

But he is not alone; he belongs to the Brotherhood of Man, and there are those before him who help and inspire by their example and presence; and he must be ready to help any who need help to rise up the next rung of their individual ladder.

Life will not allow man to exist as a separate entity, though it drives him to realize himself as an individual. The Life within him urges him to contact with his fellows—he must give of his own

being to them, for Life cannot exist for long if it is cut off from the main stream.

There are three stages very evident in the life of any individual, or of any organization—that of getting, of holding and of giving. The child is getting or drawing around himself experience with which to build up his self-awareness, that which makes him sure of “I,” “my,” “me.” This is natural in childhood, though we adults often forget that we have passed through that stage, and we demand of children more than they are able to give. During middle life, one is fairly sure of one’s own individual consciousness of self and its possessions, and then comes the period of conflict, when other selves are asserting themselves, and we are very concerned to “hold our own.” The third stage is reached, when we recognize that the only way really to hold our own is to co-operate with others, to concede readily to others those things which we think necessary for ourselves.

The same stages can be seen in the evolution of the soul. A child soul sets out to get for itself either knowledge, or love, or beauty of form. The second stage is often taken up with declaring that the particular expression of the individual soul is *the* way to spirituality; hence the rivalries of schools of art, sciences and religions and sects—each endeavouring to hold su-

preme power. This stage is the stage of “holding on” to the particular aspect of Truth, Beauty and Goodness which has for the time being possessed the soul. This is the stage of separation, of pride, of power. It belongs exclusively to the form side of soul-life, the egotistic, individualistic stage. But as the result of struggle and conflict, disappointment and loneliness, gradually the light of the spirit of true art, true science and true religion illumines the soul, and the light of the universal life, seeking expression through diversity of form, destroys the spirit of rivalry and shows that co-operation between different arts, sciences and religions will ultimately create peace and brotherhood among the nations of the earth. The saying “Great souls think alike” is explained by this theory of the evolution of the soul of man out of the experiences of the body. After the death or dropping away of the body, the soul escapes into the etheric world, there to experience many readjustments in the understanding of life and its purpose. The lack of reason and affection displayed during earth-life, will be more readily understood when free from the pull of the body, and the distortions which its appetites create in the mind. Man is a trinity—body, soul and spirit; he becomes a truly human being, that is, a bridge between animal and divine

awareness, when he learns to change animal reactions from personal possessive devouring propensities into social, co-operative, constructive effort, guided by reason and love.

The birth of the soul takes place when a man realizes that he is not his body—that its appetites and passions are the urge to satisfy the senses at whatever cost to himself and to others. Often this awareness comes to him through pain and suffering, loneliness and separation, caused by his own pride and selfishness. Then he feels the need of sympathy and understanding from others who have trodden that path before. Personal affection is often the first step in the awareness of the larger life outside oneself. One cannot conceive of a living soul that is devoid of personal affection, and the wider the area of our love and reason, the more distinct is the aura or atmosphere which is the body of the individual soul. This is the part that lives on in the hearts and memories of our friends, after our bodies have been cast off. We are creating our soul-bodies, here and now, for the thoughts we think and the feelings we cultivate are the materials out of which the soul is built.

AND WHAT OF THE SPIRIT?

And what of the Spirit? That is finer and more subtle than the soul. Just as the soul is the life and light of the body, and has a

wider sphere of action than the body has, so the Spirit is the life and light of the soul, and has power to create energy and power in the soul. It is part of the Light of Creation, and can shine through the soul and direct the action of the body, when the serpent of selfishness which is inherent in matter is laid low. Matter is the body of Spirit, but in itself it is helpless. Likewise Spirit needs matter in which to clothe itself before its essence becomes powerful. The true individual is he who organizes the body in the light of the Spirit. The purpose of life on this plane is to make a relationship between Spirit and matter.

Mystics have often taught that by prayer and fasting the body can so be brought under control that it can no longer dim the light of the Spirit; but sometimes they have warped the mind and distorted the vision by hard practices. The world seems to need today persons who can contact their fellow-men in all walks of life. Life is passed on by contact, thought to thought, heart to heart, body to body. Men, who by their conduct and relationship with others, express the fruits of the Spirit—meekness (not weakness), patience, love, happiness, courtesy, sincerity, courage and understanding—are everywhere needed to lift the souls of men out of the rut of materialism into which so many have fallen.

GERMANY BREAKS THE TREATY OF VERSAILLES

BY H. S. ALBARUS

THE persecutions of the Jews were still raging, when Europe was agitated again by Germany annexing some more territory of independent states. It is perhaps but natural that members of our Society should feel indignant at the pogroms, because they are a gross violation of the principle of Brotherhood, and there are, of course, many people in The Theosophical Society and outside it who condemn the arbitrary measures taken by Germany in the case of Bohemia, Moravia and the Memelland. But even if we cannot approve of certain actions, let us as Theosophists try to understand with a sense of fairness why they were done.

After the "Anschluss" of Austria in 1938, the annexation of Czechoslovakia—although hardly expected after "Munich"—was not such a shock if one realized that those two Slav communities had never been really independent states, but had before the War been under the protection (or oppression) of the Austrian monarchy. Now Hitler, being an Austrian, tried to play the part of the Habsburg Emperors.

As to the recent annexation of the Memelland, although it was an-

other breach of the Treaty of Versailles, this was no acquisition of foreign territory, but the regaining of a once German-owned district. The Memelland, as well as the two Provinces of East and West Prussia, the latter including the "Polish Corridor," were formerly inhabited by a Slav race, the heathen Prussians. This territory was christianized, civilized and germanized by the Knights of the Teutonic Order who arrived there in A.D. 1229. The members of this order who were not only devout Churchmen, but also able colonizers, rulers as well as military commanders, cleared the Prussian forests and built strong castles, cities and cathedrals, their headquarters being then the castle of Marienburg. As was to be expected, they had to carry on war, not only with the inhabitants, but also with the neighbouring countries, especially the Lithuanians and Poles, who disputed their possession. As the order which had reached its height under Winrich von Kniprode was gradually degenerating, the Knights suffered a decisive defeat by the Poles in 1410, in the first battle of *Tannenberg* (the second battle of that name

being fought in the late War between the Germans and Russians), and later, at the Peace of Thorn, in 1465. West Prussia, including Marienburg, Danzig, the right and left bank of the Vistula as far as Pommerania, was ceded to Poland. Later the Margraves of Brandenburg were also Kings of East Prussia, and Frederic the Great, in 1772, at the first partition of Poland, regained the Province of West Prussia for his Kingdom. Thereafter that Province was German territory and bore the stamp of German civilization, till the end of the Great War.

I should know something about this, as I was born and partly educated in West Prussia. Later I left Germany, and after having lived in the British Empire, first as a student and later as a teacher for twenty-five years, I was strongly attracted by British ideals and the democratic form of Government. So I feel no sympathy whatsoever with Hitler's methods, but as a member of The Theosophical Society and a student of world conditions I am trying to understand them.

Not long after the Great War had closed and the punitive Peace was imposed upon Germany, for having aimed at the hegemony of Europe and committed outrages in Belgium, the general public in the countries of the Allies, especially the Labour Party in Great Britain, which was

then in power, began to realize that the conditions imposed upon Germany were perhaps unduly hard. I shared this feeling, and, in 1920, discussed with a friend, an M. P., with whom I had corresponded for some years previously about the European situation, if it was possible to use his influence with the Labour Party he represented and which was then in power, in favour of a revision of the Treaty of Versailles. He did not seem very hopeful that this could be done, as public opinion in Great Britain was divided on this subject, although the Labour Party was in favour of it.

So the years passed, economic conditions began to worsen all over and the world crisis set in. In 1933 Hitler assumed the Government in Germany, and soon began to shock the world by his arbitrary measures. Re-armament was begun, and the left bank of the Rhine was re-occupied. Indignant comments appeared in the papers of France and Great Britain, but such writers as Sir Norman Angell boldly declared that Hitler was the outcome of the Treaty of Versailles. Gradually more voices were raised among the Left, attaching the blame for the worsening of economic and political conditions in Europe to the Treaty, but a revision of it was never considered by the signatories thereof. The inefficiency of the League of Nations was glaringly shown by the

attacks on Manchuria, Abyssinia and the desertion of the legitimate Government of Spain. After the peaceful measures taken by Mr. Chamberlain came a temporary lull, but it soon appeared that they had not produced the effect on Hitler that had been expected from them. And the democrats all over the world recently noted with satisfaction, from Mr. Chamberlain's declaration in the Commons, that the British Government will not allow the independence of small states to be violated in future.

What can we learn now from the present conditions in Europe? That a Treaty made between two states, or groups of states, should never be *static*, but *dynamic*, as Signor Castellani expressed it at the Theosophical Congress at Geneva in 1936. This does not mean that solemn pledges given by one party to another should be rashly broken, but it does mean that the constant change in physical and mental conditions, implied in human Evolution, should be clearly understood, and that an Agreement should be modified accordingly, especially if such hard conditions are imposed on one of the parties, as in the Treaty of Versailles. If the Allies had made peace with Germany on the "fourteen points of Wilson," instead of demanding unconditional surrender, Hitler would perhaps not have been led to violate the independence of

smaller states. He had, however, no right to break the Treaty of Versailles, in the way he has done. If Hitler does not believe in the democratic rights of the nations, he may be induced to respect them through economic and financial pressure, through the necessity of regulating Germany's imports and exports with those of her neighbours.

But although most of us feel no sympathy for Hitler's Government, we need not lose our faith in the German people, for did not our President-Mother see in the Ākāṣa "the great Federation of all Teutonic peoples," including Germany, Great Britain and her Dominions, India, as well as Holland, Scandinavia and the United States of America? Did she not see it as a great alliance of industry, thought, of science and philosophy, of all that makes nations really great? This is what she said to the German people at her last visit to Berlin in 1927 :

For what is, really, the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

These words should be a source of comfort to us in the anxious time through which Europe is passing today.

THE NIGHT BELL

III. The Cat and the Mouse

BY G. S. ARUNDALE

(With sincere apologies to the tribe of cats, which I greatly esteem)

I SEE A CRUEL GAME

THERE was a very undesirable person who was occupied in tantalizing an unfortunate victim, so that through that tantalization he might terrify him to death, and sadistically revel in his victim's agonies. His mode of tantalization was to appear at irregular intervals in forms as shocking as possible to his victim, and of course without any notice; and the victim, in a great state of despair, sent out, so to speak, a general S.O.S. to anybody who might happen to receive it.

I happened to receive it, and went straightway to his help. I saw how this very unpleasant person was really playing with his victim as a cat plays with a mouse, but not with the impersonality of the cat, nor with that absence of any deliberate cruelty which is, of course, characteristic of the cat. The cat has no desire to be cruel to the mouse. The cat only feels that she lives more abundantly with the aid of the mouse, even though the mouse becomes petrified. But here we had a human mouse and a

human cat with all the added capacity for cruelty that goes with membership of the human kingdom, just as there is all the more capacity for love.

I INVENT A CURING GAME

I could see that this undesirable person changed himself into enormous shapes of a horrible nature and projected his life into them, while remaining at his base, so that at any moment he would send out a thought-form, partially vitalized with his life, come upon the victim unawares and all of a sudden, and so gradually decrease in him the very power to live itself. I thought that I would like to make of this undesirable person a mouse and that I would like to play the role of a cat, so as to pay him back in his own coin. Of course, one feels no anger on these occasions. There has to be an impersonal adjustment of the situation, and the beneficent power concerned—in this case myself—had a job of surgery to do.

So I said to this undesirable person: "You are having what you regard as a very interesting game

with this unfortunate victim of yours, and I suppose you are enjoying it thoroughly, glad to make him suffer and hoping to make him die, but die slowly so that you may exult in the protracted agony. Very well, I propose to do the same with you, not at all in any spirit of revenge nor of unfriendliness, but just to show you what you are doing and to make the penalty come to you as quickly as possible, so that you may have the more time to reform. You are a cat to this victim. With most sincere apologies to the cat tribe, I am going to be a cat to you."

This undesirable gentleman at first grew intensely angry and told me to mind my own business, which, I told him, was exactly what I was doing, for it is exactly my business to try to help to right wrongs wherever I can find them. Perceiving that I was perfectly calm and cool, impersonal, and almost indifferent, he became nervous, recognizing that I had a power greater than his, and wondered what I was going to do.

At first I thought I would not tell him that he might be still more nervous. But then I felt I ought to give him a chance. So I said to him: "Just as you are little by little taking the life away from this unfortunate victim, so that, as you appear before him time after time in terrifying garbs, he becomes

more and more impotent before you, so am I going to squeeze out the life from these thought-forms of yours one by one. For every thought-form you project, you are going to lose a little piece of your life. I shall see to that, and I shall only be doing to you exactly what you are doing to this unfortunate victim. You are obsessing him in this way. I shall be obsessing you, but while your obsession is malevolent, mine will actually be benevolent. For each ill that you do to your victim, I shall be doing a good to you. Remember that you will not catch me napping, for I shall project from myself a sentinel thought-form which will be on duty day by day and night by night, and this thought-form will be so strong with my will that the moment your thought-form appears, it will be strangled to death, and you will lose that amount of life which you have put into it. If you do not believe me, make an experiment and see what happens."

I comforted the victim and told him that whenever the horrible thought-form appeared, he had only to think of me and that I would protect him. In fact I told him that I should protect him whether he thought of me or not. This gave him a certain amount of encouragement, but he had been so terrified, that I knew it would take some time for the sense of protection to enfold him.

I TANTALIZE THE TANTALIZER

The undesirable person, while nervous, was intensely annoyed at the prospect of losing the evil amusement he found in his cruelties. So with not a little braggadocio, he laughed as courageously as he could, as who should say: "We shall see what we shall see."

Well, we *did* see. He tried sending out his usual thought-form of hate, his victim was duly terrified once again, because he had not yet felt occasion to trust in me, but my sentinel thought-form was on the spot on duty and as per schedule shattered the thought-form, so that it was as if there came about an amputation of a fragment of the life of the sender.

Naturally, the reaction of this disintegration of his thought-form severely upset the bodies of his lower mind and emotions, and the physical body itself. I think he received the shock of his life. He found that the one who warned him could "deliver the goods," as indeed was not particularly difficult, since he was only one of the lesser haters,

just lustfully cruel, not scientifically cruel. He made one more effort, and it met with the same devastation. Curiously enough the undesirable person began to suffer from a fear of a creeping disease which I can only call a "progressive vacuum." He could see that the disintegration of his thought-form created a vacuum in his life. This was a little foretaste of what we Theosophists sometimes call *avitchi*, and I suppose he had a glimpse of the effect that the intensification of the vacuum in him would have upon his life. He felt the beginnings of a slowing down of the rate of his vibrations, and the terror he experienced was a kind of cash payment for the terror he inflicted.

AND IT WORKS

The victim is now beginning to recover, and while I shall keep the sentinel thought-form on duty for a little time longer, I think that the S. O. S. has been satisfactorily answered, so that there will be no more trouble of the kind the victim experienced.

(Next month: "A Corps de Ballet")

THEOSOPHY IS THE NEXT STEP FOR SCIENTISTS

BY LANCASTER D. BURLING

P. D. OUSPENSKY, in *Tertium Organum*, believes with Kant that this development of knowledge under existing conditions of receptivity will bring us no closer to appreciating things in themselves, that science can go on studying the more and more infinitely minute without making any progress whatsoever toward the real understanding of the universe. And he writes a book proving that the human mind is quite capable of improvement, and that it is worth while.

ABOUT INTUITION

C. Jinarājadāsa, in *The New Humanity of Intuition*, cites Bergson as saying that intelligence alone cannot understand life, that intuition must fill in the gaps; and he quotes from another the words: "Intuition leads us to the very inwardness of life as successfully as intelligence guides us into the secrets of matter."

Can we find a framework which includes this intuition, a framework in which there is provision for people at all stages of evolution, a ladder, if I may change the metaphor, upon whose rungs we may all climb to greater and greater understanding?

With such men as Newton, Darwin, Wallace and Kelvin scientific discovery seems to come as the result of intuition-al flashes. The end is seen before the

means. A Mozart can hear whole symphonies in a moment of earth's time. Sir J. Arthur Thomson tells how Sir Patrick Geddes ascribed to a period of eye trouble in Mexico the development of reflectiveness that enabled him always to see everything as part of an endless process. Goethe has left a record of his growing self-identification with the world around him. Tagore acknowledges the inspiration and guidance of his inner self. Tennyson linked himself with that Self by the repetition of his name. Dr. Arundale says in *Nirvāna*: "An act of consciousness, like tuning in, and I contact whatever I desire to contact."

SEQUENCES WHERE INTUITION IS HIGHEST

But what of lower steps? And we are drawing freely from the authors we have mentioned. Is there evidence for the conception of an orderly sequence in such facts as, first, that many college graduates spend their time in observing phenomena, that even more are studying differences, naming and describing species, analysing? And, second, is there nothing for us to learn from the fact that another group, very much smaller and not necessarily older, is devoting its energies to synthesizing the work of others, to philosophizing? The difference between these groups

cannot be accounted for by the extent of their education or experience. Is not such a sequence definitely evolutionary?

Let us endeavour to understand the evolution of discoverers from species-makers by outlining several evolutionary sequences, in each of which intuition is the highest flight:

- A. 1. Perception—as, a clock;
2. Conception—the passage of time;
3. Intuition—inexpressible in concepts. A fruitful illustration might be the sudden realization that infinity is an infinite expansion of the time between two ticks rather than an infinite succession of ticks.
- B. (Plotinus)
 - 1. Sense knowledge;
 - 2. Understanding or discursive knowledge—gained by thinking;
 - 3. Reason or intuitive knowledge—apprehending the reality of a thing by turning one's attention inward upon one's self.
- C. (Ouspensky)
 - 1. The person is two-dimensional in his outlook—the Australian aborigine described by Dr. Besant as throwing away his blanket in the morning, not yet having grasped the fact that cool nights follow warm days;
 - 2. Three-dimensional in his outlook—such a person has not yet realized that morning does not bring a new day, nor that it is not a new morning;
 - 3. Four-dimensional in his outlook—he can actually conceive of a book that combines within itself the properties of all books, of one

man who combines Pharaoh and the Israelites, the gladiators and Il Duce, Plato and the Pre-Raphaelites.

- D. 1. Expressed in words—jack-rabbit, cotton-tail;
2. Expressed in words having a common meaning—rabbits;
3. Expressed in art, the first experiments in a language of the future.
- E. 1. Tries to understand the present;
2. Tries to understand the past;
3. Understands the everlasting Now.
- F. (Bergson)
 - 1. The scientist who believes that reality is that which endures without changing;
 - 2. The philosopher who considers reality to be that which endures by changing;
 - 3. The seer who senses reality as time and duration, as becoming and change.
- G. (Spinoza, cited by Jinarājadāsa)
 - 1. Empirical knowledge, from experience through the senses;
 - 2. The scientific method of acquiring knowledge, begun when the mind examines, analyses, judges;
 - 3. The intuitive method by which consciousness understands the true and inner nature of all that is present before the mind.

GRADES OF INTUITION

Let us glance for a moment—and space limits us to the highest stage—at the types of those who have some contact with their intuitions. First, we have those who have brilliant ideas which they seldom carry into execution.

Next is the class to whom brilliant ideas form the mainspring of action. In both these there is no thought upon the subject, and the flashes are unsought and not understood. Third, there are those who have begun to realize that they have a higher faculty and that this works most clearly when they are asleep; in other words, those who present their problems to their intuition without knowing what they are really doing. Fourth come those who would not dream of undertaking anything of importance without definitely endeavouring to use their intuition. Fifth is the class of geniuses in whom the intuition functions more or less uninterruptedly.

This is a fairly complete series leading from ignorance to the continual manifestation of a power which enables its possessor to know the why and wherefore of things visible and invisible. Should we not seek to understand and to contact such a power? As scientists can we honestly ignore the actuality of a power which some of us are already using, or refuse the attempt to understand it and to bring it within the realm of the conscious and the intentional?

TO DEVELOP INTUITION

A scientist who is attempting to use his intellect must allow no emotion to come between himself and the facts; a man who is attempting to use his intuition must rest his intellect. Dr. Besant has suggested that he might previously have refrained even from those casual conversations which merely add the puzzlement of others to his own. Then, in the quiet, he may have one of those flashes which we call conscience when

the message is one regarding moral conduct, intuition when the message is one within the fields of art or science or literature. These sudden illuminations are common; the study of their rationale is not.

Pliability of intellect and the development of faculties even higher are largely matters pertaining to our stage of evolution. But their entrance into manifestation may be hastened. How shall we do this? Mr. Jinarājādāsa suggests that we contemplate totalities, become tenderness personified, commune with nature, take up some form of art, surround ourselves with beauty, see beauty everywhere, love all. Mr. Ouspensky tells us that we must do the work ourselves, that we must search for the hidden meaning in everything, that we must develop the ability to discover analogies, that we must realize that the meaning of life is knowledge, that we must cultivate the unitive emotions of love, sympathy, friendship, compassion, love of country, nature, humanity, rather than the disruptive emotions of hatred, fear, pride, jealousy and envy.

If we seek for the whole to which we can refer each part, he says, we shall realize a feeling of infinity, of illogicality in the world around us, and "behind the crumbling old world will appear one infinitely more beautiful and new." Does this new world sound spiritual? Naturally. Schopenhauer once said: "Genius and sanctity are akin." According to Ouspensky, spirituality is not opposed to intellectuality or emotionality. It is only their higher flight. Science and philosophy on the intellectual side, he says, religion and

art on the emotional side, begin to serve true knowledge only when intuition commences to manifest itself in them. How important, then, that there should be scientists upon the higher levels; how essential that we make an effort to reach these higher levels ourselves. If the task does not appeal to us, our field of work is on the lower levels. If the task appeals to us, we can be sure that we are at the point in our evolution where contact with our intuitions is a possible goal. Those of us, permitted by this classification to continue working on the lower levels, need not feel for one instant that our work is not important. But we might consider the warning: "There are already too many specialists who know what they are doing hardly more than the bees do." In the erection of a building, masons, plumbers, carpenters and architects are necessary. The only mistake would be for the mason to spend his time in sketching perspectives or for the architect to spend his time in soldering pipe. And those upon the upper rungs have not been left without advice. Since real art, according to Morris, is the expression by man of his pleasure in

labour, it follows that unless we are deriving a real pleasure from our pursuit of science, unless we love the subject of our research, we are not approaching the level of genius.

HONESTY FIRST

Where shall we begin? At home, away from our microscopes, we can often be charged with a total lack of the scientific spirit. We have prejudices,—prejudices which seem so often to be those of the ordinary person. In thus failing to carry the scientific spirit beyond the walls of our laboratories we lead a double life; we fall short of the power we might display in our work; we fail as men and women. It should be impossible for any honest man to think one way and live another. It is impossible for the scientist who carries the honesty of his profession into his family and religious life.

And according to Ouspensky, the development of the intuition demands this singleness of life. It is strange that in its last analysis the enlargement of one's powers to help the muse to which scientists are dedicated should rest upon the development of common honesty, but it is true.

Intuition is contacting the eternal memory of nature.—G. S. A.

COLONEL OLCOTT'S DIARIES

NEXT to H. P. B.'s *Scrapbooks* in 31 leather-bound, large-folio volumes, there is no more precious possession in the "Archives" of The Theosophical Society at Adyar than the 30 cloth-bound small-quarto volumes of the President-Founder's *Diaries*. These two great series are in a way parallel productions, but they are also complementary to each other, reflecting the curiously complementary characters of their respective authors. Both give us, to put it in the words of the title-page of the first volume of the *Scrapbooks*, "The Ante- and Post-Natal History of The Theosophical Society, and the Tribulations, Mortifications and Triumphs of its Fellows," with this exception only, that the Ante-Natal part belongs to the *Scrapbooks* alone, the *Diaries* having been started three years after the foundation of The Society. On the other hand, they form a contrast in that the *Scrapbooks* consist entirely of printed matter with only an occasional MS. note here and there, whereas the whole of the *Diaries* is in the handwriting of H. S. O. with here and there some lines by H. P. B. in the early years, and a few pages by Mrs. M. Russak during the Colonel's last and fatal illness. Another contrast is that the *Scrapbooks* contain largely ideas (mostly articles by members and non-members) before which the persons retreat in the background, while the *Diaries* have a strong personal touch. They treat mostly of persons, of their characters, good or bad, and of work

they have done or not done for The Theosophical Society. They are therefore full of life, the active busy life, that tries to influence and work changes for the better in the world of things around us. The *Scrapbooks*, concerned with the world of ideas rather than with the world of things, would influence and change man's thoughts for the better rather than his actions, though with the ultimate aim of course that from right thought right action may naturally follow. As said, therefore, the *Scrapbooks* and *Diaries* are complementary.

For obvious reasons—if only for the fact that its contents have already been published in print—there can be no question of reprinting the *Scrapbooks* in their entirety. There is much matter of the greatest interest in them, but also much that is of little or no interest at all. Besides, much if not all of the former matter has already been republished at one time or another, I have particularly in mind H. P. B.'s articles, leaving only matter of secondary importance to be collected and republished at some other time. To give one or two examples—the articles written by such well-known Theosophists of the olden days as Damodar K. Mavalankar, Hume and others, not to forget the President-Founder himself.

But all this can wait. What cannot wait any longer, however, are Colonel Olcott's *Diaries*. The time has arrived, I think, that these can and should be given to the world, *verbatim*, without any verbal omissions or changes, just

as they are and as they constitute a monument to the unflagging devotion of the first President of The Theosophical Society for the cause of the Masters, who had selected him just for this Their special work. A devotion which kept him day after day, during thirty long years (1878-1907) of heavy work and many crucifixions, to note down faithfully and conscientiously all the important and unimportant, great and small, events and persons, that crossed his way and his work. We are given many intimate glimpses into the characters of the principal actors—some of them world-famous men; also many peeps behind the scenes, where dimly appear the shadows, sometimes the outlines, of the real Founders of The Society—the Masters and Their Pupils.¹

More than sixty years have passed since the first *Diary* was begun, more than thirty since the last was concluded. It seems safe to promise a *verbatim* publication, but if in the later volumes perhaps a too intimate or personal note is sounded in connection with still living persons which would for the time at least preclude publication, this shall of course be duly marked in its appropriate place. But one may rest assured that if such passages exist, they are exceptionally rare. It would also not do to curtail the publication too much through a too great diffidence or sensitiveness, for each curtailment, even in the withholding of names, means a lessening of its historic value. And it would be a pity to subject to such mutilation the one

authentic history of The Theosophical Movement and The Theosophical Society, by one who next to H.P.B., and as long as she lived backed by her authoritative power, had taken the lion's part in the creating of an organization for the spreading of Theosophy, which like a gigantic net gradually emmeshes the whole world.

To the unbiassed student this history will also give food for thought as regards the daughter-societies which now and again have broken away from the parent-trunk, assuming its name and position for itself. It will teach him how the Father of the Theosophical Movement—if we might call H.P.B. its Mother—carried on the faithful management of the Organization he had created, through H.P.B.'s time, through the Judge secession, up into the twentieth century, to the very moment of his death on 17 February 1907, in an unbroken line. If a continuous line of succession (*paramparāsilsilah*) has any value—and who will deny such a thing, especially in occult matters?—then his Society, that the Masters were wont to call the "Parent Paramount Power," is still the *Primus inter Pares* amongst all the younger growths, however much youth, as is youth's wont, does not want to recognize this relation.

If the unbroken chain of H.P.B.'s succession is invariably claimed by every single one of all these daughter-societies, why then not also the unbroken chain of H. S. Olcott's succession, of whom the Masters have explicitly stated, that he "stands, with Upasika [H.P.B.], closest to ourselves in the chain of Theosophical work" (M.L., 398)? Mark well, "H.S.O. with H.P.B."! Would

¹ Excerpts from the *Diaries* were published by C. Jinarājadāsa in the Olcott Centenary number of THE THEOSOPHIST (August 1932).

the mere death of one of these two lifelong friends and co-workers dethrone the other from his place "close to the Masters," or would it not make him rather closer, even closest to the Masters in the chain of their work, now that he remained all alone to do it? Are the Masters liable to abandon a faithful servant in the hour of his greatest need? Have they not on the contrary declared that "ingratitude is not among Their vices" (M.L., 9)?

After this digression we must now return to our main subject. The value of the publication might be questioned in view of the already published *Old Diary Leaves* in six volumes, which were largely based upon the *Diaries*, and further amplified from the President-Founder's own memory, personal correspondence and other documents. It is true that the printed work in one way gives much more than the MS. ever can, but in another way it gives much less. Many names of persons, occasional happenings, less important events, little touches, personal feelings, events of more or less local interest, could find no place in the main narrative of the published book, and had therefore to be suppressed.

Concerning the last item specially, the things of mainly local interest, I am sure that many of the National Societies will find information of importance here for their national histories, as I have found for the story of Theosophy in the Netherlands, for example. The Colonel was a much-travelled man. He personally visited all or most of the countries where his Society had taken root, made contact with all the principal workers in each country, was personally

consulted in the most important problems of each national Section, and faithfully noted all this down in his *Diaries*. Sometimes concise, sometimes barely more than mentioning names and events, but, as in the case of the Netherlands, I have found that, when supported by one's own memory of persons, problems and events, they seem to give new life to half-forgotten, half-obliterated facts, and throw into relief persons and circumstances who since have retreated somewhat into the background by the passing of the irresistible flow of time, but who should never be forgotten for their faithful services.

For these reasons I have hopes that the National Societies in the first place, but further also every one who has the history of Theosophy and The Theosophical Society and its first great President at heart, will be induced to support financially this undertaking of publishing Colonel Olcott's 30 volumes of *Diaries*. It will be of course a somewhat costly enterprise. Even if we can manage to crowd into one volume each, the *Diaries* of every five years, it would take 6 volumes to complete the lot. Besides it is not to be expected that the series will "sell" as the term is. It is a work of historical value, not of popular interest. Financial support, therefore, is highly desirable. May it come forth in unstinted measure.

20-6-1939 A. J. H.

NOTE

In connection with the above, the following excerpts from Colonel Olcott's *Old Diary Leaves* will be found interesting:

The *Diary* from which the present series of chapters has been compiled

was opened in January, 1878, three years after the formation of the Theosophical Society at New York, by the late Madame Blavatsky, myself, and a few others, and has been systematically kept up ever since . . .

So world-covering a movement and so strongly based a Society is entitled to be taken seriously by men who think, and, since the Diary of one of its two chief founders gives the data for a truthful history of its rise and progress, and he, the survivor, alone knows all the facts, it seems to be his clear duty to write it while his memory is still strong and his strength unimpaired.

One motive which prompted me to begin was that I might leave behind me, for the use of the future historian, as accurate a sketch as possible of that great personality-puzzle, Helena Petrovna Blavatsky, co-founder of the Theosophical Society.

(O.D.L., II, Introduction.)

It will have been seen from what is written in previous chapters how much my mind was exercised about the evident probability of a new sect springing up around the memory of H.P.B. and her literature. From week to week things seemed to be going from bad to worse: some of my most fanatical colleagues would go about with an air "of wisdom, gravity, profound conceit; as who should say, *I am Sir Oracle, and, when I ope my lips, let no dog bark!*" One would have thought that H.P.B. had laid upon their shoulders the burden of the whole Himālayan

Mysteries; and when one ventured to challenge the reasonableness of something which they were quoting, they would answer with a sort of restraint of the breath: "But, you know, she said so"—as if that closed the debate. Of course they meant no harm, and, perhaps, to a certain extent, were really expressing their awe of the departed teacher; but all the same it was a most pernicious tendency, and, if unchecked, was calculated to drag us into a sectarian pitfall. I bore it as long as I could, and at last, believing that the truth alone would give my dear colleague her rightful place in history, that "An honest tale speeds best, being plainly told," I began, as my Diary states, on the 16th of January, "a series of historical reminiscences of the T.S. and H.P.B. under the title of 'Old Diary Leaves'." From that time forward until now there has been no necessity for time to hang heavy on my hands, because whatever might not be occupied with the day's current business could always be usefully employed in hunting up facts for this historical narrative. It was such a happy inspiration, as events have shown, that I am quite ready to believe that the thought was put into my head by those who watch, unseen, over our movements. Certainly the creation of the Blavatsky sect became impossible: after nine years she is now fairly estimated, and the solid appreciation of her is continually gaining in strength.

(O.D.L., IV, 456)

NOTES AND COMMENTS

PEACE THROUGH EDUCATION

Condensed from an article "Peace through Education" by Maria Montessori, the world-famous educator and for years a confirmed pacifist, which appeared in the April issue of *Fellowship*, the journal of the Fellowship of Reconciliation.

Madame Montessori challenges a negative training for peace by saying that "clearly an education that will bring about peace cannot consist merely of those measures that keep the child away from every suggestion of war; which never give him toy soldiers; which avoid the study of history as a succession of wars, and try not to suggest that victory in battle is the supreme honour. This negative training will not be enough. Equally inadequate is the education that tries to make the child love and respect all things—living and inanimate—so that he will then have a respect for human life and for the works of art" which civilizations have built up, for it is only too clear that wars are not influenced by such training. Men do not go to war because they are blood-thirsty or longing to use their weapons, nor because war was suggested to them in childhood by a toy; nor is the memorization of dates in history calculated to inflame martial passions!

What we have to recognize is that mankind is bewildered by developments with which education has never dealt. Men do not know what forces draw them into war, and therefore are help-

less against them. Education must become the "armament" on which the people depend for security and progress, but education lags behind the needs of the times and must be reconstructed with haste and energy.

Nations of today are disunited, made up of individuals who are thinking of their own immediate welfare, and education actually *trains* people to remain isolated by their own personal interests. Instead of being taught to help one another, they think only of moving from class to class, and of winning a prize in competition with others.

The education that can save man is not a small undertaking. It must include the development of man's spiritual powers and of a harmonious and self-confident personality. Human energies must be regarded as of scientific importance. Man must come to understand that the fire of genius, the power of intelligence, the guidance of conscience, are all energies to be organized, to be disciplined, to be given an effective place in the social life of man. These energies today are dissipated and wasted, and worse still, they are repressed and forced into abnormal manifestations by the errors of education that still hold sway in the world. The child is misunderstood by the adult, parents unconsciously fight against their children, and throughout it is misunderstanding that makes a child sullen or rebellious, neurotic or stupid; it is misunderstanding between child and adult that causes those tragedies of the human heart that

result in callousness, idleness and crime.

The child is a "spiritual embryo" able to evolve by itself and to give actual proof of the existence of a better type of humanity. We have seen children who, when given a suitable environment, changed completely. Instead of clamouring for anything which catches the eye, quarrelling for it only to damage and discard it, they were content to observe, to use, to handle, and return it to its place. In place of jealousy, aggressiveness, sullenness and disobedience, they showed only friendliness and willing co-operation to each other and to adults. These children we have seen; they are both a hope and a promise for humanity. Let us go on, then, and create such an environment for the older child and the adolescent, for there is very little provision made for them today.

Education must appreciate the value of those hidden instincts which guide man in the work of constructing himself, and one of these is the very powerful social instinct. If the child and adolescent are deprived of social experience they do not develop a sense of order and morality, and they have to accept these in the form of submission and slavery instead of in their true form of nobility and freedom. To cultivate man we must prepare for infancy, childhood and youth, the suitable environments that will allow them to have these formative experiences, in the first years in the home and later in the external world. The seven-year-old begins to feel the need to go out from the home and school, to see the world, make new friends, to submit voluntarily

to a stricter discipline, to face and overcome new difficulties. These are social experiences that will satisfy the needs of his developing personality, and if it is impossible to obtain them in the family it is still more impossible in the ordinary school where every spontaneous activity is checked and regulated by arbitrary authority. We must organize to give children the opportunity to explore the world.

But the adolescent is not satisfied with exploration. He wants to master his environment, to work, to earn money and be independent. He does not need new friends, he wants to become a citizen, a member of great associations, so he should be allowed these experiences, to live away from his family and to do a certain amount of real work, to take part in production and exchange, to realize his responsibility to society.

Those nations today that are seeking war have not forgotten the children and young people; they have organized them as an active social force, and it is a terrible misfortune that so far this method has only been adopted by those nations pursuing a warlike policy. Those who want war are preparing their youth for war, but those who want peace abandon their youth, in the sense that they do not organize it for peace.

DEAN INGE ON SURVIVAL AND IMMORTALITY

The Madras Mail of June 18 prints an article, "Eighty Years Old," by the Very Rev. W. R. Inge, D.D., written on the occasion of his 80th birthday on June 6. The last section of this article is of Theosophical interest:

The old man looks forward as well as back. What do we really feel about

survival and immortality? Tennyson said that if he did not believe in personal survival he would put his face in a chloroformed handkerchief and have done with it all. Browning believed in reincarnation.

I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave
and new.

For myself, I feel more and more that the conscious *ego* is not the real self. I am frankly tired of the "body of our humiliation," and have no wish to see it resuscitated. Nor do I look forward to any future in time and place—certainly not to the kind of survival which our misguided necromancers dream of. In the world of spirits "there shall be time no longer." Goethe writes to Eckermann: "When a man is 75 he cannot help sometimes thinking about death. The thought of it leaves me perfectly calm, for I am convinced that our spirit is absolutely indestructible; it is something that works on from eternity to eternity; it is like the sun which only seems to sink and in reality never sinks at all."

This line of thought has more affinity with Indian philosophy than with popular Christianity.

Never the Spirit was born; the Spirit
shall cease to be never;
Never was time it was not; end and
beginning are dreams.

Birthless and deathless and changeless
remaineth the Spirit for ever;
Death hath not touched it at all, dead
though the house of it seems.

"God is not the God of the dead but of the living." This is the only argument for immortality from Christ's own lips; and we cannot go much further.

THE CONGRESS OF FAITHS

The World Congress of Faiths, of which Prof. J. Emile Marcault, General Secretary of the French Section, is a member of the Council, held its fourth Congress in Paris at the Sorbonne July 3rd—11th. World Fellowship is the object for which the World Congress of Faiths is organized, and it seeks to attain that end by means of religion though not in discussions as to the respective merits and demerits of the different religions. Nor does it attempt to form a new syncretic faith of existing religions; rather does it expect each member to be loyal to his own religion and his own country. It seeks, however, to join all religions together in the common task of developing a world-loyalty to a world-community. The means are religious but the end is social, namely, the fellowship of mankind. The Congress feels that the sense of a common humanity has faded from men's minds, and it seeks to revive it, to revitalize it until it becomes active, operative and effective. For that purpose it brings together in this Congress Hindus from India, Buddhists from the Far East, Muslims from the Near East and Africa to join with Jews and Christians from Europe and America to discuss the main problem, namely:

"How to Promote the Spirit of
World-Fellowship through Religion."

SPANISH REFUGEES IN FRANCE

The General Secretary [of the Theosophical Society in England, Mrs. Gardner] has received a communication

from the General Secretary of France, Prof. Marcault, giving full details as to the present situation in regard to those members of The Society who have been forced to leave Spain owing to their having taken part in movements which will now, under General Franco's rule, be banned. Prof. Marcault writes :

We have examined the situation altogether and compared the needs of our brethren and the funds at present in our hands ; and have taken the first decisions concerning the best use to be made of our fund. The situation is this : As I told you, our Government authorized us to take our brethren out of the camps, group them together in one place, and keep them there until their papers are in order, and to effect their transfer to Latin America. Now the funds so far received amount to 112 pounds ; that is, 20,000 francs, and we must help fifty people, the Government insisting that if we take them out of the camps, as we are authorized to do, we shall be responsible for all of their expenses (travelling, maintenance, voyage, etc.). Our fund is totally inadequate for such needs. We have, therefore, resolved to ask our Spanish brethren to continue to bear the inevitable hardships of the concentration camps until their situation is in order ; to give to those completely destitute a monthly allowance of 100 francs per head for their personal expenses and necessities (some need medicine, etc.). We have asked our members for clothing and extra bedding, which we collect at Headquarters and send on to those needing them—men, women and children ; but we prefer not to curtail our general fund too much, in order to dedicate that to the help most greatly needed by them all, which is transfer to Latin America. I shall, therefore, ask the Government to grant our brethren the privilege of shortening their stay in France because we can co-operate in paying their steamship expenses. We have calculated that the total amount for that expense, if we bore the whole cost, would be about 1000 pounds. If we could deal with that problem ourselves it would greatly reduce the time before they embark,

as we would then not have to wait until the Government could fill a ship. We shall in the meantime bring together in the same camps those who ask to be thus grouped, and do all in our power to diminish their sufferings.

—From *Theosophical
News and Notes*

LIVING IN GLASS HOUSES

Parade (Feb. 1938) condenses an American article under the above title. Not only have we fire-proof glass dishes for cooking, but "glass can be made resilient now . . . so that we have glass spring-boards at swimming-pools . . . Possibly the most amazing fact is that we now have offices and houses of glass blocks that may cause a revolution in building. Buildings made of glass blocks are twice as well protected against heat and cold as buildings made of ordinary bricks. They are not transparent, because there are ribs on the outside which scatter the light. . . Glass wool, glass yarn and glass cloth are now on the market, very similar to their animal and vegetable counterparts" and the additional advantage is that they are fire-proof and the colours are really permanent.

Compare this "most amazing fact" regarding glass houses with what C. W. Leadbeater has said about houses on the planet Mars, in *The Inner Life* :

These houses look exteriorly as though built of coloured glass, and indeed the material which is used is transparent, but it is somehow so fluted that while the persons inside enjoy an almost unimpeded view of their gardens, no one from outside can see what is going on in the house.

CORRESPONDENCE

HERR HITLER

WHAT *did* Dr. Arundale say in 1933? He said in THE THEOSOPHIST of May 1933 :

I wonder, by the way, how many Theosophical brethren perceive in this swerving of Europe in the direction of dictatorship the first beginnings of a real United States of Europe. We must learn to be able to discern great forces at work even in forms which are distasteful to our own individual temperaments. Hitler and Mussolini are Men whether we approve of their methods or not.

Leaving aside the question of the stature of the two persons mentioned, it should give us to pause a great deal to find reasons for the enormous power and authority of Germany and Italy under these two dictators. We must try to find reasons, also, for the continuance of the Nazi and Fascist regimes. I do not know whether the President today thinks that the swerving of Europe in the direction of dictatorship may be the real beginning of a United States of Europe, but I think that that will be the result now whether the dictators like it or not. Their attempt to set a rival grouping to those Powers who professed allegiance to the League of Nations and its excellent Covenant (under the name of the Anti-Commintern Pact), is only now being appreciated in many quarters. (Some commentators insist that the Anti-Commintern Pact is really a pact against Pax Britannica and the British Commonwealth of Nations, and there

is a great deal to be said for that view. On the other hand, there is a shrewd instinct behind the attempt to fix on Moscow the responsibility for the effort to establish real collective security and therefore to safeguard world peace, which Moscow sees to be indivisible.)

Whether the Anti-Commintern Pact will become a military alliance or not remains to be seen. It seems that it is Japan that has so far refused to convert the negative Pact into an active military instrument of a Triple Alliance embracing both East and West. It may be that the difficulties facing Japan in the prolonged war in China may bring her to change her mind about the value of a military alliance. If that happens, there should be no misapprehension as to the result, both in the East and in the West. It will be Germany who will direct affairs and be the master-mind behind all operations intended, not only against China, but also against all the Western Powers having financial and other interest in China and in the East. There is an implicit threat to Britain, to Hong Kong, to the Straits Settlements, to the Australias and to India.

There is a discussion among some leading political thinkers in Great Britain just now (June 1939) as to the precise meaning of Herr Hitler's dream of *Weltmacht*. Only Great Britain is today a world-power *in all continents*. And it is Herr Hitler's desire to see

Germany a "world-power (Weltmacht) or nothing." This does not mean that he aspires to world domination, or that he has ever expressed a desire for world domination. On the other hand, to be a rival world-power, and eventually a world-power without a rival, that appears to be Hitler's dream.

Here are the main outlines of a titanic struggle for power, and the destinies of nations are once more involved in its outcome. For the struggle has been joined down here on the physical plane in many senses except that of the strict military sense. (Let us hope the struggle on the inner planes *has* been decided!)

Here are two men who live for storm and strife, glory in struggle, in effort, in dangerous living—who despise peace, despise inaction as effeminate, who think fame and honour given mainly to shop-keepers and state officials as something insufferable, and who reject the dream of a "comfortable mutual swindling" among individuals and nations as a desirable end to attain! (The "comfortable mutual swindling" is the peaceful competition in trade among peoples.)

Here are two men in Europe who are not exactly devotees of truth, who are not the last word in the keeping of a pledged word, who are not undeviating in following after righteousness, in the policies—diplomatic, economic and military—they espouse and carry out.

Here are two men with the destiny of more than one continent apparently endangered as a result of their plans, overt and secret. Here are two men now facing the possibility of a European combination of forces that may prove

to be too formidable for them. Here are two men who have re-armed the civilized world against themselves. (About that there can be no doubt.)

What is the real meaning behind all this? Why is all this allowed once again in a short life-time? Do we need another lesson equivalent to that which we failed to learn in and as a result of the Great War? I recall a well-known English writer summing up an impression he had of that War in words that I quote from memory (they were written in 1918). "There was," he said, "in this a tremendous rush to ruin the force of a rebellious and unconquerable life. . . . It was bent on change . . . for it knew that the real denial and surrender of life is not physical death, but the refusal to move and progress." There was a glowing intuition in those words. They are glowing in their truth—and in their warning—today.

How much denial and surrender of life is around us today? In how many ways are Life and Progress denied, dammed up, obstructed? Must the Great Dam of War break down our barriers once again for us? Must we win release and redemption from our rigidities and imprisonments by a mighty force outside ourselves that takes all to ruin and destruction? Is there no other way? Can we find and take that other way in time? Can we set the very foundations of, say, the British Commonwealth and of the Free Nations, still more soundly in solid earth? Shall we get away from the sands of inhumanity (in so many conscious and unconscious ways) in time? Are our National edifices built upon sand in one way or another? The test is here. War or no war, the

testing time is here. The dams may not break. The mighty single rush to ruin and disaster may not come. But the pressure of the waters will still be there, and the foundations of our very lives,

the lives of our cities and nations, will be washed by them. Will they survive?

A STUDENT OF THE TIMES

18 June 1939

IS PERSECUTION IN THE PLAN?

After reading your very sympathetic editorial on "A Chosen People" in the May number, as well as Mr. Cohen's article on "The Jewish People" in the same issue, and other articles of a similar character here and there, one might perhaps come to the conclusion that whatever happens in a nation's history—whether it be its rise or fall, its increase or diminution, its world-mastery or its enslavement—is all part of a "Plan." The danger in any such tacit assumption lies in the fact that, to many minds, it leads to what might appear to be an inescapable corollary; namely, that even such brutality as has been inflicted upon the Jews of Germany—such agonies and atrocities as do not ordinarily find their way into print, but are only carried by word of mouth by those who have actually suffered such experiences—even such things are part of a "Plan," a Plan which we may not understand in all its bearings, but which we should endeavour to accept as part of the greater Plan of the world we live in. I hasten to add that I am quite sure that such an extreme interpretation is as far from your thought as it is from mine, but unfortunately it is an interpretation that many might be prone to accept as the intended one. I have given a good deal of troubled thought to this perplexing problem, and may perhaps be

allowed to offer such suggestions as have occurred to me as perhaps having some validity.

Without pretending access to any source of knowledge outside of that which is open to any man-in-the-street grappling with everyday problems, it appears to me incredible that any Divine Plan can include such elements as hate and bestiality, intolerance and bigotry, or any one of the elements that have made "man's inhumanity to man" so proverbial in the three or four thousand years of history of our much-persecuted people. The Bible does indeed speak of God as having used the Philistines to chastise the Israelites, and we might similarly speak of the Lords of Karma as using the Nazis for the same purpose, but it is hardly permissible to take an allegorical manner of expression for literal truth. That is what I am afraid we are sometimes prone to do.

What, then, is the solution? It seems to me that the only solution consonant with the belief that only Love can be at the basis of the Divine Plan, and never Hate, lies in the recognition of free will as the foundation-stone to all human behaviour. And where the will is free it must be allowed to wreak evil as well as do good, and commit every sort of atrocity if that is an expression of its nature, for in that

does freedom consist. Human evolution, in fact, works toward a free choice of good, and that necessarily implies the freedom also to choose evil. Free will may indeed be taken to be part of the Plan, and indirectly all the evil that such a will can accomplish also comes under such a Plan and takes its rightful place in the scheme of things. On the side of those who must perforce act as the unwilling recipients of evil, it may even be said that such suffering as befalls each of them individually is no more than their just karmic lot, to be worked into wisdom and understanding by the divine alchemy of spiritual experience; in the long run the

balance is made right and justice is restored and vindicated. But on the side of the mass suffering of a whole people, let us not for a moment think of any "Plan" that would explain or condone or justify. Evil can never be anything else but the creation of evil beings, and suffering as such can never be part of any Divine Plan, except, perhaps, to be used by that Plan (after it has occurred through the operation of free will) to ennoble and impress with dignity the features of mankind.

ALEXANDER HORNE

San Francisco,
24 May 1939

THE STANDING-UPRIGHT POSTURE IN YOGA

In the *Indian Theosophist* for January 1939 it is reported that our President, Dr. Arundale, speaks of "standing upright" as a posture in Symbolic Yoga. Of course it is. Erect and poised, a man is ready for all demands of activity. It is the pose of alertness. In that we see that for all races of men it is the essential attitude for inspirational judgment in all activity, action and intense skill in action. It is the attitude for all men skilled in responsible action, such as sailors, soldiers, swordsmen, men on watch, orators, commanders and captains. In such actions men often see with insight and foresight equal to the best clairvoyance of the mental body and even of a real samādhi.

In the traditions of the Norsemen from whom the writer is descended, the warrior-worshippers of Odin and Thor "worshipped their God standing, that

being the only posture no animal could assume"; also: "standing thus erect no man can then debase himself by grovelling in the presence of his God."

The posture with forehead in the dust is certainly not edifying, nor uplifting to the devotee or to the bystander. It is an attitude of abasement—not of worship. So one approaches and appeals to a petty tyrant, to a pirate, not to a benign father. A father does not destroy his son's self-respect, does he? So that attitude should be abandoned by one on the Way of Truth.

But "upright!" Why not be a self-possessed and to all appearances an upright man, in body as well as in soul and spirit? Surely we are needed in action, in constant action, as we fight the good fight on the Kurukṣetra Field, that today is the whole world.

There is a splendid old picture in Japan: "A devout Man in the Presence

of Temptation" is the title on my copy. It is just a simple warrior, fully armed and drawing his sword. As significant a bit of symbolism as one could wish for, the sword being discrimination.

In my youth, from early childhood, I had visions—it was just the Scottish "second sight" inherited from my Highland grandmother. These "sights" usually came when I was active, alert-and-standing; once when sitting on my horse. Later I had five or six visions of a very high and inspiring nature; all while standing, even when walking fast; once when steering a yacht in a gale, and at the same time mentally concentrated on the matter in hand. It was one of these, in September 1896, that showed me the reason for my coming to India; it lasted half an hour, and following it I arrived at Adyar in February 1897. In my busy frontier and engineering life I have witnessed several cases of phenomenal "presence of mind," great strength or quick action in emergencies; I mean such as even amazed the performer and saved a life.

Do we not rather ignore this stage, this unpremeditated act of "bringing the Kingdom of Heaven upon Earth," in presenting our Yoga Philosophy to the public? It is a precursor of the incarnation in which we insist on a seat, a sitting posture, a variety of postures,

as a *sine qua non* in the experience of higher states of consciousness.

When in an organized social environment, when seeking as mystic, or as candidate for Yoga, then certainly insist on all the concomitants, helps, protections and warnings; insist on posture, recollectedness, preparation on as many planes as one is aware of; then practise your "austerities," concentration, meditation, Samādhi; then experiment and correct the posture of your moral, mental, intellectual, astral and also your physical body. But the busy marts of men claim you, perhaps daily. Then keep your head erect on the spine, "chin in" as Śrī Śāṅkarācārya says. At least have the posture in which the Rṣi walks, sits, stands among men. Be upright. But let the uprightness be not only the bone-and-sinew-man, but also the austere man, the dutiful man, the thinking man and the unconcerned man. Be he who is "watching the hidden light." It is the man who unconsciously loses himself in his duty that is the hero.

What Ideals do you *stand* for?

Thus Arjuna went into the battlefield; and the Siegfrieds, the Sir Galahads, and the Davids—Heroes all!

Shanghai, A. F. KNUDSEN
17 April 1939

A CORRECTION

By a curious oversight, in running through the book *The Mind-changers*, reviewed in the July THEOSOPHIST, it escaped the reviewer's waking consciousness that the author was an authoress, for which he tenders herewith his sincere apologies.

A. J. H.

BOOK REVIEWS

My Life in Time, by Bertha Newton. The C. W. Daniel Co., London. Price 7.6.

This is a remarkable book, requiring much effort after expansion of consciousness on the part of the reader if any comprehension is to be reached. Perhaps such effort is the chief part of its usefulness to others, for each has his own hinterland of consciousness to explore, and much is incommunicable to others, or at least unrecognizable. It seems that from reading and pondering the Stanzas of Dzyan, and commentaries on them in *The Secret Doctrine*, the writer slips into dream in which pictures of the primeval beginnings are unrolled before her eyes. From this she passes into a deeper layer of consciousness, and, escaping Time's barriers, is in some Golden City of Silence, representing a far-future stage of human evolution. She feels "lost in Time," but establishes thought-contact with the gentle inhabitants of this aerial abode, who are far nearer to the divine goal and to complete understanding than herself, but yet are still under some bondage to time, and are seeking release.

The vision bears the stamp of authenticity and sincerity, especially interesting being the description of her entrance into "The Sphere of Music." The description is worth quoting :

It was sound itself. It was the keynote of nature. It was a binding-up of vibrations, which rippled outward and upward, sending out forms of their own

making. I could only describe them as lines of force streaming from a great wheel, constituting its spokes, continuously revolving around and around, leaving their impressions only where they could be received . . . and missing man. Should I upon returning to earth, if such a catastrophe should happen to me, ever be able to remember them?

Near the end comes a chapter on the mystery of the Golden Lotus, reminiscent of Dr. Arundale's Symbolic Yoga.

H. VEALE

Your Child and Diet, by Cyril V. Pink, M.R.C.S., L.R.C.P. Blandford Press Ltd., 16 Hyde Street, London, W. C. 1. Price 3s. 6d.

This very useful book on diet for the child would serve as an introduction to the lacto-vegetarian diet and purely vegetarian diet not only for children but also adults.

While not being dogmatic, the author speaks out plainly against the fallacy that flesh food is necessary for health.

(1) Those who have seen some hundreds of nursing mothers eat no flesh food have observed that as a group they and their babies are healthier than those who eat more conventional food. Inflammation of the breast, for instance, is rare, and in our experience abscess never occurs.

(2) When flesh decomposes, very poisonous substances are found (our noses tell us this!). Decay begins as soon as the animal (or fish) dies. Though our bodies have acquired the power of protecting themselves against daily doses of these poisons contained in the flesh foods (while suffering to some extent), the baby has not developed this immunity, and so is more liable to suffer harm from them. These

poisons are only present in exceedingly small quantities in breast-milk, but we are convinced that continued dosage with them has a bad effect on the baby.

(3) More and more people are beginning to feel ashamed of the cruelty inseparable from the meat trade. If you want mutton on your table, someone must kill a sheep; if you are to have pork, some pig must have his throat cut; the responsibility is inevitable. A story is told of Count Tolstoi, who after witnessing the killing of a pig remarked, "Humanity will answer for this."

One would have preferred, after having advised against the use of Cod Liver Oil, that formulæ be omitted, for the reviewer has noticed people give more credence to tables than to statements in the text.

The author's thesis could also have been strengthened by references to standard orthodox authorities, as, for example, the strong statement by Sherman, world-famous among dieticians of all creeds, that the flesh diet is inferior to the milk-vegetarian diet. And in Chapter 21 on "The possibility of bringing up children without Cow's milk," one would have wished that the very excellent work of Dorothy Lane and others had been mentioned by name rather than merely referred to in the remark "in America a progressive Doctor. . . ."

This in no way detracts from the value of this little work as a vademecum for the mother. And it will add to its value to note that the book is based on the experience of Dr. Pink and his colleagues "in eighteen years of work at Stonefield Maternity Home and represents the advice given to our patients there."

A. H. P.

MAGAZINES RECEIVED

The American Theosophist	...	June
The Beacon	...	June
Boletin de la Sociedad Teosofica		
en el Uruguay	...	April
The Bombay Theosophical Bulletin	...	July
Buletyn Miesieczny (Poland)	...	May
Bulletin of the W. N. Y. Federation	...	No. 1
Bulletin Théosophique	...	June
The Canadian Theosophist	...	May
The Canadian Young Theosophist	...	May
Children's Newsletter (U.S.A.)	...	April
The Christian Theosophist	...	June-Sept.
Contact (News-sheet)	...	No. 41
Dharma Jyoti	...	June
Evolucion	...	April
Ex Oriente Lux	...	May
Graal	...	No. 4
The Indian Theosophist	...	July
The Kallepalli Theosophical Bulletin	...	No. 6.
The Liberal Catholic	...	June
The Link	...	May
Le Lotus Bleu	...	May
Mothers' Bulletin	...	May
Persatoean Hidoep	...	June
De Pionier	...	May
St. Michael's News	...	June
Teosofi	...	No. 5-6
Teosofisk Tidskrift	...	June-July
Theosophia Maandblad	...	June
Theosophical Bulletin	...	June
Theosophical News and Notes	...	May and June
The T.S. in N.Z. (Newsletter)	...	No. 17
Theosophy in Australia	...	June-July
Ubique	...	May
The Young Theosophist	...	May-June

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MADRAS

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India : Rs.4-8. Foreign : Sh.8 -

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to continue next page :

THE THEOSOPHIST

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(Incorporating "Lucifer")

No. 12

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: See cover page iii)

WHAT IS DEATH?

Death is only a change that gives the soul a partial liberation, releasing him from the heaviest of his chains. It is but a birth into a wider life, a return after brief exile on earth to the soul's true home, a passing from a prison into the freedom of the upper air. Death is the greatest of earth's illusions; there is no death, but only changes in life-conditions. Life is continuous, unbroken, unbreakable; "unborn, eternal, ancient, constant," it perishes not with the perishing of the bodies that clothe it. We might as well think that the sky is falling when a pot is broken, as imagine that the soul perishes when the body falls to pieces.

ANNIE BESANT

who passed into "a wider life"
on the 20th September 1933



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

I

A CHANGE-FUL CONVENTION

I SHOULD very much like the ensuing International Convention of The Theosophical Society, to be held at Adyar in December next, in some way to become much more a really Theosophically world-wide Convention than it generally is, however much on the physical plane it may be centred at Adyar.

I should very much like the whole, at least the majority, of our membership in some way to participate

in the International Convention, so that some part of the actual deliberations themselves have a Theosophically world-wide character because they include a Theosophically world-wide expression of opinion from every Section and from at least a considerable number of members.

I should very much like this last International Convention to be held at Adyar during the present presidency to synchronize with an expression on a number of vital matters of a world-wide Theosophical opinion, partly as a summing up of the Theosophical situation during the last seven years, and partly,

perhaps, as an indication as to the way of our Theosophical future. I think it would be very helpful to the new President to be equipped with a sense of the outlook of the Theosophical public upon a number of matters of importance to The Theosophical Society and to the Theosophical Movement generally.

It must, of course, be made perfectly clear that such expression of opinion is purely informal, has no official value whatever. But it may none the less show which way the Theosophical wind is at present blowing.

SHALL WE CHANGE THE THREE GREAT OBJECTS OF THE SOCIETY?

Naturally, my thoughts first turn to the three great Objects of The Society. Are they in need of change? I know perfectly well that there will be some most emphatically to deny that any change is needed. There may even be some who would deny that at any time there could be any change in the three great Objects as now established, even though in the past they were not infrequently the subject of change. There will be some to say that this is not the time for change. But I imagine that there may be many others who will no less emphatically decide that not only is there nothing inherently sacrosanct in the Objects as at present expressed, but that they ought to be changed to suit the changing

times. What, in the first place, is the prevailing opinion in every Section? And, in the second place, whether a majority be in favour of a change, or only a minority, what should the change be, and how should it be effected, seeing that once an individual has become a member by acceptance of the three Objects, as they now stand, he at any time cannot be excluded from membership because a change in them is made to which he does not agree?

How would it be if, quite informally, every General Secretary invited a vote of his Section membership on Question I: "Are you

(1) for keeping the Objects as they are?

(2) for changing them as suggested by Dr. Arundale in the September THEOSOPHIST?¹

(3) for changing them otherwise? If you would change them otherwise, how would you change them?"

The views thus collected might form part of one of the deliberations at the ensuing International Annual Convention. But I repeat that it would all be entirely informal and in no way whatever commit The Society to any change in the Objects as they at present stand. I should like to be able to declare to the International Convention a Theosophically world-wide opinion on the subject of the three Objects,

¹ See below page 501.

to indicate, of course roughly, the number of "changers" and "no-changers," and also to indicate the various suggestions as to any changes that are considered desirable.

SHALL THE PRESIDENT BE NEUTRAL?

Question II to be relayed by the General Secretaries would be :

"Do you prefer your President freely and fearlessly to express his own personal opinions on the various problems of the day, even through the medium of THE THEOSOPHIST, knowing that however much he may make repudiation and exercise caution and restraint, the fact inevitably remains that in the eyes of the outer world his views are more or less identified as being those of The Society? Or do you prefer your President to confine himself to his executive duties and to such formal expressions of opinion as cannot in any way compromise The Society?"

For my own part I am quite clear that it is much more to the advantage of The Society to have a President who is alive with his greatest personal sincerities, provided he takes what precautions he can not to identify The Society with them more than may be inevitable, than to have as President one who is little more than an automatic machine. But the point is important, and deserves, I think, a Theo-

sophically world-wide expression of opinion.

SHALL THE SOCIETY ALWAYS BE NEUTRAL?

Question III that I would submit for an expression of opinion is :

"While, in general, it may be entirely inexpedient for The Society to abandon its accepted policy of entire neutrality, so far as regards any official expression of opinion on the problems by which it may be confronted from time to time, can there be outstanding occasions for an abandonment of such neutrality? If so, how are such occasions to be determined, so that the abandonment is fully expressive of the will of the vast majority of the membership?"

I have had much heart-searching in this connection and felt constrained, as stated in my Presidential Address of 1938, to recommend that even amidst the terrible negations of Brotherhood through which the world has been passing, The Society should not abandon its neutrality. Yet somewhere in me dwells the conviction that it may well be the duty of The Society, for the very sake of the Universal Brotherhood to which it is pledged in its First Object, to voice in no uncertain terms that World Conscience which I believe to be everywhere awake for Brotherhood. I still feel that had The Society possessed the necessary solidarity

and positive virility, it might in 1938 have given a very great lead, with the inner power it undoubtedly possesses, to a distracted world. I judged at the time that The Society was not ready to give such a lead, but I think I see that it should so be ready in the future, and should devise ways and means whereby the lead that the world may need shall be emphatically given, but only within very definite precautions and safeguards.

THE PRINCIPLES OF THEOSOPHY AND THEIR RE-APPLICATION

I should then like our General Secretaries to pose yet another question Number IV :

"In the first place, does the statement with regard to The Theosophical Society which now appears on page two of the cover of THE THEOSOPHIST satisfy you as to its adequate statement both as regards Theosophy and The Theosophical Society? If not, where should it be modified, what should be added?

"In the second place, with regard to all three Objects, along what definite lines of study, propaganda and experiment should each be now developed?

"What kind of Theosophy and what kind of membership of The Theosophical Society is now in general the next step in the pursuit of universal and particular brotherhood, of religion and religions, of the philosophies, of the sciences, of

the discovery of the laws of nature at present veiled from our perception?

"What work should a member of The Theosophical Society do in these days of world-wide stress so that he fulfils to the utmost his Theosophy and his membership of The Theosophical Society in service to the world? How can the individual member of The Society best help in the present world-wide major crisis?"

The world is rapidly growing with regard to every department of life as represented in our three Objects. Our presentation of Theosophy must keep pace with the world's growth, and the membership of each one of us should be in the van of the world's unfoldment.

Of course, as I see the First and Second Objects, both Theosophy and every individual member of The Theosophical Society will have a far wider area to cover than merely the Universal Brotherhood of humanity, than merely religion, philosophy and science.

WHAT OF THE ESSENTIAL TRUTHS OF THEOSOPHY?

Finally I would suggest the following Question V: "What do you consider to be the essential truths of Theosophy as Theosophy presents itself to you, and what do you regard as the essential truths of Theosophy which should be set

before the world? Or do you consider that there can be no formal presentation of Theosophy, and that while every member may well give expression to that which Theosophy is to him, he should make it clear there can be no formal statement as to the nature of the science, since each must discover his own Theosophy for himself?"

For my own part, in answering the first question, I should certainly say that such and such principles constitute the foundations of *my* Theosophy. But I should also say that there are certain teachings which should constitute Theosophy before the world. I entirely agree that each individual member must be very careful to speak and to write for himself alone, and that there can never be any conventionality or orthodoxy as regards the presentation of or belief in Theosophy. But I hold that Theosophy is a science and has its definite laws which reflect its nature. These laws should be made known, and the question is as to what are the laws which should be made known.

I should very much like each Section to undertake some kind of questionnaire among its members as to the questions I have postulated above. And I should like to receive a majority view and any minority views in time for me to make a *précis* which might be put before the International

Convention for its informal consideration.

My desire is that the attention of the whole world of The Theosophical Society shall be concentrated upon the International Convention taking place in December next at Adyar. I want this world to take a really eager interest in its proceedings, to want to know the result of its deliberations, and to feel an integral part of that Convention, so that the International Convention does not merely meet at Adyar but in fact meets in the heart of every member.

The great organism of The Theosophical Society which the International Convention vivifies must be vivified in every part of its being, in all parts of its world. I desire that the active interest of every member be aroused in the International Convention. Are there other ways, or better ways, whereby such interest may become more keen?

II

NEW OBJECTS FOR THE SOCIETY?

I gave an address the other day at Adyar of which the following is a report and it naturally follows the Questionnaire I have suggested in the first part of this Watch-Tower. It has not the usual Watch-Tower form, but I have left it as it is, so

that it may be as interpretative as possible of the forms of my thought. I hope the reader who prefers the observances of dignities will be gracious enough to excuse the informalities and occasional levities in what was a talk to a number of friends.

FLOWING STREAMS

I hope that no one imagines that as The Theosophical Society is today, so will The Theosophical Society ever be. I think we ought to realize that there is occasion for growth in The Theosophical Society, as to its forms and principles and machinery generally, as there is occasion for growth in everything else. I hope, too, that no one imagines for a moment that the last word has been said in Theosophy, that even *The Secret Doctrine* contains all the truths of Theosophy that will ever be given. We must not be so narrow-minded as to conceive that, as The Theosophical Society is today, as Theosophy is expressed today, so is the ultimate revelation; and that it can and will never be changed.

We tend to live statically instead of dynamically. There is a tendency to staticism instead of dynamism, because when we incarnate, it is practically making Eternity temporarily static, even though, of course, we grow. Still, as compared with the tremendous flowing forces of Eternity, infinitely dyna-

mic as it is, we may well imagine Time to be set. Compared with Eternity, Time as we know it, incarnations down here, is slow. I often like to think that Time is the slow motion of Eternity.

We must not confine either Theosophy or The Theosophical Society within any specified time. Neither must we imagine that H. P. Blavatsky or H. S. Olcott, Annie Besant or C.W. Leadbeater, have forever given the unchangeable note, either so far as Theosophy is concerned or The Theosophical Society. The *last* word has never been spoken by anyone about anything, not even by a great Saviour. I would venture to submit, with all humility, that there is no great Teacher who has ever given the last word in Truth. He has given a word, a magnificent word, even an eternal word, but never the whole of the Truth. His utterances can never be more than an interpretation, specific for a certain period of time—not so much for the time in which He lived but for the times that were to come afterwards.

So far as I am personally concerned, I think less in terms of a static Theosophy or a static Theosophical Society, but rather in terms of a flowing, a movement of both. There can be no growth without movement. There can be no service rendered by any organization or any person save as that

organization or that person is continually moving away from the less in which they happen to be for the moment into a more that lies around the corner.

If I were to predict the future need, without the slightest authority by virtue of having gone on some high plane and visioned the future, I would reword the Three Objects of The Theosophical Society to suit what seem to me to be the changing times. I know perfectly well that if I were to call a plebiscite of the members of The Theosophical Society a substantial minority would be against me. But I venture to think that in all probability there is such general vitality in The Society that it will never allow itself to be confined within the forms of those Objects which were required for the times to which our pioneer leaders belonged, but will perceive the desirability of their restating to meet the needs of the changing times. There will be many who might say: "The Objects that were good enough for H.P.B. and H.S.O., for A.B. and C.W.L., are good enough for us." I recognize to the full the force of that, though in their times changes took place, but for my own part I am compelled to say that that which may have been appropriate in their times may not necessarily be appropriate for those who come after. Our leaders probably gave to The Society that which The Society

needed at the time, the Objects that fulfilled the purpose of The Society at that time. But with the radically changing times may there not be occasion for some modification at least of the Objects?

THE FIRST OBJECT

To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom of nature, race, creed, sex, caste or colour.

If I were to suggest this rewording of the First Object, there might be some who would say: "We have not yet been able to obtain a Universal Brotherhood of *humanity*, let alone of all Life. Let us start with the less and go on to the more." My attitude is: Let us establish the Truth as we now understand it in its growing implications. Let us specifically include the increasing number of those people who believe there should be a spirit of Brotherhood between the human and sub-human kingdoms no less. Some people will say it is implied that if there is a brotherhood of humanity, there must be no less a brotherhood of all Life. I venture to think that there is now a narrowness in emphasizing the word "*humanity*." It was, perhaps, more important at that time to emphasize the Universal Brotherhood of Humanity, even at the expense of leaving out the larger aspect. Now I venture to

think that the time has come when we should emphasize the larger aspect and draw attention to the fact that there is a Universal Brotherhood of Life. We should align ourselves with the growth of Science, with the growth of Philosophy, though not necessarily with the growth of Religion, because it grows much more slowly than any other aspect or mode of life.

THE SECOND OBJECT

To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

You will note that this Object is changed rather more radically.

People have the peculiar aberration that a Theosophist ought not to touch politics. It would be far better that he touched politics than religion, philosophy or science. I do not say that religion can take care of itself, but science and philosophy can almost take care of themselves. More important than to have books on *Where Theosophy and Science Meet* would be to have a vital treatise on *Where Theosophy Meets Politics*. While we talk much about Theosophy in religion and Theosophy in science, we do not talk nearly enough about Theosophy in politics, as was Dr. Besant's practice when she worked here in India and continually stressed and wrote on the essential and

Theosophical principles of political life.

Politics today in most countries is an Augean stable. It had its Herakles to clean it a few years ago. Now we need thirty or forty thousand small Herakles to clean it, as *the* Herakles is not for the moment available on the physical plane.

THE THIRD OBJECT

To encourage the study of the unrecognized laws of nature and the hidden powers in man.

As for the Third Object, I am content practically to leave it as it is, with the change of the word "unexplained" to "unrecognized." It is the unrecognized rather than the unexplained laws we want to study. There are unfortunately too few people who pay the slightest attention to this Third Object. Those people who do pay attention will work at it in their own way regardless of how it may be worded.

It is very difficult to make these changes, for everybody has entered The Theosophical Society by subscribing to the Three Objects as they now are. Are we not almost bound to have the acquiescence of every single member who has given assent to the Three Objects as they are now stated? But there is no harm in adumbrating these changes, in throwing out the idea. If it is a good idea, it will come to fruition in due course. If it is a bad idea,

it will die. I do not personally care which results. Whatever is best will happen.

WHEN A NEW MEMBER JOINS

We must now proceed to intensify the interest of our members in Theosophy and in The Theosophical Society, because there is the danger of lethargy in the membership. When a new member joins The Society, we tell him how much we hope The Theosophical Society will be to him, we tell him how much it has meant to us (though one never quite knows how much The Theosophical Society has really meant to the person who is congratulating the new member). We tell him he has a great future before him. We are almost effusive in our welcome to the new member.

Then, having had our effusiveness, we tend to leave him alone. He must find his own way as best he can. He must either study or not study, explore or not explore. We have surrounded him with colours of a roseate hue and then leave him to his own resources.

At this point, even if the Objects cannot be changed, at least we can try to be more effective in helping the new member to become versed in Theosophy. Many new members are not versed in Theosophy, are not students of the science. They are rather parrots of the science. Dr. Besant said this, H. P. Blavatsky said this, C. W.

Leadbeater has said such and such, C. Jinarājadāsa has given such and such teaching, and even G. S. Arundale has said something or other. So some are little Theosophical parrots. They really must not be; otherwise they will find themselves in danger of suffering from Theosophical psittacosis. Their Theosophical feathers will sooner or later fall off from them, moult because they are borrowed plumage and not their own feathers born out of their own flesh. There are very few Theosophists who have their own Theosophy. They have somebody else's. Their Theosophical brains are crammed with second-hand Theosophical furniture. They always say: What else can one do?

Many a Theosophist has little to give of his own, but very much parrotically to repeat. Many a lecture of many a Theosophical lecturer or worker is, practically speaking, a series of extracts from the writings of our leaders. Naturally the statement will be made: "What better can we have?" Generally, better than anything that comes from outside is something that comes from within. The only value of anything that comes from outside, even from the greatest of Teachers, lies in its potentiality to knock at the door of the God within and to summon him to awaken. We must have our own Theosophy if we are not going to make stagnant pools of

the Theosophies of others which so far as they are concerned are flowing streams, or even rivers.

We must encourage our new members to make a really comprehensive study of Theosophy in general terms and a deeper study of such aspects of Theosophy as specially appeal to them.

NICENESS MATTERS MORE

Now what should I do for the members who come in for the first time? I should say to them very clearly and definitely: Your first concern is the First Object of The Theosophical Society. You must try to live a brotherly life, even in your home where it is much more difficult, where people know you so much better. Also, of course, you must live that brotherly life in wider circles outside the home. In fact, you must be a very nice man or woman, even with, of necessity, occasional lapses. We are none of us perfect; we have our aberrations. But we must try to be very nice people most of the time, and try to extricate ourselves from that phase of our evolution in which we are always finding fault, criticizing, thinking we are superior to other people, which, for the most part, we are not. I would say to every Theosophist: You must really be nice at all costs everywhere, except with those lapses which naturally we expect you to have. But please have those lapses in decreasing

numbers. If you are nice to the members of your family, whatever they may be to you, if you are nice to your friends, whatever they may be to you, if you are nice to your opponents, if you can be nice, nice, nice, charming, with only occasional lapses, then you are fulfilling the First Object. That is what you must be and do. That matters more. Mind less what you know about the planes of consciousness and all the other aspects of the science of Theosophy. That matters far less. Anyone is more rapidly growing who is becoming more and more nice, more constantly nice. We often think that our lecturers must be highly evolved, because they lecture so well. They may be among the least of the members of The Theosophical Society, because it often happens that the more we preach, the more we forget to practise. Anyone can preach. It is dangerous to be a lecturer. We tend to drug ourselves with our own exhortations and so forget to fulfil those exhortations which we develop to our audiences as being so essential. On the whole I think we had better not be lecturers, but we can be *livers* of Theosophy.

If you have never read *The Secret Doctrine*, *The Ancient Wisdom*, *Isis Unveiled*, *At the Feet of the Master*, it does not very much matter. If you are a wonderfully nice person, all these other things

will be added unto you in due course. You will be given occasion to add increasing wisdom to your already well-developed niceness.

SPECIALIZE ON THE OBJECTS

I would stress that almost *ad infinitum*. Then I would say: Do work either at the First, the Second or the Third Object and see where you would like to specialize. What particular aspects attract you as a special study, or possibly even as your special practice?

In the "improved" rendering of the Second Object, you could take up the problem of Social Life or the Arts.

Then there should be in every Section a First Object secretary, a Second Object secretary and a Third Object secretary, so that around these secretaries will be grouped the particular people interested in one or another of the Objects. If there were a particularly large group, as, for example, groups of Religion, Philosophy, Science, Politics, there could be a Group secretary, so that the new member may feel he has somewhere to go where there will be fellow-students who are travelling his own particular way. So shall we be really helping him to move definitely onwards. These Section and group secretaries, subordinate to the General Secretary, will be special centres round whom the various members will be able to gather.

EXERCISES IN THEOSOPHY

Then I should have a study course or series of study courses entitled *Exercises in Theosophy*, so that out of the study may come the practice. The exercises I have in view are exactly similar to any physical exercises known to us. Just as we exercise the physical body in order to make it strong and fine, graceful and dignified, so should we have emotional exercises for the emotional body and mental exercises for the mental body, and in this way we shall begin to learn the stretching of our consciousness outside its usual range. Another set of exercises will deal with the stretching of consciousness so as to contact one's immediate surroundings. A third series will deal with developing our contact with the consciousness of those in the younger kingdoms of nature; while advanced and more difficult exercises, cognate to this subject of the stretching of consciousness, will be included in a fourth series. We study the planes of consciousness and the various laws of nature. We must endeavour to put that understanding into practice, to exercise that study in terms of our own consciousness. Each individual will choose the particular form of exercise that happens to suit his temperament. It may be in art, in politics. We can exercise our consciousness in terms of every single aspect of our Objects.

We must not imagine that consciousness merely means knowing where the permanent atom is, or what is the distinction in terms of vibration to be drawn between the various planes of consciousness? There is running through the world a political consciousness which has its own vibrations, which has its own life, a kingdom of consciousness, if you will, as there is an art consciousness, a science consciousness. We can exercise our consciousness in terms of the political vibrations, both general and as they show themselves in specialized aspects in a particular country, and gain thereby a very great insight into the way in which we ourselves can become better Theosophists and the way in which we can spread Theosophy more effectively abroad.

These are some of the ways in which I should try to vitalize our work, so that members joining may feel they have something to do in connection with their membership. We do not value our membership if it merely means attending meetings or lectures, unless the lecturer conceals his ignorance by a fine flow of impassioned rhetorical utterances, so that people like the forms of the speech and do not so much mind an absence of matter. I think that the ordinary lecture is beginning to be as dead as the Dodo, that the lecture idea is dying down. It is not dynamic enough.

It is too static. It is only when you have the great lecturer, either of the type of Dr. Besant or of the type of Bishop Leadbeater, that the lecture is worth while. Bishop Leadbeater was a very great lecturer, in his own way as fascinating as Dr. Besant was in hers. Dr. Besant was fireworks in addition to being Fire. Bishop Leadbeater was not fireworks but he was Fire in its purity, in its restraint. In her the flames leapt up. In him the flames moved piercingly to their appointed ends.

NEW LIFE TO OUR WORK

In this way we can give new life to our work. It needs new life and the new life it needs is that which will be appropriate to the changing world. Our Theosophy, so far as it is expressed down here, our Theosophical Society, must change with the changing world. They are only shadows of the shade of the Theosophy, of The Theosophical Society, that will some day be. The Society must become larger and finer and more reflective of the Advance Guard of the world. It is the Advance Guard in its Objects, its purposes, and its work, and it must reflect the spirit of the Advance Guard. As the world moves onwards, the Advance Guard must move forwards.

George S. Arundale

DEATH SWINGS THE PENDULUM

BY GEORGE S. ARUNDALE

I WONDER if students of Theosophy have at all realized that without death life would probably soon become a hell for most of us, if not for all of us. Having in view the fact that there is no avoidance possible of disintegration, so far as regards the outer extremities of consciousness, the fact of at least physical decay has to be faced in every kingdom of nature. Even in the animal, vegetable and mineral kingdoms there is the factor of decay, and death has to be introduced as the factor for readjustment. Forms become worn-out and they have to be taken off.

But in the human kingdom not only is there decay, but there is also the factor of inter-relationship between one human being and another, or between one human being and a community group, or possibly between various groups, which might very well lead to terrible results without the gracious and readjusting intervention of Death. Suppose there were no death as we know it, what would happen to an individual who came within the persecuting activities of another individual or of a community? Suppose the body of Hypatia could not have been scraped to death with

oyster shells? Suppose the body of Giordano Bruno could not have been burned to death by fire. Suppose there were no such thing as life-imprisonment with an eventual escape through death. Suppose an individual were to incur the wrath and tyranny of his fellows without sooner or later being able to escape from these. Suppose there were no necessary limit to the continuance of hatred and suspicion, distrust and ill-will. Suppose it were impossible to escape the evil ignorance of one's fellows, there would be nothing more terrible than life. Life might for so many be one long and continuous hell.

Of course, those who might happen to be dwelling in the pleasant places of living would wish these to go on for ever. They want no death while satisfactions last. But satisfactions do not last. They must not last, for it is within the design of evolution that there is a More in front of us, as there has been a less behind us. But it is also a dispensation of evolution that only through the swinging of the pendulum of our living between the opposites of pleasure and pain can we at last know that changeless condition fashioned out

of the bitterness of pain and the sweetness of joy.

It is Death that causes the pendulum to keep on swinging lest it settle down in pain because of the world's continuing ignorance. Were the world beautifully wise, there would be no need for death. There would be no death. But since the world is still woefully ignorant, death enters as compensation for ignorance.

Where life moves placidly, minerally, vegetably, and possibly animally, on its way, the purpose of death has yet to be perceived, and its advent may well be resented. But as the individual grows, and enters the regions of storms and tribulations, he must have rest, and death is rest. And when the individual soars above the crowd and so encounters its active persecution, since crowds thrive on similarity and tend to disintegrate as differences beset them, he becomes increasingly open to attack, not

because he is more crippled, as would be the case in the animal kingdom, but because he is more beautiful, and crowds resent that which they do not yet possess. Were there no death, there might be for him naught but continuous crucifixion and agony. But Death enters and snatches away the victims of crowds and of ignorance.

If we look back through the pages of history, or even if we look through history as it is being written today, we see how in innumerable cases, in the majority of cases, Death is indeed a friend and would be perceived as such if only we knew Him a little better. It is because we do not know Him that we do not like Him. It is one of the great duties of Theosophy and of the member of The Theosophical Society both to live in friendship with Death and to exalt His real friendliness and healing power before those who are afraid of Him.

That knocking of my heart of which I became for the first time conscious during my illness may be indeed the summoning knock of Death the Friend. . . . But somehow I cannot take death so seriously as all that. To me life still is and will be what I have already found it: a never-ending climax, by death changed not "in kind but in degree," no more arrested by the wearing out of the old machine than time stops when the clock stops.

CLAUDE BRAGDON

in *More Lives than One*, reviewed in this issue.

REMINISCENCES OF ANNIE BESANT

BY SAMUEL STUDD

HER FIRST VISIT TO AUSTRALIA

MRS. BESANT paid her first visit to Australia in 1894, under contract to Carlyle Smythe, the entrepreneur, who restricted her movements to so great an extent that she determined never again to submit to such limitations, but to tour directly under the auspices of The Theosophical Society, whose members, on this occasion, she was only allowed to meet privately.

I had, personally, been introduced to Theosophy in Sydney in 1887, by a member of The Society from San Francisco, and having meantime accepted its main teachings, after earnest study and investigation, but knowing little of The Society itself, was overjoyed at the opportunity of meeting another member, and especially so prominent a one, Mrs. Besant being at that time the principal exponent of its philosophy.

Needless to say that, both in regard to her public work and as the result of a private interview, I was charmed with her and have ever since looked up to her as leader, guide and friend, a constant source of help and inspiration.

At her last public lecture in October 1894, Mrs. Besant announced that on the following Wednesday, after the departure in accordance with her contract, a meeting of members and sympathizers would be held, and accordingly I took this first opportunity of becoming a member of The Society over which she afterwards presided so ably for so many years.

HER SECOND VISIT

Mrs. Besant paid a second visit to Australia in 1908, when she was accompanied throughout the tour by Mrs. John, the wife of the General Secretary, the local arrangements being left to the various Lodges; and, being then the President of the Melbourne Lodge, I had the great privilege of coming into close contact with her.

I remember well the day of her arrival for, as the result of a bad cold, I suddenly lost my voice, being only able to speak in a whisper; hence I asked permission for one of my colleagues to take the chair at her public lecture that evening, but, for some reason unknown to me, she would not hear of it, but insisted that I should do

the best I could. The result was that I shrieked out the announcements in such a voice that the next day one of my business clients remarked that surely I had been in the chair the previous night, but my voice was so unrecognizable that it made him doubt the correctness of his vision.

STRENUOUS AND CONCENTRATED

During this visit, A.B., as she was affectionately called, never spent an idle moment. Often an address to members in the afternoon would be followed by a public lecture in the evening, or vice versa, the intervening period being occupied, after a light meal in the Lodge room, in writing articles for the Press, answering letters or preparing matter for publication.

On one such occasion, she was at work behind a screen, so that members coming in for the evening address did not realize her presence and chattered so freely that the noise was simply appalling. When, however, I slipped behind the screen to ask whether she did not wish for silence, she merely remarked that she had not heard the noise, which thus had in no way disturbed her. Such was her power of concentration upon the work in hand.

HOW SHE HELPED US

One evening Mrs. Besant addressed members on a very difficult subject, concerning the higher

qualities of the Self, many afterwards remarking how simply she had put things and how easy it had been to grasp her explanations.

When, however, an attempt was made to pass on the information and enlightenment to some who were unable to attend the lecture, it was found quite impossible to do so, and when Mrs. Besant was questioned she explained that when speaking upon such an abstruse subject, she not only stimulated our mental bodies, raising them for the time being to a higher pitch as it were, but at the same time she sent out clearly cut thought-forms, which for the moment we were able to grasp and to understand, whilst afterwards, lacking that stimulation, we failed to reproduce the understanding necessary to pass the knowledge on to others.

During this visit Mrs. Besant had her photograph taken, and I well remember the occasion, for when the operator started to place the usual head-rest in position and to adjust her head thereto, she exclaimed: "Don't touch me, just say what you wish me to do, and I shall not need the head-rest." The resulting photograph was the one she herself preferred to any previously taken, and so many copies were ordered for the various Book Depots abroad that the amount paid to the photographer came to nearly £80.

Shortly before this visit, a second Lodge had been formed in Melbourne and had, unfortunately, taken up an attitude of active opposition to the original Melbourne Lodge. One evening, when having tea in the Lodge room, Mrs. Besant discussed with me the ideal attitude I should seek to adopt in regard to the opposing Lodge, and concluded by laying her hand upon my shoulder and asking: "Is that *too* hard, Mr. Studd?" to which I could but reply: "No, whilst you are here it seems not merely the best, but, in truth, the only way to deal with the matter, but when you have gone it will seem quite different," as, indeed, it did.

HOW SHE WAS HELPED

Notwithstanding the amount of her experience in public speaking, Mrs. Besant one day remarked that she always felt a little sick before giving a public lecture, and that usually the worse she felt, the more powerful and compelling would be the lecture.

But on one occasion she had been very unwell all day, and as I assisted her from the cab into the hall, she whispered: "I am afraid the Master will need to do most of the work tonight," the result being magnificent, a most powerful and telling lecture on "Education," so much so that one of Melbourne's leading educationists remarked the next day that it

was the finest lecture he had ever heard.

GIFTS AND GRACIOUSNESS

When Mrs. Besant was leaving Melbourne we desired to make her a personal gift, something she would keep, it being well known that when money was given to her, it was immediately passed on to whatever Theosophical activity was most in need at the time. On inquiry, however, we found that she wore upon her wrist a watch with a leather case and strap, a constant source of grievance to her personal attendant at Adyar, one of Colonel Olcott's old boys (all such attendants in India being called *boys*, regardless of age).

Unfortunately, the watch itself was really too large for the wrist, but being the gift of a very dear friend, Mrs. Besant would not hear of wearing any other, so we had a special bracelet of gold made to hold it, its one drawback being the weight due to its unusual size. However, when we had the honour and the privilege of presenting it to her, after thanking us most graciously she remarked that she thought this was the first present she had received that she felt she must keep for herself, as it would be far too useful for her to part with it.

IN HER ADYAR HOME

Personally, I next met Mrs. Besant at the Adyar Convention,

in December 1914, when I spent the following six weeks in that delightful abode, the true spiritual centre of our Movement. Hardly had I arrived when A.B. sent for me to welcome me to Adyar.

During my stay I saw much of her, she then being President of The Society, and an indefatigable worker, rarely retiring before midnight and yet hard at work at her desk at 4 o'clock the next morning, and so on, day after day and week after week.

One day she took me in her car to a function at a Panchama School, insisting upon my presence beside her on the platform, after being garlanded by the children in like manner to herself, and explaining to me the meaning of the various exercises and symbolic dances performed by the pupils of the school, all children of the so-called untouchables.

Every morning Mrs. Besant, in company with the principal residents, would make a tour of Headquarters, visiting the heads of the various departments, listening to grievances, giving advice and instructions, and on one such occasion, seeing that I was anxious to take a photograph of the group, she graciously paused, getting them all to face the camera whilst I took a snap.

One night she returned from her newspaper work in Madras at a very late hour, so tired that she

seemed barely able to climb the stairs to her own room, but, so wonderful was her power of recuperation that, at 8 o'clock the next morning, she took charge of a meeting as full of life and vigour as one could desire.

At the end of my visit, Mrs. Besant once more sent for me to bid me good-bye and to ask me to carry a message from her to the forthcoming Convention in Melbourne.

As I remarked to her afterwards, it was not often that she was caught "napping," but I hold two letters in her own handwriting addressed to "The Revd. Samuel Studd," though in this life at least, the Church and its ceremonies have held no attraction for me.

One characteristic of Mrs. Besant, not, I think, generally known, is that when from time to time an addition was made to the property at Adyar, so long as any liability remained such property was held in the name of herself and her co-trustees but immediately the debt was paid the title was transferred to The Theosophical Society.

HER GREAT QUALITIES

Mrs. Besant was noted for her wonderful tolerance, as was instanced by the fact that she voluntarily published in her journal, THE THEOSOPHIST, a most violent and abusive attack upon herself written

by one who was afterwards himself, that he knew, and with this I believe, ashamed of the language he had used. heartily agree.

Speaking once of the charges made against C. W. Leadbeater, Mrs. Besant said to me that she had lived in the same house with him for some years, both in London and at Adyar, and that she had no hesitation in saying that with regard to himself, personally, "a man cleaner in mind and in body she had never met."

I remember also Mrs. Besant once telling us that we had one important lesson to learn, namely, that it was better to do a thing in the second best way if it meant our all working together to accomplish it, than to do it in the very best way if it involved some of us working for and some of us working against success or even in a lukewarm manner.

Perhaps her outstanding qualities were strength, courage and endurance, a warrior *par excellence*, though I once heard one of her closest colleagues say that in addition to such qualities she was the tenderest and the sweetest woman

HER LAST VISIT TO AUSTRALIA

On her last visit to Australia in 1922, A.B., now Dr. Besant, spent but one night in Melbourne, lecturing in the Town Hall on "India and the Empire" to over 2,000 people, but, having unfortunately caught a severe cold, she was unable to do full justice to her great powers. Nevertheless, a net profit of £90 was realized, thus covering a loss elsewhere. In regard to this lecture, almost at the last moment, when it was impossible to communicate with Dr. Besant, we were called upon by the City Authorities to guarantee that she would not introduce politics in the course of her lecture, otherwise the engagement of the hall would be cancelled. Thus, there being no option, I had to take the personal responsibility of giving the required guarantee, though I knew nothing whatever of Dr. Besant's intentions.

Fortunately, the question was not afterwards raised.

Theosophy must ever remain our inspiration and form the backbone of our lives, otherwise the burden of incessant labour would be too heavy to be borne.

ANNIE BESANT

NO MISSING VOLUMES OF "THE SECRET DOCTRINE"¹

BY JAMES MORGAN PRYSE

THE old canard, invented for the vilification of Mrs. Besant, that Vols. III and IV of the S. D. were suppressed, is renewed with additional extravagant details in the April issue of *The Canadian Theosophist*. This time Mr. Basil Crump is responsible for it. Mr. Smythe, the editor, suggests that perhaps I "could throw some light on the matter." Much as I abhor such controversies based on falsification and misrepresentation of affairs in the T. S., it seems to be my duty to follow the editor's suggestion.

As a prelude I say, as if under oath, that in all my experience in the activities in the New York and London Headquarters I never knew or heard of any writings of H. P. B. being suppressed except one little pamphlet, *A Modern Thersites*, which was printed shortly before I arrived in London. With the unanimous approval of the Headquarters staff I burned the whole edition of it. H. P. B. wrote it in defence of Mrs. Besant against a scurrilous attack by one

of her old enemies; but the language of the defence-pamphlet was so strong, to put it mildly, that Theosophists refused to circulate it.

The "pile of MSS." (crumpled and soiled) "about 18 inches high," referred to by Mr. Smythe, and which I frequently saw at Headquarters, was merely used "copy" returned by the printers. Any printer could tell that at a glance. The "copy" is always returned to the author with the proof-sheets as the work proceeds.

My old friend, Mr. Basil Crump, whose motive and veracity I do not at all question, furnishes us with some fantastic information given by "an elderly gentleman" "who prefers to withhold his name," but who might well be a reincarnation of Baron Munchausen or Gulliver. This elderly romancer stated that he "knew Mr. Thomas Green, one of the well-known early workers," and that Mr. Green "before he died" (not after his death, you see) told him that he "was paid to set up the type of Vol. III and part of Vol. IV of *The Secret Doctrine*." Extraordinary! Mr. Green was not a printer, did not learn to set type,

¹ Reprinted, with acknowledgments, from *The Canadian Theosophist*, May 1939.

and was never connected with any printing office but the H.P.B. Press. He assisted me in the press-room and kept the books. He had no part in the management, and never handled any "copy," as that was always given to me as manager.

The statement of the anonymous "elderly gentleman" sponsored by Mr. Crump is a tissue of falsehoods. I'll quote them and point out their glaring falsity. Mr. Green, says the romancer, "helped with the printing at the H.P.B. Press before and after H.P.B.'s death." He had nothing to do with the printing until I took him in as my assistant when the printing plant was enlarged, quite a while *after* H.P.B. discarded her worn-out body.

Mr. Green "was paid to set up the type of Vol. III and part of Vol. IV of *The Secret Doctrine*." Who paid him? The printing of Vols. I and II was financed by the Keightleys, and Dr. Keightley told me that H.P.B. made so many changes in the proofs that the corrections cost more than the original type-setting. H.P.B. had only a slender income from her book-royalties and was usually flat broke. She told me that she had received an offer from Russia of ten pounds a week if she would write letters for a daily newspaper. I urged her to accept the offer; but she said she could not because writing such letters would put her out of tune for her Theosophical writing.

"The proofs of Vol. III were passed by H.P.B. shortly before her death." During all that time I was at the Headquarters and spent nearly every evening with H.P.B. in the drawing-room where she wrote and conversed with members of the staff, she read no proofs of the S.D. If she had done so all of us would have known it. Mr. Green was never a member of the staff.

Mr. Green "was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV as had already been set." At that time Mr. Green was clerking in a law office and had had no experience in the printing business. To set up a volume of the S.D. and keep the type standing would require thousands of pounds—say two tons—of type, leads and galleys. In printing the S.D. I used an eight-ton Cottrell press and ran about twenty tons of paper through it each year. Where did Mr. Green keep such an outfit?

The elderly fable-monger continues: "The proofs of Vol. III were passed by H.P.B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV as had already been set." Amazing! Vols. I and II, revised edition, were printed by me after H.P.B. had abandoned

her worn-out body. The MS. of Vol. III was then placed in my hands by Mrs. Besant; but it was not printed by me, as the printing office was discontinued soon thereafter and the material sold, owing to the "split" in the T.S.

To prove the shameless falsity of the statement about breaking up the type of Vol. III and "such portions of Vol. IV as had already been set," I'll explain how we printed the S.D. and other books. The type was set by more than a dozen girl-compositors (paid union wages), except title-pages, which I set myself, as they are difficult things to do. As fast as page-proofs were finally corrected the type went to the electrotypers and when returned was distributed. The printing was all done from electrotypes, sixteen pages to the forme, and not from type. The making of the plates and the press-work went on simultaneously. To set in type a whole Vol. of the S.D. before "going to press with it," a useless proceeding and very expensive, would seriously delay publication. The elderly romancer evidently supposed that big books "went to press" like newspapers.

I started the H.P.B. Press, the capital being supplied by Dr. Archibald Keightley, to reprint the E.S.T. Instructions, which my brother John and I had previously printed in New York. It was slow work, as I did

nearly all of it myself. For a time I had an outside compositor, and Thomas Green, a lawyer's clerk, in his spare hours helped me fold the sheets for binding. The work was finished to H.P.B.'s satisfaction. Some time after our beloved "Old Lady" forsook her body, Mrs. Besant decided to enlarge the printing plant, so as to print a new edition of the S. D., also *Lucifer* and other publications. Accordingly an American two-revolution press was purchased, also other machinery and material, and girl-compositors were engaged. I did all the work of making ready the formes on the presses and trained Mr. Green and one of the girls to feed the presses.

After Vols. I and II were printed there remained the Index and Vol. III. I did not print them. They were done by the printing concern that purchased the plant after Mrs. Besant closed it because of the "split" in the T.S. (Please notice the inferior printing of those two books!) Thereafter neither Thomas Green nor I had anything to do with printing the S. D. I went to Dublin, taking with me the smaller press, which belonged to Dr. Keightley and was donated by him to the Irish *Theosophist*.

As a former member of the London Headquarters staff and manager of the H.P.B. Press I assert emphatically that the three volumes of *The Secret Doctrine*, as published, are the whole of that

work. No portion of it was suppressed or destroyed.

There never was a Vol. IV. H.P.B.'s manuscript had no "volumes" at all. It was simply a mass of written pages, most of it being disconnected monographs, as the published volumes now are in part after they had been arranged in their present form by the Keightleys, who saw Vols. I and II through the press, leaving unpublished a number of monographs, which Mrs. Besant subsequently brought out as Vol. III, in which she included the Instructions. When I asked her why she added them she replied that H.P.B. had authorized her to do so, and that the other material was too scanty to make up a volume.

All through the S.D., first edition, H.P.B. used the word "Book" for Volume—a solecism which was corrected in the revised edition. The plain fact is that her vague references to "Book" III or IV could have been made only by guess-work, and therefore are not evidence that she had sorted out two such volumes from her unsystematic manuscript. Vol. III is not "spurious," as Mr. Crump terms it. The manuscript was in H.P.B.'s own handwriting; the subject-matter is in her usual style and includes some of the most valuable and interesting matter in the whole work. I placed the manuscript in the keeping of my

brother John, who now says: "At Mr. Mead's request, I typewrote all, or nearly all, the Third Volume of *The Secret Doctrine* (not counting the Instructions at the end), to put it in better form for him to prepare for publishing. The manuscript was in H.P.B.'s well-known handwriting. More extensively, as is indicated in foot-note on p. 389,¹ some of the material regarding Buddha had been written several times, with somewhat different phrasing. She had written the names of Buddha's so-called reincarnations (now left as asterisks on p. 390¹) and then erased them. Ink-restorer might have disclosed them, but I considered that her decision they should remain unwritten should be obeyed." Now let me call attention to the fact that in those days Mrs. Besant revered the memory of H.P.B., whose personal pupil she had been. Because Mrs. Besant was, later on, duped by Dugpa-inspired charlatans, it is shamefully unjust and cruel to assert that she "betrayed" H.P.B. and corrupted her writings during a period when both Mrs. Besant and Mr. Mead, as I know from close association with them, tenderly cherished the memory of our beloved "Old Lady." They could not possibly have committed the sacrilege of which they have been falsely accused by Theosophists who were never in a position

¹ Adyar ed., pp. 376-77.

to know the actual facts, as were my brother and I.

Thomas Green, who worked faithfully with me for several years, was thoroughly honourable and truthful. He could not possibly have told the ridiculous lies which the "elderly gentleman," sneaking behind anonymity, attributes to him. He could not "before he died," or after passing on to the other world, have uttered those gross falsehoods:

The original fabrication was that Mrs. Besant suppressed the two volumes. Mr. Crump fancifully emends that by speculating that H.P.B. herself "destroyed the MSS." after Mr. Green had been ordered "to break up the type." How could she, a confirmed invalid, have destroyed a mass of manuscript and proofs without any of us knowing about it?

Mr. Mead's "30,000 alterations and so-called corrections" in the revised edition are excellent. But he was too conservative: he should have made many more of them. The Keightleys previously had done much correcting in the first edition. Yet after all their editing it would be easy to point out many inaccuracies that escaped notice or were ignored. I have myself corrected in manuscript magazine articles by Prof. Dvivedi, Dr. Buck and others; and I have always been grateful to friends who, when I submitted my own manuscripts to them

for criticism, discovered anything that needed improvement. H.P.B., who never claimed to be infallible, was writing in an acquired language, and covering a wide range of subjects without adequate works of reference. The wonder is that she made only unimportant errors.

Mrs. Cleather sent me copies of all her books, and I regret to say that they are very inaccurate and misleading. She meant well, despite her animus against Mrs. Besant; but in the excitement of the stormy days of the T.S. she failed to take an impartial view of affairs and gave too close a rein to her imagination. She was but one of a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted.

Now as to "the failure of the Inner Group." That Group did not "fail" until the Judge-Besant dissension. At the time I arrived in London the Group was holding no meetings. The members had been meeting in a room that had been built on to the Headquarters, so as to have a place free from bad influences or magnetism. But at one meeting a member flew into a violent rage, and thus defiled the place. Thereupon meetings were suspended while a new room was being constructed. Mr. Mead, no doubt thinking that I might feel that I was left out in the cold by not being invited to join the Group,

came to me and explained why I was not asked to join at that time. The new room was not ready for occupancy until after H. P. B.'s departure. Mrs. Besant and Mr. Judge then took her place as Outer Heads of the E.S.T. Shortly thereafter the Master M. intimated to me that I was to join the Group. I asked to be excused. Then Mr. Judge, who was in London at that time, told me he had received a message from the Master saying that I should join the Group. I declined and gave him a written statement of my reasons for not wishing to join it. The same day Mr. Judge gave me another message from the Master in writing, answering my statement and urging me to reconsider my decision and join the Group. I acquiesced. The next day Mrs. Besant told me that she had received a message from the Master saying that I should become a member of the Group. She did not know that Mr. Judge had received the same message. The foresight of the Master is evident, for if he had spoken only to Mrs. Besant or Mr. Judge my standing in the Group might have been questionable when, after the quarrel, they became suspicious of each other. Thus the Master made my position secure by communicating

with both of them. He was the real Head, and to my certain knowledge he continued to act as such until the Besant-Judge "row" divided the Group, as it did the main body of the Society. Even thereafter the Master did not forsake individual members who remained true to him and to the principles of the Theosophical Society.

The cause of the Society is not furthered, and H. P. B.'s literary reputation is not enhanced, by circulating fairy tales about the destruction of books that never existed, and by blackening the memory of former Theosophical workers. Misguided Theosophists who keep harping on old scandals and repeating false accusations made by cantankerous members in the past do more to bring the Society into discredit than do the most vindictive of its avowed enemies, who only shatter their spears on its shield, while Theosophists behind the shield are stabbing one another in the back. The world is in dire need of Theosophy, and it is the duty of all sincere Theosophists to transmit the Teachings of the Masters to all who are ready to receive them. Theosophists, give the people bread, not a stone; and refrain from throwing verbal missiles at one another and at the tombstones of the dead.

LEAVES FROM THE ARCHIVES

XIV. Re Eliphas Lévi

IN the February 1936 issue, pp. 483-5, under the above heading, I mentioned that the Archives possessed a French MS. of Madame Mary Gebhard, containing occult teachings given to her by Eliphas Lévi. At one time there must have been three volumes, but now only the last two, covering pp. 36-304, are left. At the time I thought that the MS. still belonged to Eliphas Lévi's *unpublished* writings, but I have since found that the last two volumes have for the greater part been translated into English and printed in THE THEOSOPHIST from October 1885 to April 1887. I assume further that the lost first volume appeared in the same manner in the *Supplement to The Theosophist* (for some time also known as *Journal of The Theosophical Society*) from February 1884 to September 1885. This assumption is supported in a way by the note with which the serial opens, running as follows: "These lectures are translated from unpublished manuscripts, kindly furnished to the Theosophical Society by a disciple and pupil of Eliphas Lévi, M.G.—F.T.S." M.G. is then Mary Gebhard, and F.T.S. is in all probability the translator. Insofar as

I have cursorily ascertained, the translation runs up to p. 209 of the MS., and does not include the concluding (and probably also some previous) parts on the Tarot, and a few other subjects.

I think the whole series is very interesting. One may judge somewhat of its contents from the following headings, as published in THE THEOSOPHIST. These do not appear as such in the MS.

THE VEIL OF THE TEMPLE RENT

LECTURES ON OCCULT SCIENCES

By Eliphas Lévi

*Professor of High Magic, the Kabala
and so-called Hermetic Philosophy*

PART I

Lecture

- I. On the Unity and the Rationale of Dogmas, whose profundity is in exact proportion to their apparent absurdity.—On Universal Mythology.
- II. The Great Arcanum and the Great Work.
- III. What is necessary to become initiated.
- IV. The Object of Initiation.
- V. The Pope and the Sphinx.

- VI. What we should Will; what we should Dare; and about what we should keep Silent.
- VII. Power and Forces.
- VIII. How to govern Influences through Power.
- IX. The Sacred Books of Science.
- X. Magnetic Irregularities and Crimes against Nature.
- XI. Stray Thoughts.
- XII. Religion of the Future.

PART II

Lecture

- I. Divination.
- II. The Point of Equilibrium and the Extreme Points.
- III. Perpetual Motion.
- IV. The Magnetism of Evil.
- V. Love.
- VI. The Creative Power.
- VII. Fascination.

PART III

Lecture

- I-XII. Bear no titles.
- XIII. Idra Sutra.
 - Details of the Great White Beard.
 - The Microscopic or Little Creator.
 - The Nine Lights.

For completeness' sake I further note that besides this MS. the following "unpublished writings," sent by another of Lévi's pupils,

Baron Spedalieri, appeared in THE THEOSOPHIST:

- 1. A Suicide's After State (July 1881).
- 2. Death } (October 1881).
- 3. Satan }
- 4. The Egggregores (March 1884).
- 5. The Hebrew Letter Nun or 13 (April 1884).
- 6. The Soul (May 1884).
- 7. Stray Thoughts on Soul (June 1884).

Some further publications, extracts from Lévi's *Dogme et Rituel de la Haute Magie*, are found in THE THEOSOPHIST for November and December 1882, and January 1883.

Regarding Baron Spedalieri, H.P.B. wrote to a friend in France, 17 January 1812:

"He is a Theosophist and a devoted friend. He is the only member of our Society at Marseilles, 118, rue Consulat. I would very much like you to see him when you pass there. The Baron is an old disciple of Eliphas Lévi, and a distinguished occultist. You might enrol him in the new [Theosophical] Society of Paris."¹

A. J. H.

¹ Charles Blech, *Histoire de la Société Théosophique en France*, p. 16.

"When the world shall have learnt to love, the world will be saved," says Eliphas Lévi. An "Eminent Occultist" adds: "That is to say when love of self shall have given place to love of neighbour and of *all* neighbours."

BACONIAN STUDIES

II. LOVERS IN THE FOREST

BY JAMES ARTHER

1. THE TALLER IS HIS DAUGHTER

WHEN I was staying in a certain town on the continent of Europe the year before last, it was announced that *As You Like It* was going to be projected on the screen in "Studio 10," a cinema owned by a good friend of mine, and therefore frequently visited by me. Immediately I set myself the task of re-reading Shakespeare's comedy, and it was then, in the month of November, that the series of discoveries began, which I shall relate here.

I started reading the play in the Cambridge edition by William Aldis Wright. Soon I came to the place where Orlando asks of Le Beau, the Courtier, concerning the two girls who had witnessed his wrestling contest with the formidable Charles, the reigning Duke's professional wrestler (Act I, scene 2):

Which of the two was daughter of the Duke,
That here was at the wrestling?

To which question he received the answer:

Neither his daughter, if we judge by manners;
But yet, indeed, *the taller is his daughter*:
The other is daughter to the banished Duke.

Le Beau's reply was apparently wrong, for in a footnote I found that previous editors had substituted shorter, lower, smaller, lesser, and less taller, for "taller." I then took up Oliphant Smeaton's *Life of Shakespeare*, and there found the observation that the play was "written in haste, probably, to supply some stage need," and therefore "reveals faults here and there suggestive of lack of time for revision. For example, Le Beau alludes to Celia as the 'taller' of the two ladies who were at the wrestling match. Rosalind, however, in the next scene speaks of herself as 'more than common tall'."

2. AS YOU LIKE IT

This remark, I could not help it, seemed to rub me the wrong way. As a Baconian of somewhat long standing, though in fact until now little active in that field, I know



Portrait of Thomas Meautys, secretary to Francis Bacon, the last and the most loyal he had. When his employer and friend died, he erected out of his own means the marble monument in S. Michael's Church at S. Albans, showing Bacon, with head resting on left hand, seated in deep meditation. In the inscription Meautys, thinking only of his Master, styled himself

"Living his Attendant, dead his Admirer."

And Spedding, Bacon's biographer, speaks of him as "one of the noblest of the noble order of loyal servants—loyal to the full extent of his means and abilities, in adversity as in prosperity, in disgrace as in honour, loyal through life, and beyond it, the creditor who never ceased to be a friend," (Spedding, XIV, 323) and whom Bacon in his last will made his heir and executor. He must have been deep in his Master's literary and other secrets. And it is undoubtedly for this reason that he had a painting made of himself, by Van Somer it is said, still shown to visitors at Gorhambury House, which portrays him in a conspicuous way bearing "a boarspear in his right hand," (*Sir Thomas Meautys*, by A. Chambers Bunten, London, 1918, p. 6) pointing therewith beyond himself to the real

Bore-speare-man.

what to think of such superficial criticisms by modern writers of Shakespeare's methods of work, and ways of treating his works. When scrutinized more closely, they mostly come to naught. It proved to be so in this instance too. For not only was *As You Like It* never published before it appeared in the Folio of 1623, seven years after Shakespeare's death, but there exists not a scrap of evidence,¹ that it had ever been staged. The only thing we know of it before the year mentioned is that on the 4th of August 1600 permission for its issue was asked but refused, as proved by the annotation in the Stationer's Register: "Stay." On the next day in the same register is found *Much Ado about Nothing*, with the same prohibitive note. But in the case of this play the refusal was withdrawn on the 23rd of the month. Regarding *As You Like It*, however, there does not seem to have been any effort by author or publisher to have the prohibition revoked. It was kept *in petto* for twenty-three years before it was allowed to see the light of day in the Folio. No doubt, because on second thoughts it was judged too dangerous for immediate publication, being so full of thinly veiled allusions to the real author, that it might possibly reveal his secret before the time was

ripe. Where, then, was the haste, and carelessness suggested by Smeaton? It looks more like careful forethought and design.

3. MISTAKES AS MARKS

Having come so far in my cogitations, I also remembered that Bacon often used such obvious "mistakes," and apparent "misprints"—for example, in the pagination of his books—as "marks" to call attention to special pages, words and passages, where the secrets were hidden that he wished to be revealed. Yes, to reveal, but not to every passer-by, not too easily, nor directly, or immediately, in the "marked" passage. That would be too obvious. The "mistake" or "misprint," however, pointed in a natural way beyond itself, to the passage, word or page where it was "corrected."

So I read on till I came to the next scene, in which Rosalind first conceives the idea of dressing herself in male apparel, after her cousin had proposed that they should disguise themselves as country-wenchies, "in poor and mean attire."

Were it not better,
Because that *I am more than common*
tall,
That I did suit me all points like a
man?
A gallant curtle-axe upon my thigh,
A *boar-spear* in my hand; and—in my
heart
Lie there what *hidden* woman's fear
there will—

¹ The late traditions reported by Capell (1774) and Cory (1865) cannot count as historical evidence, of course.

We'll have a swashing and a martial
outside,
 As many other mannish cowards have
 That do *outface* it with their *semblances*.

There I was, with much more in my hands than I could have hoped for. In the first place, the "correction" of Le Beau's unintentional "blunder." Or was it intentional? "I am more than common tall," says Rosalind. She must therefore have been taller than Celia, or *snē* could hardly have silently passed by her cousin's still more uncommon height. In the second place, the phrase "A boar-spear in my hand." This was certainly a revelation, not far removed from an open confession of authorship. "A boar-spear in my hand" could mean nothing else than that the speaker was a Boar-spear-man, or a Spear-shaker, the true Shakespeare. And who was he then? Well, who else than Francis Boar, or Francis Bacon, whose crest of arms was a Boar! In the third place, the lurking fear of a too early discovery of his secret: "In my heart lie there what hidden woman's fear there will." And in the fourth place, the martial or courageous "outside," put on to "outface" the danger by these "semblances" or counterfeittings. Or one might read the word "outface" in the same sense as "outdo" in Ben Jonson's famous poem, accompanying the Droeshout picture of the supposed Shakespeare in the Folio. It would

then mean "efface" or "mask" the real author by the "outside" and "semblance" of the actor William Shakespeare. Are all these things mere coincidences?

4. IN HOURLY TERROR

Lest one remain in doubt whether Francis Bacon really went in terror of his life for fear of the premature discovery of his deadly secret by the fox-eyes of Robert Cecil and his spies, let one extract from the double alphabet cipher suffice. It is taken from *The Shepherd's Calendar*, a book published, when he was only nineteen, under the "mask" of Edmund Spenser. It has a dedication signed by E.K., of which the cipher, incorporated in this book for the first time, tells us that it stands for "England's King" in his secret history. He further writes: "We devised two ciphers [the Biliteral and the Word-cipher], now used for the first time, for this said secret history, as clear, safe, and undecipherable—whilst containing the keys in each which open the most important [*i.e.*, the word-cipher]—as any device that withholdeth the same. Till a decipherer find a prepared, or readily discovered, alphabet, it seemeth to us a thing almost impossible, save by divine gift and heavenly instinct, that he should be able to read what is thus revealed. It may, perchance, remain in hiding until

a future people furnish wits keener than these of our own times to open this heavenly barred entrance-way, and enter the house of treasure. Yet are we *in hourly terror* lest the Queen, our enemy at present, although likewise our mother, be cognizant of our invention. It is for good cause, therefore, that our intention is altered, and the chief [Word] Cipher be not herein set forth in such manner as was meant."¹ The vacillating state of mind as to the publication of his ciphers, the intention first to use both ciphers, the decision afterwards to hold back the most important one, finds another illustration in the apparent hesitation as regards the publication of *As You Like It*.

Having found so much already in so short a time, I was strongly encouraged to proceed, and then bethought myself that it seemed indicated I should now turn to the original First Folio for further light, and eventually additional facts, and not content myself with modern editions. And I was not disappointed when I did so. The passage quoted last was found on page 187 of the Folio, and I soon discovered that this figure too was significant, being an obvious "misprint." The preceding page being 188, our page should by rights have borne the figure 189. Here then

was a "marked" page, bearing on its face the "mark" of the Boarspear-man. Was this a coincidence also?

5. THE TALLER OF THE TWO

My next question was, what of the text in which Le Beau had made the "mistake" of describing the wrong girl as "the taller" of the two? I found this in the Folio on page 188, and was agreeably struck when I saw that the page was "marked" too, in a very peculiar manner. Of the two eights in the page-number, one was indeed by far *the taller of the two*. Could this again be but a coincidence?

I immediately turned to page 88 in the same part (Comedies) of the Folio, as well as to page 288, and found that the first two eights were both of the taller, the last two both of the smaller fount. The smaller type begins only regularly to appear from page 278 onward; before that the only exceptions to the larger type are found on page 58 (which should be rightly 50), and page 148, besides our page 188. I have not made any investigations into the significance of these pages, leaving that labour, as falling outside my present scope, for another time and occasion, if they indeed contain any mystery. But one effect these figures had on me was to direct my mind to the number-symbolism, or number-cipher, also

¹ E. Wells Gallup, *The Biliteral Cipher*, 3rd ed, part I, pp. 79-80.

used by Francis Bacon. Before looking further into that aspect, however, I had first to clear up another doubt—or was it a suggestion?—rising at that moment in my mind.

Why had Rosalind, and not Celia, to be the taller? If we go back to an earlier scene, the meeting of Orlando's elder brother, Oliver, with Charles, before the wrestling match took place, we find the former asking: "Can you tell if Rosalind, *the Duke's daughter*, be banished with her father?" and the wrestler answering him: "Oh, no; for *the Duke's daughter*, her cousin, so loves her." We might really get bewildered, and not know which is which, or who's who, when we hear the two maidens both called "the Duke's daughter," without further differentiating qualifications. It is implied, of course, that Rosalind is the daughter of the rightful Duke "Senior," while Celia is his younger brother's, the usurping or false Duke's daughter. Rosalind then is "the taller" because she is the rightful heir to the throne, and probably also because she is the senior, and as such possesses certain priority rights. For similar reasons, of the two eights in the page-number, the first or prior should in this symbolic cipher-play be and is in fact "the taller."

As will become clearer when we come to the number-cipher, Rosa-

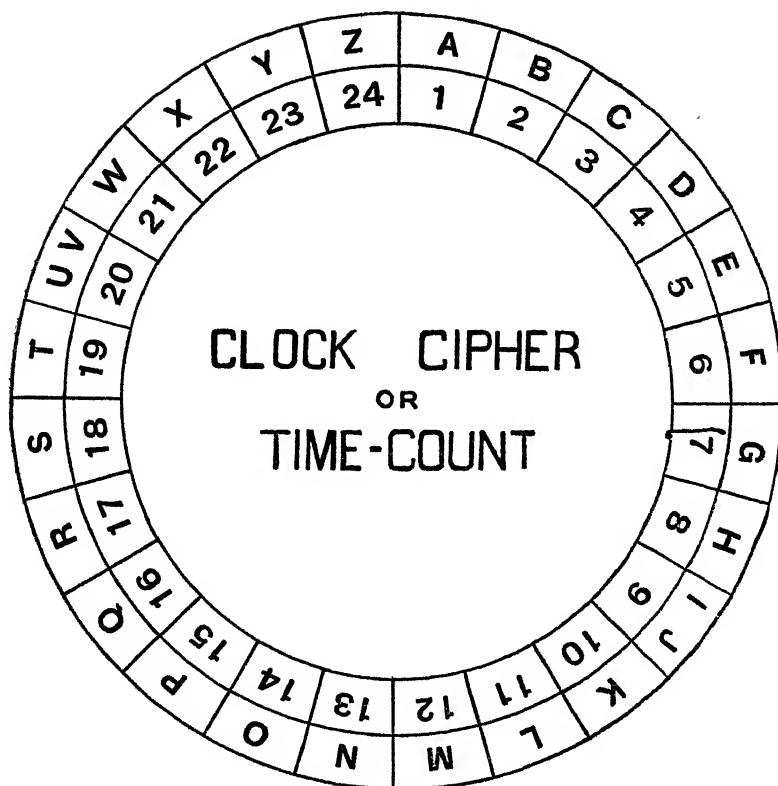
lind in one sense stands for Francis Bacon's or the Boar-spear-man's *other half*, or second self. Did she not describe herself as with "a boar-spear in my hand?" And if she is so, who then is the companion with whom this Spear-shaker might be compared in stature? Shakespeare, of course, the usurper of Bacon's honours in the kingdom of letters. These honours are legitimately due to Shakespeare's "senior," that is to "the taller" in intellectual stature, the Boar-spear-man, who had to live and act in secrecy, like the banished Duke, "in the forest," there to hunt for his living and by his prowess win his crest of arms, the Boar.

6. THE CLOCK-CIPHER

Now for the number-symbolism.

In his biliteral cipher Francis Bacon tells us: "We have devised six [ciphers] which we have used in a few of our books. These are the (1) Biliteral, (2) Word, (3) Capital Letter, (4) Time, or as more oft called Clock, (5) Symbol, and (6) Anagrammatic" (p. 118). We shall here occupy ourselves with the fourth cipher only. Arrange the letters of the alphabet around the face of a clock so that each covers one hour of the whole day of twenty-four, for in Bacon's time the *i* and *j*, as well as the *u* and *v* were still interchangeable.

In this clock-cipher the corresponding number is substituted for



each letter in a word or name, and the total taken. For example:

Francis = $6 + 17 + 1 + 13 + 3 + 9 + 18 = 67$,

and

Bacon = $2 + 1 + 3 + 14 + 13 = 33$,
therefore

Francis Bacon = $67 + 33 = 100$.

7. ROSALINE

In the same way I tried my hand at *Rosalind*, which gave me 87, and brought me nowhere at first, till I read the following note by the editor of *The Cambridge Shakespeare*: "*Rosalind* is spelt

indifferently thus and *Rosaline*."¹ I turned to the First Folio again, and after careful examination found that this note was neither complete nor correct.

Not complete, for besides the spelling Rosalind and Rosaline, the Folio had also *Rosalinde*. *Not correct*, for these spellings were not "indifferently" used—the favours are by no means equally divided; 33 times Rosalind, and 22 times Rosalinde (and once Rosalinda), respectively on 12 and 8 pages, against only 5 times Rosaline, on

¹ Rosalind should not be pronounced in the modern way. In the Folio it is made to rhyme with mind, kind, bind, find.

3 pages. And what was even of greater significance, 4 of these five Rosalines I found on the "marked" pages 188, and 187 (9), where they are *exclusively* used. I could not think of a stronger indication to the decipherer that he should take the spelling Rosaline in preference to the others. *Rosalinde* had given me 92 with no clue that brought me any further. Now *Rosaline* gave me 88, (as does Rosalinda) and I was overjoyed to find that the name not only consisted of 8 letters, but that the double eight of its total number-value was depicted in the last two numbers of the "marked" page 188. Mere coincidences?

8. THE LOVER AND HIS LOVE

For a time I came to a standstill until I remembered Celia's words in the scene, in which the girls for the first time enter on the stage: "Therefore my sweet *Rose*, my dear *Rose*,¹ be merry," and further came across a *line* in the biliteral cipher: "mine angelic-faced, soft-eyed Marguerite of the South-land, sweet White *Rose* of my lone garden of the heart" (p. 345). So I fell to cutting the name *Rosa-line* in two "halves." The first or "better half"—not only for priority reasons but also for reasons of beauty and fragrance—gave me

Rosa = 50

that is half of *Francis Bacon* = 100, let us say his "better half," which is Francis, for this was his own name, whereas Bacon was only a borrowed name, a "mask," his real family-name being Tudor, or Tidder. Besides, was not Rosa in truth his much wished for "better half," Margaret of Valois, whom he would so gladly have taken to wife if fate had permitted? Rosa, then, is in a sense Francis' *alter ego*, for she is his one love.

Rosa = 50 = *Love*

while Francis is her lover *par excellence*.

Francis = 67 = *Lover*.

There is indeed a wealth of meaning in the word Rosa-line. It warns us to seek *sub rosa*, "under the rose," and to read "between the lines," if we would find Francis Tudor's hidden life-story, of which his love for Rosaline has been, if not the most important, certainly the most inspiring part.

9. A BORE-SPEAR IN MY HAND

Now for the latter half of the name.

Line = 38

This does not yet help us any further. But let us return to Rosaline's words, "a boar-spear in my hand," which made us give Francis Tudor the sobriquets of Francis the Spear-shaker, Francis the Boar-spear-man, and *tout court* Francis Boar. In their modern spelling these words are worthless

¹ On page 201 we find also *Rosa* instead of the abbreviation Ros. to indicate the speaker.

for our purpose. In the Folio, however, Boar is spelt

Bore = 38 = *line*

So that, when we grant Francis Tudor's dearest wish of being joined in holy wedlock to his beloved Margaret, the latter would change her name Rosa-line = 88 to

Rosa Bore = 88,

or actually to Rosa Bacon. But unkind fate had decreed otherwise, and Margaret of Valois had become Margaret of Navarre. Are these also mere coincidences?

Here are some more. We laugh at Fate, which has power over our bodies only, but from whose sway our minds are exempt. We will still join the lovers in our thoughts. The word Boar is not the only one spelt differently. Rosaline's words stand thus in the Folio.

A bore-speare in my hand

1	38	61	22	35	26
└───┘			└───┘		
100			83		
└───┘			└───┘		

Francis Bacon + *Rosa Bacon*

The first half of the phrase therefore gives us *Francis Bacon* = 100, the second half *Rosa Bacon* = 83, so that Margaret and Francis are still lawfully married. A happy coincidence?

10. THE OLD AND THE NEW

I made a pause, yet was not at rest. However much I had already found, there were still one or two things weighing on my mind. I

returned to the opening pages of the play in the Folio, to the scene, already referred to, where Oliver and Charles meet, beginning near the bottom of the first page (Fol. 185). I transcribe the first part here, in the old spelling:

Enter Charles

Cha. Good morrow to your worship.

Oli. Good Mounsier *Charles*: what's the new newes at the new Court?

Cha. There's no newes at the Court Sir, but the olde newes: that is, the old Duke is banished by his yonger brother the new Duke, and three or foure loving Lords have put themselves into voluntary exile with him, whose lands and revenues enrich the new Duke, therefore he gives them good leave to wander.

Oli. Can you tell if *Rosalind* the Dukes daughter bee banished with her Father?

Cha. O no; for the Dukes daughter her Cosen so loves her, being ever from their Cradles bred together, that hee [*sic*] would have followed her exile, or have died to stay behind her; she is at the Court, and no lesse beloved of her Uncle, then his owne daughter, and never two Ladies loved as they doe.

Oli. Where will the old Duke live?

Cha. They say he is already in the Forrest of *Arden*, and a many merry men with him; and there they live like the old *Robin Hood* of *England*: they say many yong Gentlemen flocke to him every day, and fleet the

time carelessly as they did in the golden world.

It is very obvious that if ever Francis Tudor wanted to convey a message anywhere in this play, it must have been in this scene with its constant play of words on the old and the new, "the old Duke," and "the new Duke." Now then, in the first place

the old Duke = 100.

Therefore he is the *alter ego* of *Francis Bacon* = 100.

11. THE FOREST OF ARDEN

In the second place, if he is really the Boar-spear-man, his natural home—great hunter that he is—must be the forest, in this case the

Arden Forrest = 136

That is where, hunting the boar, he obtained his totem, and earned his crest of arms, *viz.*, the Boar, as well as the epithet of Boar-spear-man. The Forest is of course his literary and philosophical works. It is also the place where one can best hide one's secrets, in his case the double secret of his illustrious birth, by right of which his name was Francis Tidder, and of his literary activities, by right of which his name was Bacon-Shakespeare. Now, you may jump in your excitement, as I did, when I found that

Francis Tidder = 125
= *Bore-speare man*
and

Bacon-Shakespeare = 136
= *Arden-Forrest*

In other words, the conversation between Oliver and Charles does nothing but reiterate in ever-new forms that the solution of the Bacon-Shakespeare problem is to be searched for in the Forest of Arden, where dwells the Boar-spear-man, and where is enacted the romance of Francis, the lover *par excellence*, and Rosaline.

Hallam spoke a greater truth than he himself knew when he wrote: "Shakespeare when he wrote this play was himself in his Forest of Arden" (Smeaton, p. 282).

Coincidences all?

Wait and judge when they have all passed in review! The Forest has not yet yielded us all its secrets. We have seen who "the old Duke" really is. But what about "the new Duke?" His number-value 110 does not reveal anything. But when we think of Charles' puns on the old and the new, and the "olde newes" combined, we are tempted to try the combination "the old-new Duke," or "the new-old Duke," *as you like it*. Especially if we keep in mind that at the end of the play the old Duke, having been restored to his Dukedom, becomes in fact the new Duke, or the new Duke is in fact the old Duke, *as you like it*. Well, then,
The old-new Duke = 139 = *As You Like It*

Having come so far along the way, I should indeed have been astounded if the title of the play¹ had not also turned up in this number-play. Coincidence?

Let us proceed. Because

Duke = 39 = *King*

and

The old Duke = 100 = *Francis Bacon*

we may say that the dethroned or banished Duke stands for an uncrowned King, like Francis Bacon, who once signed a biliteral cipher message, with the words "rightful R(ex)," and in another cipher epistle explained that the signature "E.K." beneath the dedication letter of Spenser's *Shepherd's Calendar*, signified "the future sovereign, or England's King."²

12. UNCROWNED KING

Now in the olden times there lived another *Uncrowned King*, a King of the Forest, like the old Duke or King of the Forest of Arden, but the former was not "of Arden," but "of England." As such he is expressly introduced to us by Charles: "Robin Hood of England." I was so struck by the geographical qualification, that I

¹ Williams, *A Short Life*, etc., p. 119: "The titles of Shakespeare's Comedies have rarely any significance [?]; As *You Like It* and *What You Will* are flouitngly vague. Almost any love comedy might bear the title in question." What might be is pure speculation, but the fact is that no other plays bear the titles in question.

² Wells Gallup, I, 79; II, 37.

set the number-play in motion again, with this result,

Robin Hood of England = 169 =
 { *Tidder England's King*, or
Francis Tidder Rex

So that Robin Hood may also in one sense be taken for Francis Tidder's *alter ego*.

More coincidence?

I had not yet done with the Arden Forest, but the second thing, mentioned before, that was weighing on my mind, had first to be lifted off. It concerned the "marked" pages 188 and 187, rightly 189. I was wondering whether these numbers were not also going to appear. They did. On the latter page, a few lines before Rosaline's significant words, "a boar-spear in my hand," I found the following conversation between the two girls:

Cel. Therefore devise with me how we may flie

Whether to goe, and what to beare with us. . . .

Ros. Why, whether shall we goe?

Cel. To seeke my Uncle in the Forrest of *Arden*.

Here is the Forest of Arden again intruding upon our vision. Well, let it by all means, for it is just what I was looking for.

The Forest of Arden = 188 = the number of the first "marked" page. Coincidence again?

Another query, the answer to which may answer the former. The girls want to go to the Forest of

Arden ; when they get there, what do we find ? There are two answers to this question. From one aspect, we find father and daughter joined together. From another aspect it is lover and beloved whom we find united. For father and lover in this case are one. Thus,

(88) *Rosaline* + { *The old Duke*, or }
 (100) { *Francis Bacon* }
 = 188 = the "marked" page.

And if, as we supposed before, the two lovers are lawfully married, the maiden would change her name into

Rosaline Borespeare = 187 = the other "marked" page.
 Coincidences all ?

13. YOUR BOAR-SPEAR-MAN

We will now let the Forest of Arden rest. But we have not yet seen the last of the "marked" pages 188 and 187, rightly 189. As explained before, they should point beyond themselves to further coincidences, or "proofs ?" Again I was not disappointed in my search. The First Folio consists of three parts, the Comedies, the Histories, and the Tragedies. Each of these parts has its own pagination. I looked therefore in the second and third parts for the corresponding pages 187, 188, 189, to see what they would reveal. In the Tragedies I drew a blank, for the pagination in this part jumps from 156 to 256, skipping the interjacent numbers altogether.

And the Histories ? The best I can do for the time being is to transcribe some of the more significant words and phrases found on the three pages of this second part. I have by no means solved all the riddles contained in these particular scenes of *The Life and Death of Richard the Third* (Act III, scene 2, 3 and 4). We must for the present be content with the simple, direct connection they have with *As You Like It* through the similarity of words. That connection is however very obvious, and all that we could wish for if we had so planned it. The italics in the following extracts are mine.

Page 187

He dreamt, the *Bore* had rased off his Helme.
 To flye the *Bore*, before the *Bore* pursues,
 Were to incense the *Bore* to follow us,
 And make pursuit, where he did meane no chase.
 Goe, bid thy Master rise, and come to me,
 And we will both together to the Tower,
 Where he shall see the *Bore* will use us kindly.

Page 188

Come on, come on, where is *your Bore-speare man* ?
 Feare you the *Bore*, and goe so unprovided ?

Page 189

Stanley did dreame, the *Bore* did rowse our Helmes.

Incidentally I may say that the underlined words are not found anywhere else in the same play. The prominent place the *Boar* occupies in these extracts is very striking, but most of all was I impressed when I found on page 188 of the Histories the words "*your Bore-spear-man*," as a resounding echo to Rosaline's words on the corresponding page 188 of the Comedies, "*a bore-speare in my hand*." It had been my intuition which so far had led me to use the expression, the Boar-spear-man. I did not then possess a Shakespeare concordance, and was not aware in my waking consciousness of the existence of these Boar-texts in *Richard III*, till I was led by simple consecutive reasoning to the identical words, "your Boar-spear-man." The fact that between the words "spear" and "man" the modern editors all print a comma to make the apparent meaning still more apparent, does not annihilate the fact that the author did *not* place that comma there, and so left the way open for the seeker after infolded secrets, to find the non-apparent meaning. By it my intuition was still further vindicated, for

Your Bore-speare-man = 199
= *Francis Tidder of England*.

14. COINCIDENCE OR DESIGN

Non-Baconians are wont to decry Baconian findings, or "proofs," as

so many "coincidences." But can such a mass of number-analogies as I have culled within the narrow limits of a few scenes from one play, and centred around one special event—Francis Tudor's romance—be still regarded as mere coincidence? I think not.

It would be different, if I had indulged in mere fanciful or arbitrary juggling with figures. But I know myself innocent of such lawlessness, bound as I have felt myself all the time—at times too narrowly bound for my liking—by the data I had to work upon, and could not escape from.

One thing I will admit—that possibly not all the number-analogies discovered by me may have been present in the author's mind.

On the other hand, I take it for granted that the author's ingenuity was as much more penetrating than mine, as "wit so poor as mine" is probably than an infant's. I feel therefore no obligation to allow a discount from the total number of "proofs," or "coincidences," for those possibly unperceived by the author.

On the contrary, the probability is extreme that the author's number-play was incomparably richer, and that consequently much more was intended and embedded in his texts than I have been able to discover. I feel therefore that I would be justified to put a premium on

my list rather than to allow a discount.

However, non-covetousness is a wise virtue, and I will accordingly let things go at their face-value, which is in fact, I think, sufficiently high. I therefore ask, now for the last time: Is all this mere coincidence? And my own answer this time is:

Coincidence, if Legion is thy Name,
Thou wert, in Truth, far better called
Design! • •

- There is one other reason why I wish and hope that what I have discovered is not all the author has conceived and concealed. I have only acted according to his advice, which was that "it doth more aid mankind to point out what is lacking than to prepare all your work so that nothing shall longer remain to be found, for it is man's delight to find out mysteries, but the glory of God to conceal some matters, so that I say, nor shall it ask any further explanation, no man's hand is better employed than his who searcheth out a hidden matter."¹ •

¹ Cf. Bacon's *Novum Organum*, Sp. IV, 20.
Also *Prov.* XXV, 2.

15. AD MAJOREM ILLIUS GLORIAM

My effort on the number-cipher was at first a strenuous labour, which however, as I proceeded, became lighter, till at last it was, to me at least, as delightful as the Shakespearean play it was spent upon. Do not think lightly of such play, and do not fancy that I here concede what I just now denied, *viz.*, that I have juggled with my figures. The play that I have played is better than juggling, which is merely keeping out of sight what should not be seen. The play I have in mind is on the contrary to let the figures play their own play, in full sight and in perfect freedom, within their bounds, but without suppression of any movement or event, act or fact, just as the gods do with us, allowing each his scope for play. In such a way alone truth will out, undistorted, well proportioned, and may thus be laid reverent hands upon. In the foregoing the author has been my God, who played with me by letting me play. And once having had my play, I may have some more in future. To him, then, be my thanks and praise!

(Another Chapter next month)

THE THEOSOPHY OF RUKMINI DEVI

BY A FELLOW-THEOSOPHIST

AFTER many frustrations Rukmini Devi has begun in right earnest the work for which she established some time ago the International Academy of the Arts, now shortened into the International Arts Centre, with its Samskṛt name Kalākṣetra—the Spiritual Abode of the Arts. As readers of THE THEOSOPHIST probably know, the Objects of the Academy or Centre are as follows :

1. To emphasize the unity of all true Art ;
2. To work for the recognition of the Arts as inherent in individual, national, religious and international growth.

THE DANCE AS A FOUNDATION OF ART AND CULTURE

For the time being she is largely concerned herself with the Hindu classical dance called Bhārata Nāṭyam—the Lord S'iva's Dance of unfolding Life, for she believes that real dancing is one of the channels through which the true rhythm of life may be the more abundantly released. Bhārata Nāṭyam is, of course, age-old, is indeed primordial, and therefore the antithesis of primitive, rather the very essence of Life eternal. With the

help of renowned teachers Rukmini Devi has been able to bring her classical dancing to great perfection, as the Madras press has declared, and a short time ago she went on pilgrimage to the shrine of S'rī Natarāja—the Great Artist of the world—at Chidambaram in southern India that she might offer to Him herself and her art.

Never before had such an offering been made before His shrine in this wonderful Temple, and only as a special case did the Temple authorities give the necessary permission. And when she came to dance before Him in homage, so great was the crowd, so eager to see her, that with the greatest difficulty could she perform one single movement. However, she was able to offer one dance and so fulfil her mission. But she will have to visit Chidambaram again to dance where the people can see her comfortably.

As this great work of India's regeneration through culture and the Arts gradually unfolds in the very few centres of Art existing in India, it becomes increasingly clear that India's political awakening will or will not be dangerous to herself and to the world according to the extent to which her

cultural renaissance keeps pace with it. As is the culture of a nation so is its freedom. This is true of every country throughout the world, but particularly true of India, since Indian culture—Hindu and Musalman—is the heart of all culture, as some day, though not in these times, will be perceived.

It is in India that the greatest effort must be made to re-establish in its ancient purity, with the necessary adaptations to suit modern conditions and tendencies, the united culture of the Aryan and Dravidian streams, together with the brother-stream of Islam. And it is fitting that this vital activity should find expression within the Theosophical Movement, and actually within the very Theosophical Society itself.

THE OBSTACLES

The task is indeed formidable, not because the spirit of it all is not burning fiercely in the soul of Rukmini Devi—she is afire with it—but because there is so very little understanding around her.

The British connection may well have had its value for India. It was, I am sure, a divinely-sponsored union; and I am no less sure that its continuance is purposed. But it has had the devastating effect of temporarily deadening both the soul of the people and their unique and splendid culture. The people as a whole are dead to the

cultural appeal, though I firmly believe that this is true mainly of the so-called educated classes and not of the villagers who have had the good fortune to be remote from western influences. Only rarely is there any evidence of a deep understanding of those eternal canons of art and culture which Rukmini Devi depicts in her art itself, in her music, and in that stage setting which is so inherent in all art depiction.

The soul of India is asleep within the imprisonment of the foreign system of education which has permeated the middle classes of her population for more than one hundred and fifty years. And the result today is that although we have some sort of national Government at work in most parts of India there is no comprehension at all as to the fundamental principles of an Indian system of education, and no attempt whatever has so far been made to free India's soul but only to tinker at the existing system under the glamour of the idea of craftsmanship as the essence of all education.

This being so, art is all the more neglected, a fact to which we have terrible witness in the average Indian film. With a perfect wealth of marvellous subjects for glorious films, the Indian public has exercises in progressive deterioration the more it attends those cinema houses which are content to be channels

for crudity of the most lacerating kind. Save in a few oases India—in truth one of the most artistic countries in the world—is for the time being a vast inartistic desert. And it is in the midst of such a setting that Rukmini Devi has to strive to work not only *for* art, but also *against* the crude inertia which places innumerable obstacles in her way at every turn.

Gradually she is breaking them down. Little by little she is winning for true art a growing recognition. The Indian press is at last beginning, save exceptionally, to enter into the spirit of her mission and to perceive that she is restoring to Indian art, at present through the Hindu sacred Dance, its eternal and sublime message, freeing it from those narrow encrustations which have caused it to be dead almost for centuries, and above all freeing it from the degradation into which it had fallen through restriction to a special class of women held in little esteem.

THE DANCE AS YOGA

Rukmini Devi knew from the very outset of her work that the Dance is in truth a religious exercise, a form of Yoga, and that it is a gift from the Ṛṣis to humanity that men might learn to understand something of the divine rhythm of Life. So did she seek to draw her inspiration from the very Lord of Rhythm Himself—Śrī Natarāja—

that she might give every movement, every poise, every gesture, every note of music, all that she could of its divine significance. So did she seek to make her dancing real, that it might once again become a message from the Gods to men. As far as she might she retained those conventional forms which seemed to have preserved their essential life, for she wanted to give to the people that which they could as readily as possible understand and appreciate. She wanted to give them the inspiration they could most easily recognize, but as far as possible to divest every form of all those adhesions which a progressive obscuration of art had caused to gather round it.

However traditional and conventional may be the forms of her many dance-motifs, there is not a single detail which she has not tested for its power to radiate a truth. Her slightest movement is true and conveys a teaching, is a revelation: less because of herself, not because she has had the slightest presumption to create her own meaning and force the traditional forms to carry it, but rather because she has sought to penetrate deeply into the real meaning of the forms that have come down to the India of to-day, and to exalt each meaning in her recitals. Thus are her recitals in truth acts of worship. They are a ceremonial. She is a priestess at an altar. • And she ensouls herself

in the forms, to fulfil their purpose by finding and releasing their life.

The work is extraordinarily difficult, for there are innumerable forms, poises, gestures, movements, each of which is a shadow down here of some essential truth of Life. We are not dealing here with man-invented dancing, with a stringing together of movements, etc., according to the conception of a particular individual. We cannot say here, as we can in the case of the ballet, that the composition is by so-and-so. The Hindu classical dance is age-old. Its origin is lost in antiquity. And it is designed to reveal truth through forms with which it has been associated from time immemorial, even though these have suffered degradation as they have been handled by the ignorant. The Hindu classical dance is a mode of education in the Real, and every true exponent of it must not only be in some sort a knower of the Real, but also have trained his vehicles—the mind and the emotions as well as the physical body—faithfully to interpret the Real through the forms dedicated to its service through the medium of the dance.

It is in this respect that the average dancer of the Hindu classical dance falls lamentably short. She, or he, as the case may be, dances only with the body, not with the emotions, nor with the mind.

The result is that while the actual physical forms themselves may be accurate, they are devoid of all soul, of the very Reality they are intended to reveal. The result is indeed terrible to the beholder who looks for a message, for a picture of Reality. It is just as if he were to hear a magnificent speech delivered in a lifeless monotone. And it says much for Indian audiences that they have some subtle knack of seeing through a deadness, and therefore an ugliness, of form into a beauty which finds no actual outlet. Such is the case with many Indian films dealing with great religious themes. The whole setting may be, and often is, appalling, the acting may be, and often is, extremely crude; and yet even the very ugliness itself, because it is associated with a glorious theme, vanishes away, and the audience is lost in that which is not there, but which is evoked in them in some mysterious but undeniable way. The audience, even through the ugliness, but because it is an ugliness associated with a well-known reality, discovers heights in itself and revels in them.

It is the work of Rukmini Devi to banish all ugliness, whether of setting or of any other kind, and to bring to whatever may be the theme of her dancing a mind, emotions, a body illumined by that Real she seeks to bring down on to the very physical plane itself.

Before she dances she worships, and her worship is not only a self-offering, it is a will to understand the Real, and to give it mental, emotional and physical form in the utmost impersonal purity.

THE DANCE-YOGA UPLIFTS ALL

As for the audience, those who have the minds to know will be able to understand with the mind. Those who have the feelings and emotions to enter into an aspirational upliftment will be able to understand with their feelings and with their emotions. And those who have the eyes to perceive the grace of the physical forms will find understanding on the physical plane itself. And some there will be who shall understand at all three stages. Rukmini Devi gives, or rather interprets, reveals, at all three stages.

But the Hindu classical dance is, I believe, especially designed for the upliftment of crowds. It is designed to evoke Appreciation, by which I mean an entry into the spirit of the dance at any level, with the result that it raises the whole consciousness of the beholder on to a height normally unattainable. In the case of some the mind may know. In the case of some the feelings and the emotions may be exalted. In the case of some the physical eyes may be deeply satisfied. In the case of a very few the Real itself may ap-

pear before the gaze of the inner sight. But in the case of all, educated or uneducated, wise or ignorant, there will be an exaltation the nature of which will depend upon the stage of the evolution of the individual beholding. The poorest and most ignorant will say that they beheld a God or Goddess. The very wise will say that they have beheld eternal Truth. What difference is there between these two utterances? Only when the mind has become the slayer of the Real in anyone will he seek to confine within his own narrow limitations, and to judge in accordance with his own narrow standards, those surgings of the spirit which must be measured in terms of their ends and not in terms of their immediate ways, and which must be judged by the heights to which they seek to ascend and not by those small ranges which constitute the frontiers of most of us.

THE GLORIES OF ART

Indeed, is it true that the Real may be known by all who in humility of mind and in eagerness of heart seek the Real in all things and long for escape, freedom, from the inevitable smallness of the lives they know they lead. The whole purpose of Art is to bring the Real close to such, close to the human being, be his station in life what it may, be he rich or poor, ignorant or

educated, who yearns for a release from darkness into light. Art demands no mental alertness from the majority, no knowledge, such as philosophy demands, and science. Art demands but hope, but need, but longing; and these it satisfies. It is not necessary to understand Art in order to appreciate it, though understanding makes for deeper appreciation. Art gives life to all who yearn for it, whether consciously or unconsciously. Art is the highest, because the most universal, all-inclusive, education. Art goes straight to the very soul itself, and needs no intervention of, or service from, the mind. Art is the promise of Beauty for those whose lives for the moment are ugly. Art is the promise of happiness for those whose lives are dull and grey. Art brings courage, for there are none, save those whose eyes are temporarily blinded by the illusions of the mind, who do not perceive in Art's portrayals a vision of their own glorification, so that there is witness before them of the Love of God for all.

THE DANCE REVEALS DIVINE LOVE

In every gesture, in every poise, in every movement, in every colour-scheme, in every note of music, Rukmini Devi seeks to reveal this Love of God. And I make bold to say that if only we could trace back every form and every sound

to that which gave it forth we should find ourselves in the presence of a Bliss in which we should know our Godliness face to face. To her utmost Rukmini Devi strives to make each element in her dancing true to that Life which is Love and Beauty and Grace, and therefore Truth. The Art she serves she knows to be for all. She knows that it needs no intermediary for its appreciation, that no one has to be instructed how to appreciate it, how to understand it. It needs no system of explanatory notes, even though such will help those who are ready for guidance into the recesses of its meaning. Its appeal to all is direct. Rukmini Devi knows herself to be but the revealer of a mode of Art's expression, not a priestess through whom it must be approached. She perceives that her Art knows no distinction between touchable and untouchable. There is no need for a policy of Temple-entry, because the Temple of Art has been open to all from the beginning of time, for Art has been the need of all from the very beginnings of evolution. Nature endows every kingdom of her being with Art, and in the earlier kingdoms her Art is visible for all to see. Only in the human kingdom mankind, intent on observing Nature growing, becomes blind to the fact that her growing is beautiful. In the human kingdom the individuality is

becoming self-conscious and self-important, and its new faculty of the mind, by very reason of its newness, becomes an anthropomorphic God. Thus does man see Nature growing in his own image and not into the likeness of God. Art seeks to restore the shattered equilibrium by emphasizing the adverb in the phrase "Nature grows beautifully" rather than the verb, though it declares at the same time that the very essence of Beauty is growth.

AND A DIVINE LANGUAGE

And the Art of the Dance is a language no less than the Art of Music or the Art of Sculpture or the very Art of Speech itself.

Rukmini Devi seeks to speak this language—come from the Gods as has all true language—in utmost purity and simplicity, so that all who see and hear may appreciate and be uplifted, and that the few may rise into conscious knowledge of the truths thus spoken, sung, portrayed.

THE DIVINE ALCHEMIST

Over and above the clash and combat of my many selves,
Above the clashing of your personality and my personality,
Of your race with my race,
Stands the great Alchemist.

I see Him as one,
I see Him as millions—
As the myriad-fingered.

His touch is as the lightning flash,
Crashing in upon the soul ;
Or as the mountain stream
Churning up the mud of the plains ;
Or as the touch of the gentlest zephyr
On the face of the beloved.

Yet what He touches is never again the same,
For betwixt the hammer of the heart and the anvil of the mind,
And out of my combat and your combat,
He moulds the Truth.

HAROLD E. TYRWHITT

THE THEOSOPHICAL SOCIETY AND THE CHANGING WORLD

BY ERNEST KIRK

(A Critical Examination—with Suggestions)

PARTLY in consequence of a series of articles I am writing for my own weekly paper *Life* (published in Bangalore, India), which series is appearing under the general heading of "The Case of Dr. Arundale," but largely as the result of a letter I had addressed to Dr. Arundale on the subject at the commencement of the series, an opportunity has been very kindly afforded me of setting forth in this article the general principles that embody my own point of view with regard to Theosophy, The Theosophical Society, and my main differences with Dr. Arundale, and my reasons therefor.

I need hardly say that I appreciate the opportunity very much, though, in passing, it may be observed that such a privilege is the right of every member of The Society, provided, of course, that such views and opinions are expressed courteously, impersonally, and in the spirit of a sincere desire to know and understand.

THREE SALIENT POINTS

With this little explanatory note I will now proceed to the task in

hand. And as the space at my disposal is limited I shall necessarily have to make a careful selection of the salient points with which I want to deal, and state these as briefly and as concisely as is compatible with clarity and general ensemble.

And perhaps it will help to simplify matters if I classify what I propose to say under three main headings, namely :

(1) The critical times through which we are passing and the tremendous changes that are taking place, especially in the world of thought ;

(2) The reaction of The Theosophical Society to these changes and the way it is meeting them ;

(3) My own Theosophical views and attitude in relation to what I am convinced are the basic facts and laws of life.

THE CHANGING WORLD

I will deal with these three points in the order stated. The first point is, or should be, very obvious. The world of today is as much unlike the world of 1875—the year The Theosophical Society was founded

—as a young man, say, is unlike the baby he was when in his mother's arms. Humanity has still a lot to learn, but there is a very distinct sense in which it may be said to have passed the baby stage. It is now beginning to understand things as it never understood them before.

I need not go into the causes of this change, but it is clear that one of the chief of these is the attainment of knowledge in all departments of science and the application of this knowledge by way of all sorts of human inventions. In this way an amazing transformation has been wrought, and with comparative rapidity too, in all classes of society in all parts of the world. Practically every town of any size on this planet—and many villages and hamlets too—has its radio set, its cheap newspapers, its electric lighting, its cinema and a score of other scientific gadgets and conveniences that were not even dreamed of seventy-five years ago.

And the process of scientific development is still going on, with every indication of there being vastly more to follow at no very distant date.

WORLD'S NEW FACTOR

One of the most important results of this great change is that, for the first time in human history, there has come about not only a physical linking-up of all parts of the world by aeroplane and wire-

less, but the general recognition and acknowledgment of the fact that wherever human beings exist they form one family and brotherhood.

And nowhere is this change more apparent than in the world of thought and ideas. Here, as in human sociologies and politics, the old forms are breaking down, crumbling, disappearing, yielding place to new. Not of course without a struggle. There are those who cling tenaciously to the old and who look askance at anything new. They make desperate efforts to revive the old and galvanize it into some semblance of life.

Evidence of this is seen in all the organized forms of religion. In Christianity there is admittedly a general trek away from the Churches. It is well known that the Archbishop of Canterbury's famous Recall to Religion has met with little or no response. On the contrary, statistics, which are easily available, prove conclusively a decline in interest in Church matters.

It is the same, so far as I have been able to observe, in all the other religions. Tradition and conventionality may, and to a large extent do, succeed in keeping up outward appearances. But even here old forms and observances are gradually changing.

EVOLUTIONARY CONFLICT

It is not, I feel sure, that in all these changes, there is any actual

drift away from reality. Indeed, all the available evidence points in another direction. The break away from the old is largely because of the growing feeling that the old ideas and methods are out of date and are not meeting modern needs as they should. With the changes has come a newer vision and understanding, with a corresponding restlessness. Many of the world's present "panaceas" both of the Right-Wing and of the Left Wing, are the result of this new awakening, the new Life-influx. And the war between these two main philosophies or ideologies is not only very fierce, but is international. More than that, it divides families and nations, setting father against son, citizen against citizen, and Theosophist against Theosophist. It is a conflict that is inevitable—part of the evolutionary process of mankind—and requires all the wisdom of statecraft to deal with it.

THEOSOPHY AND THE CHANGE

Now, how does The Theosophical Society and its leaders react to all this? What *is* the message of Theosophy here? Is *it* also changing with the changing times? Is it alive, flowing, vital, and in harmony with the laws and facts of life, or is it static, theoretic, doctrinaire?

The answer to these questions brings me to the second main division of what I have to say.

And naturally the two most vital points to be considered here are (1) what is meant or connoted by the term Theosophy, and (2) the position of The Theosophical Society in relation to that definition, or the "body of truth" expressed by or embodied in it.

A COMPREHENSIVE DEFINITION

Now, as I understand the term Theosophy, it means not only that which is eternally true in life, like natural and spiritual laws that are universal and immutable, it means also, in part at least, a realization and at-one-ment of this Truth.

I admit this is a pretty comprehensive definition, more comprehensive by far than that of "Ancient Wisdom," for, Theosophy in this sense is not only "Ancient," it is eternal and universal—Life itself and its manifestations. But I think it is a definition that would be accepted by the most thoughtful students of Life, and of The Society.

It is certainly a definition which goes beyond that embodied in the idea of an Occult Hierarchy, or a certain school of thought founded on the teachings of the Masters, or on the teachings given out in *The Secret Doctrine*, or on any other of the books written and published by members of The Theosophical Society. These may point the way or throw light on

obscure questions here and there, but that is all.

Most certainly no living person can claim to have any monopoly of Theosophy. Neither can The Society. Indeed, that is openly acknowledged in *THE THEOSOPHIST* every month in the paragraph which runs: "The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure."

CONCERNING THE SOCIETY

As for The Theosophical Society itself, this, as is well known and as is widely proclaimed, is an unsectarian body of "seekers after Truth." All that anyone has to do to become a member of The Society is to accept its three declared Objects. No creeds or beliefs of any kind are imposed or asked for. On the other hand, it is openly stated that "opinions or beliefs neither bestow privileges nor inflict penalties." The claim put forward for The Society by its leaders is that it is democratically constituted and conducted.

So far as the business and administrative side of the organization goes I think it will be admitted that it gives a creditable account of itself, especially in view of the fact that it is operating in about fifty different countries.

But of course I am only concerned here with the organizational

side of the movement insofar as this is used for the circulation and propagation of views relating to Theosophy or to certain schools of thought.

A LITTLE GROUSE

It is here that I have a little grouse. It is natural, of course, that in this respect, the President of The Society and the General Secretaries of the various National Sections, should have an advantage over the more humble and obscure members. By virtue of the very position they hold they have access in a score of ways, denied to others, of getting their views across.

I see no objection whatever to this, always provided they take reasonable care not to abuse that privilege—which can easily be done by recommending and selecting speakers and writers with views that gear in with their own and by cold-shouldering expressions of views that seem in opposition to their own.

And my suggestion here is that, consciously or unconsciously, this privilege *is* being abused. I think a careful perusal of the articles that appear in *THE THEOSOPHIST* and other Theosophical journals will bear this out. With few exceptions they are definitely representative of a certain school of thought, a school of thought that banks heavily on the Masters and that is inclined to face up to and solve all problems in terms of the same.

I suggest that this applies also both as regards the selection of the chief speakers for Conventions and special gatherings, and as regards those who are nominated and elected for office on the National or leading Executives. I could give many examples, but I do not think it is necessary. The facts, known to every experienced member of The Society, who is not biassed, speak for themselves.

This applies also to the great majority of the books on Theosophy that are published by The Society. There are, of course, some exceptions, but I am speaking of what strikes me as the rule.

Furthermore, there is a strong tendency to hero-worship in this school of thought, which tendency has rather increased in recent years.

All this, as I see it, seems an unworthy response to the spirit of the changing times, the spirit of the new age which wants to go forward and break new ground and not to be constantly harking back to the past—whether that past be the Masters, H. P. Blavatsky, the Manu, or any other leading personality or period.

THE CASE OF DR. ARUNDALE

As an illustration of what I mean—that is if I may so illustrate without being thought to be personal in any way—take the case of Dr. Arundale. Take as a handy example Letter No. 6 of the series

of Weekly Letters he is sending to each of the Lodges of The Society. In that Letter, under the heading of "My Charter," Dr. Arundale gives expression to what is equal to his confession of faith about the Masters. Here, for instance, are a few revealing extracts :

I want to be Their man, forgetting myself utterly, remembering Them only. . .

I want to know Their Plan face to face, and not darkly through my personal inclinations. . .

I want to play Their Game, according to Their rules, not mine according to my rules. . .

I want to be a channel for Their Will, and not a consistent advocate of my personal assurances.

This is my apologia, the expression of the whole of my being, my Charter.

SOME QUERIES

That is frank enough. And it is courageous. But is it not also rather materialistic and personal? If Theosophy really is an equivalent to the expression and manifestation of the One Life, why should it be necessary to concretize this truth in this personal way, and hark back and do homage in this manner to embodied human beings called Masters, said to be living somewhere in Tibet?

Of course I admit that Dr. Arundale and those who agree with him have a perfect right to hold and express whatever views they like along these lines, provided always,

as I have said, the same privilege is accorded to those in The Society who may hold diametrically opposite views. For example, I have personally yet to come across evidence to convince me that the Masters are other than human beings who, though they may have a knowledge about many things, still make mistakes, and are, even on their own confession, fallible.

ARE THE MASTERS FALLIBLE?

Evidence of this human fallibility is present in the division of opinion that is said to have existed among them when the two Masters—Master M. and Master K.H.—were discussing the idea of launching or inspiring the launching of The Society, prior to 1875. Some thought it was a mistake, but the two Masters thought otherwise and were willing to take the risk.

Then again, why, if they are all-wise and far-seeing, should their leading representatives in The Society be allowed to make outstanding blunders affecting vital issues? We all know that this has happened, not once, but on several occasions.

There is also the question of guidance in respect of the various crises through which the world is passing.

Is there any evidence to show that The Society is being given that guidance in any tangible way? Much is said about "Their Plan."

But to what extent is this Plan known? And is it in harmony with the basic and universal laws of life?

And, if the evidence of *The Mahatma Letters to A. P. Sinnett* is admissible, Letter No. XXIVB of that collection makes Master K.H. frankly admit his own fallibility. Here, for instance, is what he writes:

When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; . . . Therefore, K.H. may very easily commit mistakes. . . . An adept—the highest as the lowest—is one *only during the exercise of his occult powers.*

Let it be admitted that when the Masters are put on a pedestal, done homage to, in the frank and open way that Dr. Arundale does it, for instance, what is thought of and bowed down before, is an *ideal*. But is not this also what is claimed by all devotees with respect to their own particular gurus or patron saints? And is it not a fact that this ideal too often changes into a God?

There is one other point here of importance that ought to be considered. I refer to the influence which members of this particular school of thought to which I have been calling attention, exercise upon The Society as a whole. What is the sensible and really Theosophical thing to be done about *that*?

"NEUTRALITY" VERSUS BELIEFS AND PROPAGANDA

If, for example, the overwhelming majority of the members of The Society have approximately the same faith in the Masters and the same ideological background concerning them as Dr. Arundale appears to have, is it not inconsistent to go on doing what is virtually propaganda of these views while at the same time stoutly maintaining the "neutrality" of The Theosophical Society and the fact that The Society has no creeds or beliefs of any kind?

If it is an actual fact, which I know has often been asserted, that the "inner" or "esoteric" section of The Society is the real strength and "heart," the source from which all its driving power is derived, and if it is true, as I respectfully submit it is, that this ideological factor counts heavily in the election of a President and in the filling of key-positions in The Society, then why not, in heaven's name, face up to that fact frankly, and honestly try, among other things, bringing the Constitution into line with it?

For, of course, if it *is* the vital factor that it is held by many leading members to be, it is *this* that counts and not numbers. Indeed, as I see it, it is this dual policy and practice, which, more perhaps than anything else, tends to stultify, weaken and bifurcate The Society.

It is true that in taking such a step The Society would necessarily have to abandon its claim to being a creedless and doctrineless Society, at least so far as belief in the Masters is concerned and the acceptance of "Their Plan." But at least it would clear the atmosphere, give The Society a straighter issue, and bring things more into line with actualities.

ANOTHER ALTERNATIVE

There is another alternative, namely, that of facing up fearlessly and frankly to the basic facts and laws of life, quite irrespective of tradition and "schools of thought," whether those "schools" be linked up with the Masters or H.P.B. or not, and organizing and legislating along *those* lines.

That brings me to my third and last main point, namely, the basis of my own Theosophical views and attitude to life. I suggest that this "basis" is entirely separate from and independent of any fixed ideals or creeds or beliefs. It concerns itself only with those laws and facts of life that are universal, immutable and demonstrable, in other words with pure Truth, the whole body of which is not in the possession of any concentered system, either of the past or of the present.

BASIS OF MY OWN ATTITUDE

It is impossible in the brief space left to me to do much more than

mention a *few* of the more obvious and outstanding of these basic laws and facts of life.

There is first of all the demonstrable fact of the universal existence of the One Life, the primal cause of all that is, which can only be known by its manifestations and expressions in matter and form.

There is, second, the fact that this One Life, which is a duality in its essence—positive and negative or masculine and feminine—shows, in Its outworking and manifestation in matter, Infinite Love, Wisdom and Power, there being, in fact, no wisdom or love or power among mortals that is *not* derived from this One Source.

There is, third, the fact that all human units of consciousness are sparks of that One Divine Flame, each spark or unit to become, through a process of evolution in different states of matter, first conscious, then self-conscious, and then super-conscious on an ever-expanding and all-embracing scale. This must not be confused with a mass biological evolution, which also is a fact.

There is, fourth, the fact that, just as all the heat and light and life of our physical earth come from the sun or centre of our solar system, so, in like manner, all Life-thoughts and Life-influxes come from an equally central and more interior source, without which there would be no thought and no influxes.

There is, fifth,—inherent in what I have already said—the fact of the existence of design and direction in Nature, an eternal truth beautifully expressed by Shakespeare in those immortal lines: “There’s a divinity that shapes our ends, rough-hew them how we will.”

While a certain limited freedom is allowed, as part of the Plan, there is, I suggest, no evidence of a scientific and convincing kind to show that any angel or man has at any time been able to set aside or divert from its course, by one hair’s breadth, the One Infinite Will and Power.

I could mention and produce much evidence in support of other basic, universal and demonstrable laws of life that are part of the Theosophy of which I have a conception, but the above must suffice. And it will be obvious that there is nothing here that can, by any stretch of imagination, be monopolized by any organization, or by any “school of thought.”

A FINAL SUGGESTION

Here, I suggest, is scope for every earnest student of Life to get together in “a common search and aspiration for Truth,” without being hampered in any way by any credal limitations or beliefs.

But there *must* be liberty, liberty to criticize constructively, to challenge and speak out and write fearlessly—courteously and

chivalrously of course. Nor must one be considered as a heretic and cold-shouldered if the statements and status of the Masters are also carefully examined in this way.

WILL THE SOCIETY RISE TO THE OCCASION

Will The Theosophical Society rise to the occasion and insist on the preservation of this liberty of research and study and examina-

tion and honest expression of views and opinions? Will it preserve its avowedly creedless and doctrineless platform to that end? If it will it seems to me that nothing can prevent its expansion and growth and usefulness.

And it is because I hope sincerely that this will happen, that I have ventured to express myself in this fashion, for which liberty I am indebted to Dr. Arundale.

LOVE'S FREEDOM

—They are so afraid,
 They dare not wander from the beaten track;
 The little tidy marks their feet have made
 Run in a circle through the wood and back.
 But *we* have done with fear,
 We need no path to guide us! Unafraid
 Of bondage, free with heav'n in loving *here*,
 The flash of song our lightning feet have made
 Goes seven times round the mountain peaks we trod,
 Then, laughing, flies into the mouth of God!

PEGGY STREET

THE NIGHT BELL

IV. A Corps de Ballet

BY G. S. ARUNDALE

ONE does not always have cases of the kind described in previous ringings of the night-bell. There is very much other work to do, and the bell rings for calls of innumerable varieties.

A night or two ago there was a call to study, in a special way, the reactions of a particular type of nature-spirit to musical sounds and to the spaces between them.

TWELVE NATURE-SPIRITS

This little group of nature-spirits were about a dozen in all. They had more or less the appearance of human beings, but on a very small scale—let us say about five to eight inches high. They were exquisitely formed with very bright and brilliant piercing eyes (I did not note the colour) and a general sense of piercingness about every part of their bodies, as, for example, the pointed acute-angled noses. You felt these would prick you if you touched them. Their bodies, and especially the hair, were gossamer in texture, much more refined than our hair, with a beautiful sheen. It looked rather like very very fine strands of glass.

They had little cloaks covering them. Of what material I do not know. They wore their cloaks, as Hussars do, over one shoulder. They seemed to have a kind of little hose on their legs. They looked a little like sixteenth or seventeenth century people, but it was only the particular garb they wore.

THEY WANTED TO DANCE

They were very much interested in me and I in them. They felt I was going to do something with them. They wanted to dance, to be a kind of little *Corps de Ballet*, a little body of dancers. It was suggested that, being myself interested in music, I might set them a little theme which they would express in rhythmic movement, in changing colours, and in a peculiar little pipe-like song. I thought I would venture to give something which might, for them, be a little complicated, but I little realized how instantly they could respond, not merely to the actual expression of the music itself, but even to my thought of it before I expressed it, so that while they synchronized with me in thought, they were

almost ahead of me in my development of the theme I had chosen. I gave them a little tracery of music with movements half-languorous from one note to the other, so that they might have time to dance and simultaneously to change their colours. It was clear that these nature-spirits garbed themselves in colours appropriate to the carrying out of the quality of the note. But they also made, as it were, subtle changes as note succeeded note, according to the modification in the actual rate of vibration. I noticed how each note of the theme had its own specific colour, because of the theme, and how the whole theme was, as no doubt every true theme is, quite a definite mantra.

I SET THE MUSIC AND PROVIDED THE ORCHESTRA

So we started on our little theme. I provided the bass accompaniment, booming notes here and there to give the rhythm and be a kind of focus for their dancing. Some part of their dance was what we might in India call the more classic variety. Other parts were like the western ballet. As my music was western, it was really more of a western interpretation.

This little *Corps de Ballet* of nature-spirits were a delightful little family which I felt I had met before, and I was really quite fascinated to feel I was taking a part in their Yoga. I, this enormous crea-

ture, could enter into the spirit of their dancing and provide for them a little orchestra. When I willed the music, and also naturally thought it, the music came out and sounded forth in its melody and harmony. Each member of this little body was entirely concentrated in himself. I was seated in front of them, and was adapting my consciousness to theirs, so that if they looked out upon me, they would not be obsessed by my largeness. They were rather intrigued by the colours and rhythms I could produce, which were naturally in greater masses than their own. So they did not notice me as a terrific sight which might disturb them. You can always adapt your consciousness to the requirements of what you may happen to be doing.

Their rhythmic gyrations so swirled the atmosphere that it became purified with one of the great purifications. As I watched this, I was deflected into a consideration of these purifications, these exorcisms, as one might call them from one point of view, and I felt eager to follow up, especially from the standpoint of healing and health-giving, what I may call the Octave of Purification. But I could see that by distracting my attention in this way I was somewhat hurting the feelings of these little friends. So I quickly returned to the theme and the *Corps de Ballet* performed

its revolutions, changed its colours, and sang its song as before, enjoying itself immensely. As the little creatures performed their ballet movements, they scintillated as if the sunshine were sparkling through them.

A DANCE-YOGA OF LIFE

It was wonderful to me how these little people, not particularly highly evolved, could do such beautiful work impromptu. There was no question of any rehearsal. They were brought together by an older friend, and my little piece of music galvanized them into colour, sound and form activity. I do not suppose that they were as conscious of what they did as would be the case with their more developed relatives. But they certainly were individually and collectively a band of little yogis, expressing the Yoga of Life in its universal aspect. They had not yet reached the point in evolution when they could concentrate this Yoga into a positive and unique individuality. But they were supremely happy, and I felt that they were only too eager to find people who would envelop them in warm appreciation and would give them something to do. I was reminded of the child who so often says: "Give me something to play with." These little people, perhaps with a common group-soul, were ever wanting something to play with, and they

were more than delighted when I came along, not only to give them something to play with but to play with them. For though I felt rather overwhelming and not a little rough, as if I were painted in big splashes as compared with the fine brushes which had painted them, nevertheless I, too, could perform a little ballet of my own, I could make the changes of colours that they could make. I did not seem able to emulate their pipe-like notes, but I could give my deep bass accompaniment, not so deep that it clashed or drowned, but deep enough to fulfil the lower reaches of musical tones. So we not only had a little *Corps de Ballet* but we also had a little orchestra. I was a combination of a drum, bass viol, violoncello and of any other instrument which booms forth. But, of course, I was careful to keep my accompaniment muted, so that it enriched the notes of my little group of friends.

THE MUSIC-THEME AND HOW THEY ELABORATED IT

Now perhaps I might give at this point the theme that I set them. Where it came from I do not know. But I knew it contained not only the kind of sound sequences which these young people could most easily express, but it also contained a number of gradations from one sound to another which would give the little people an opportunity to

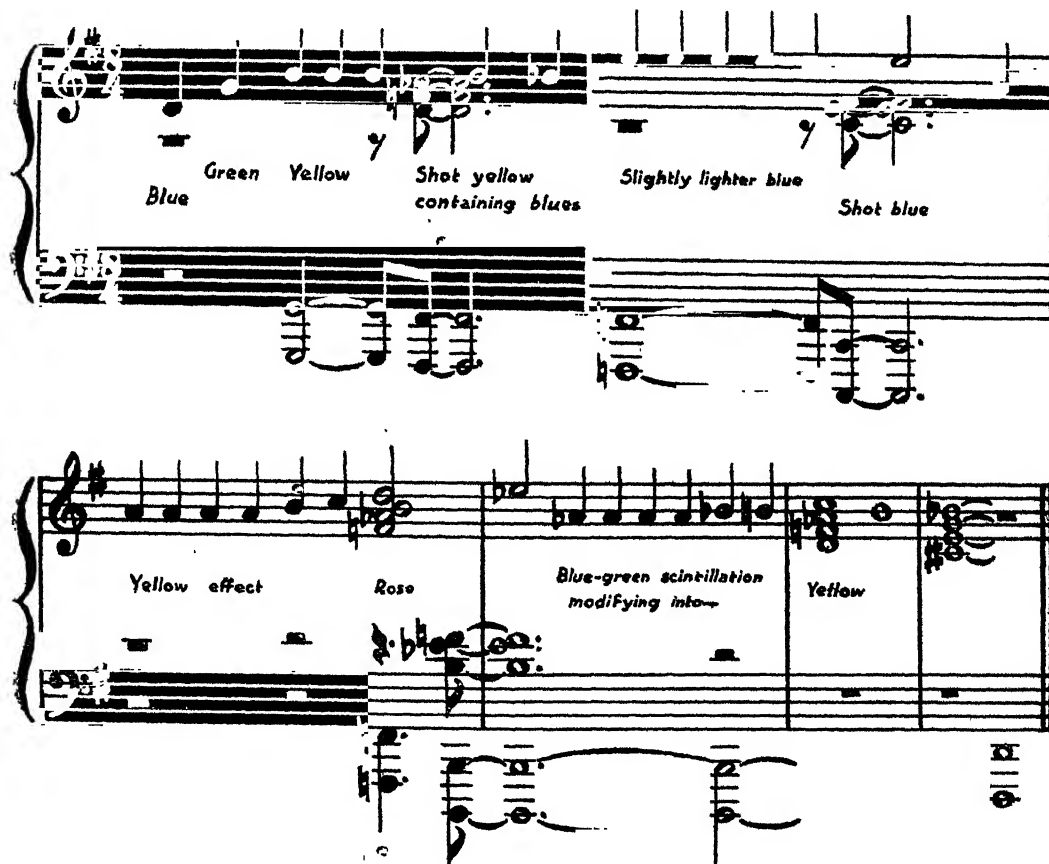
display themselves with charming pride in veritable rainbow changes of colour.

I ought to say that the notes, as I give them here, bear little real relationship to what I was able to reproduce on the other side of sleep. Every note became absorbed step by step into the note following. There was nothing staccato about the theme. It was a theme of yearning, of floating from one note to another, and of reluctant, most reluctant, leaving-taking as the sound flowed from one stepping-point into another

point. It was as if the sound said: "I am longing to go on. I yearn to incarnate in that which is to succeed me, for I shall not be lost in it. But how sad I feel that I must leave the body I have just occupied."

Perhaps the musician-reader will catch what I mean, and how appropriate the theme was for what one might almost call the languorous changes in which the young people revelled.

Not only did they follow the theme, but each one of them seemed to be able to keep in perfect harmony with his fellow-members



of the *Corps de Ballet*. And on the original theme they evolved—how I do not know—a number of beautiful variations. The result was that there was an almost Bach-like effect of delicate musical tracery in the shape of variations on the original theme which they elaborated in tremendously kaleidoscopic changes of colours and of whirlings of rhythm. Whatever I may have given to them, they certainly returned good measure to me.

AN INTERLUDE OF GRACIOUSNESS

There are all kinds of nice little happenings from time to time. It is such a relief from the terrible things which preoccupy each one of us almost to the extent of wondering whether really life is worth living. When one is constantly employed day and night in trying to help this, that and the other person, and in giving a little comfort to those in misery and in a constant state of despair, all of which is a

very great strain despite the resources upon which one can draw, a little interlude of this kind with such charming little persons is a very happy event. They were so nice to me, and I hope I was to them, that there was much graciousness on every hand. I wished I could have been a little less cumbersome and could have participated with lace-like refinement in their little gyrations, all so delicate, so fine.

I should have liked to have tried with some Indian music. They would have responded equally well. But even supposing I could have reproduced an Indian piece of music, it would not have been Indian, because I am not Indian. You must have the Indian soul to do it. But I am sure I could get hold of them again if any of you Indian musicians are willing to intrigue them with some very simple Indian melodies. They are not British nor French nor Indian—they are just nature-spirits.

* * * * *

V. The Sieve

Every one has his own remembrances. It is not to be assumed that I am the only one who remembers. Last night the night-bell rang for a certain person named "X" who was tremendously depleted of all vitality. He was as limp as limp could be. I was quite at a loss to know what to do with him, because he was exactly

like a sieve. As I poured vitality in, it streamed out and seemed to leave nothing behind. It seemed entirely useless to go on pouring and pouring and pouring when you were pouring into a sieve. I felt myself becoming very depleted, because I was giving every ounce of my own vitality, which was exceedingly foolish.

Bishop Leadbeater once said there was nothing much one could do in such a case. If a person is a sieve, he *is* a sieve, and it is quite impossible to stop up every hole.

Yet here is this person entirely bereft of all vitality, and cannot

retain the vitality that is poured into him. Tonight I shall try again to see what can be done. Such cases trouble me, for I am a doctor of sorts on the other side and every doctor is preoccupied with his cases.

THE CLEAR PURPOSE

Can he that is endowed with godlike wings
Be satisfied to linger on the earth,
Content with all the small and shallow things
Of little worth ?

Can he whose soul is knowledge dream away
The fruitful hours in ignorance and pain ?
Will he not banish all his mind's dismay
And live again ?

He that has wings must waken and arise,
Soar ever upwards in his joyous flight ;
He that has understood must seek the wise,
Know their delight.

He that is deep in search can never fear
To stand alone, despised and oppressed ;
He that loves Truth must make his purpose clear
And seek no rest.

In solitude of search I wander, far
From the delusive world of shadow-form,
Lonely and uncomplaining as a star
Hid by the storm.

Tranquil and unafraid, securely bound
To that which no illusion can destroy,
I am the peace my soul has sought and found,
Eternal joy.

PEGGY STREET

THE NEW PSYCHOLOGY AND THE RE-EDUCATION OF MAN

BY M. L. CORONADO¹

WHEN we analyse the contribution that modern Psychology offers to us for the real progress of individual culture, and therefore for the improvement of social conditions in general, we find two fundamental elements or streams of thought.

THE PSYCHE TO BE STUDIED

One is the study of unconscious dynamism, which is emphasized by Psychoanalysis and other schools of analytical psychology. In the constant practice of many years, there has been verified the value of the analytical methods for the discovery of unconscious sources of difficulties and problems which divide the personality and keep part of its psychic forces in a condition in which they cannot be consciously utilized by the individual.

But, if it is true that an adequate integration of the psyche requires the discovery of the profound unconscious energies in order to direct them advantageously towards the organization of man's activity, it is not less important

that the psychic functions, the role of which is the control and use of those energies, should also be trained. Otherwise the man whose unconscious forces have been exposed and liberated through analysis, will not be prepared to make the best use of them for his own progress as well as for the proper fulfilment of his social function.

THE PSYCHE TO BE TRAINED

This brings us to the other valuable contribution of modern Psychology to our civilization. This consists of the method of training for the higher psychic faculties that ensure the control of ourselves and substitute autonomy and spontaneity for the condition of automatism and suggestibility.

In the field of the acquisition of knowledge and the use of the faculties for scientific and intellectual comprehension, we all admit that an adequate training is necessary for those faculties which combined constitute what we call "intelligence." But the faculties of the "conscious self" are not limited to those capacities which we know as "intelligence." They imply other

¹ Travelling Presidential Agent of The Theosophical Society for Latin America.

activities besides those related to a theoretical knowledge of the universe. The higher psychic faculties must also control and direct all the activities of our psyche, so that with the control of our whole personality we may also obtain the possibility of directing our forces towards creative activity.

A SCHEME OF TRAINING

Let us examine, even very briefly, the scheme that is given by one of the modern schools of psychological re-education in the scientific world, which is of the greatest interest to the student of Psychology in the light of Theosophy. The spheres in which that control, rather self-government, must be exercised for the organization of a wholesome and constructive psychic life are as follows.

First of all, the field of *perception*. This requires a complete system for the training of our receptivity, so as to make this *conscious, objective and impartial*.

Only a careful experimentation with the right methods can show us the tremendous possibilities that are hidden within our mechanism of perception. It is well to remember what Dr. Alfred Adler has written: "Perception is something more than a simple physical phenomenon; it is a psychic function from which we can obtain the most transcendental conclusions in regard to the inner life."

Then, the world of *thought*. This implies a triple discipline: that of *concentration*, so as to be able to follow without deviation any process of the mind; that of *imagination*, in order to make of it a creative function and not a disorderly and wasteful activity; and that of *memory*, developing our capacity to find and use all the elements that have been recorded in our psyche.

Then, the sphere of *feelings*. Here a control must be exercised over all reactions of hypersensitivity, increasing at the same time the capacity to remove all affective images that try to dominate our consciousness; also the control of all exaggerated organic reactions.

We come now to our *actions*. In this domain the psycho-organic connections must be developed, thus bringing about the control of gestures, attitudes and movements.

And finally, the *orientation of our activity* in relation to our environment. This comprises the whole psychological mechanism of *the will*, which implies the faculty of making decisions, the control of impulsions and compulsions, and the elimination of doubt in regard to what we have to do or to avoid doing.

THE RESULTS OF RIGHT TRAINING

The results that have been obtained during several years by the application of the principles shown

in the above plan, originally devised by Dr. Roger Vittoz, of Lausanne, Switzerland, are remarkable. They show us the great possibilities of integral culture for the individual which are hidden in a method of right training of the psychological faculties, if such method uses an adequate technique, the purpose of which is the inner liberation of man—divesting him of his fears, of his exaggerated reactions of defence, and of the many complexes which obstruct the expression of his own and real personality. That liberation means a clearer consciousness of the possibilities of his own psychic life, together with a greater preparedness for the development of those possibilities.

Having thus acquired a better knowledge of himself and a greater power to control and direct his energies, the individual will present to other men an attitude of sincere co-operation, instead of being a slave of society or a rebel in face of it. Given a closer and more human contact with a world of which he is no more afraid because it has ceased to be a torment for him, the individual will be helped to adapt himself to the social life, to understand mankind better, and to collaborate in the general progress instead of hindering it.

THE NEED FOR DEEPER EDUCATION

It is impossible to conceive the possibility of bringing about funda-

mental alterations in the structure of our civilization without having first seen the need of accomplishing a deeper educational task, that is more profound in its results, more integral in its reaches.

However important and even essential are the training and development of the intellectual and literary faculties, we are now in a position to see clearly the limitations of an education that neglects other equally fundamental aspects of the life of the psyche, specially those concerned with the direction and proper use of the affective elements in man. It is true that eastern Psychology has for a very long time dealt with those deeper and more complex factors of the education of human personality. And we cannot but rejoice to see that western Psychology is now coming to the same conclusions, and devising methods of integral culture of the individual that, being experimentally found workable, will suit the temperament and psychological make-up of western man.

RE-EDUCATIVE EXERCISES

This system, which is at present applied and taught by a great French psychologist, Dr. Henri Arthus, is not only a method of psychotherapy with wonderful results, but also a re-educative psychological training. It is in fact a process of individual integral

culture that has the advantage of strengthening the faculties of the conscious self, so that these can discover any unconscious source of disintegration of the personality and orient the instinctual life in higher directions.

The first condition of progress is self-awareness, and it can only be reached by becoming conscious of our psychic life, that is, of our thoughts, feelings and actions, as well as their cause, conscious or unconscious. That is obtained by the training of *perception*. A series of exercises exists for this, through which man learns to become aware of both external and internal processes.

Then comes judgment, which is the object of the mind-training as explained above. This includes of course the education of our creative mental faculties.

And finally, right conduct can be established by the use of the will, on the sound basis of *self-awareness* and a *right judgment*. Each of the stages is made up of a series of exercises to be practised until they become part of our daily life, and an adequate measure of analysis can also be used by the teacher to hasten the process of self-discovery.

It is not possible to give here a more detailed account of this method of psychological integration, which is of the greatest value for those who wish to prepare themselves for a deeper integration. But the purpose of this article is to give to the readers of THE THEOSOPHIST a brief review of what I consider as one of the greatest contributions of modern Psychology to the well-being and progress of mankind.

It is only as a man is continually imaginative that he transcends the limitations which a perishable body imposes upon his sense of individuality. The larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment.

C. JINARĀJADĀSA

THE SPIRITUAL VALUE OF POETRY

BY DONALD H. STEWARD

ONE of the things of inestimable value that in the rush of modern life many of us are apt to ignore is the aid which poetry can give us.

The love of beauty is one of the strongest uplifting influences in human nature. Appealing to us first through our minds and our emotions, it calls up through these to the highest or innermost spiritual part of our nature. When something of great beauty grips us, it seems to send a cry echoing through the innermost chambers of our being; it seems to seek out all the inner yearnings, all the longing for higher things, for true nobility and sublimity of life, which ordinarily we stifle or ignore. It fills us with what some writer has called a divine nostalgia for that spiritual home of ours from which we are exiles in these lower realms of illusion; and therefore we often find that it is with a sense of almost intolerable anguish, of an ache that seems to wring our hearts, that something of great beauty often affects us.

In one system of thought the three aspects of Deity are spoken of as Wisdom, Strength and Beauty; and no one surely can doubt, if he acknowledges the exist-

ence of any Supreme Being at all, that one of the essential attributes of His Divine Nature is Beauty. We know how Nature, which, as one of the poets has told us, is the Garment of God by which we see Him, seeks everywhere to produce beauty. We know how the sea, the sky, the clouds, the plants and trees, the birds and beasts, all reveal to us each its own aspect of the Eternal Beauty.

Man, we are told, is made in the image of God; and the love of beauty cannot but be one of the essentially divine attributes of man. It is one of those forces within him which are constantly drawing him back to God, constantly reminding him of that reality in the midst of illusion which he so often tends to ignore, constantly speaking to him of that which is eternal in the midst of transience, calling to the divine spark within him, whispering of the futility of all earthly ambitions, save the ambition to create or reflect or interpret that Eternal Beauty which is one of the essential expressions of the very nature of God Himself, and the craving for which is one of the inalienable and inextinguishable attributes of the divine nature in man.

Well indeed would it be if we could invent a religion of Beauty—a religion in which Beauty would be worshipped as God, and God would be worshipped as Beauty.

Probably the Hellenes, the people of Ancient Greece, had the greatest realization of the divinity of beauty. An occult tradition says it was because the Supreme Teacher in the form of Orpheus, wandering over that ancient land at a period long before the dawn of its history as known to us, wove with the music of his voice and lute a magic spell of beauty throughout the length and breadth of that land, that thereby the love of beauty, the worship of the beautiful, the ability to value beauty as above all earthly treasure, was stamped ineradicably on the race which grew up in that land—a land which he had consecrated to the sacred cause of beauty.

A particular aspect of beauty is poetry. Poetry is a form of art, and all art is the revealing of the hidden beauty of God. It may help us to understand one aspect of its power if we recall a few points regarding what occultists tell us about sound and the power of the spoken word. In India, among the Hindus, the occult power of the sound of words is recognized. In religious ceremonies and in the practices of Yoga, use is frequently made of the *mantra*—a “word of power,” a formula which in earlier times would have been

called a magic spell—to produce certain definite effects. There are different kinds of mantras which work, or produce their effect, in different ways; but at least one variety acts purely by the effect in the invisible worlds produced by the vibrations set up by the actual sounds, so that it cannot be translated into another language without losing its power and effectiveness. Some of these are used with cumulative effect by repeating them over and over again, which recalls the repetition of “Aves” and “Paternosters” amongst the Catholic Christians.

In the Christian scriptures there are several significant references bearing on this matter. “In the beginning was the *Word* and the Word was with God and the Word was God.” And again, “God *said*, Let there be light, and there was light.” (I believe the Samskr̥t *Vāc*, meaning “Voice,” is used in a sense similar to that in which the Greek word *Logos* is used in the opening of S. John’s Gospel.) The Christ Himself is said to have used the spoken word to exorcise evil spirits and to heal the sick.

All this helps us to realize that there is some intrinsic power in actual spoken words, as distinct from their meaning and philological associations.

Now the poet heats, as it were, his thought and feeling to a white-hot pitch of intensity, and in the

act of embodying it in words, and at the same time fulfilling the technical requirements of fitting it into the pattern of metre and rhyme (if he is using these), forges or creates something of greater potency than that of ordinary language. Every one of the great poets has written lesser verse, and it was only at times that they achieved the requisite stress and tension of thought and feeling to produce really great poetry, stamped with that unmistakable hall-mark of sublimity. The greater the poet, the more often did he achieve the miracle. And quite often it is achieved with extraordinary simplicity of diction, or by the use of quite ordinary and commonplace words. At other times it is just the unusual word or the unexpected combination of words which accomplishes the magical effect.

Probably it would be true to say that there are as many different kinds of poetry as there are poets, and it would be hard indeed to find the common quality in one of the most rugged of Browning's masterpieces and in one of the most musical of Shelley's. Yet we unhesitatingly recognize both as poetry at its highest level.

Poetry has the most extraordinary power to uplift and elevate. Its initial appeal is to our minds and our emotions, in different types of poetry to the one more than to

the other; but it quickly calls forth a response from a higher stratum of our consciousness than that which we ordinarily exercise. And it is this awakening, this calling forth of a response from that which is beyond our normal level of activity of thought and feeling, which gives it a real value as a most effective aid to the spiritual life.

The literature of the English language is among the richest in the world as regards really great poetry. Yet how few of us avail ourselves of the gift! We have ready to our hands an invaluable treasure; yet are we not, most of us, too indifferent to make use of it, or too lazy, or more often too engrossed in the futilities of our childish make-beliefs, the gaining of worldly wealth, the achieving of worldly ambitions, the pursuing of worldly pleasures? Perhaps some of us are even afraid to let the depths be stirred. We have grown so accustomed to live in the shallows of our consciousness that we fear to awaken the sleeping God within us. We fear the pain of that divine nostalgia for our true native land. We would rather shut our eyes to the light of beauty. We prefer to live in the darkness. No wonder that the poet utters his almost despairing cry:

'Tis ye, 'tis your estranged faces,
That miss the many-splendoured
thing.

THEOSOPHY IS THE NEXT STEP IN ART

BY RHODA MARTIN AND IRENE PREST

“THE place of art in life grows in significance each day as men develop greater faculties of thought and feeling. The higher the civilization the more powerful is the influence of art in it; and the capacity for artistic conception and expression in a man becomes in many ways the standard of his evolutionary achievement.”

C. JINARĀJADĀSA

ART SHOWS THE EVOLUTIONARY LEVEL

Art not only assists in the unfolding of human consciousness but is itself an expression of the evolution of that consciousness. Great artists are pioneers in this realm; they are the first to attain, and to express in their works the signs of the new level of achievement which the whole group, nation or race, to which they belong, will in due course express in religion, science and politics.

Art is indeed the bridge between the material and the transcendental, for it is the part of man's activities which is not immediately concerned with the struggle for existence. Art has been defined as “a summary of facts known by the intuition,” and in this aspect it is one of the chief expressions of the spiritual life.

The chaotic state of art today indicates that we are living in a transitional

period when the intuition is beginning to function at a new level and seeking to create new forms for its expression. The existing forms are being broken by the “new wine” of the intuition and new forms are beginning to appear. But J. E. Marcault warns: “Among them the student must learn to distinguish between those which are the true beginnings of the new and those others which are the death-agonies of the old.” The old and the new jostle for places on the walls of our galleries.

Ugliness is the expression of chaos; it is lack of order and of harmony, and therefore it excites in us feelings of fear, horror and hatred, but when a new order, a new harmony, has been achieved beauty will reappear and arouse again the emotions of hope, delight, harmony and joy.

Modern art is individualistic, for this age is also individualistic and there can be no communal or national art until the new level of consciousness has been achieved by the majority of the people. Art today is the expression of diversity. But this chaotic phase will pass and the greater visions of beauty will unfold as humanity advances.

THE NEW VISION OF BEAUTY

Modern architecture has already developed a new style, a beauty that expresses the consciousness of the age,

a type of construction symbolizing the noblest ideals of commerce and industry, as in the early Middle Ages the Gothic cathedral symbolized the aspiration of the age of faith. The skyline of a modern city inspired Nietzsche to write: "To cast myself unto thy height, that is my profundity."

Modern architecture has accomplished this not only through its expression of the ideal but also through availing itself of the mastery of material which the scientific age has achieved. Its mediums are ferro-concrete and glass. The work of construction is done by machinery instead of by man-power; and by the use of mathematics in the calculation of thrust, pressure and stress, modern buildings have been enabled to soar.

But the really new art of the age is that of the cinema, which is a synthesis of all the arts and the one which has today probably more effect on the life of the people than have any other of the arts. It is in such productions as those of Walt Disney—as "Snow-white and the Seven Dwarfs"—that the expression of the new level of consciousness is to be seen.

In *Art through the Ages*, Helen Gardner has written: "The artists of today are breaking ground for the future, for that great art expression which optimistic thinkers see not far away. In our life today there is abundance of vitality, initiative and technical skill. The great need is a noble passion that will dominate life with artistic impulses. Then from this solid foundation will rise truly significant expressions of the human mind and spirit."

THEOSOPHY INSPIRES A NOBLE PASSION

The teachings of Theosophy have the power to supply this inspiration, for it unfolds for us the knowledge of a purpose, restates the eternal truths, and reveals to us a vision of the future. Theosophy will open up for the artist an age of new vistas. Nature inspires the artist, but to the glory of the sunrise, the terror of the storm, the song of the lark, must be added the "Voice of the Silence," the reality of the invisible, the realization of the "God within." Let the artist discover the One Life ensouling all forms, and he will have discovered the art of the future.

With this inspiration, the artist's creative urge will lead him into the investigation of the Ancient Wisdom, the fountain-head of Truth, and there the vision of eternal verities will unfold within his mind and find their way into architecture, sculpture, painting, poetry and music. In drama, nature will not be regarded merely as a background for human drama or action, but as a part of the Cosmic Drama, the consciousness of nature evolving with that of man, as Life is discovered to be One and Universal.

Great works of art are great through their discovery of such truths; the artist there reached *his* Theosophy. But the purposive study of such truths enlightens the intuition directly. Yet the individual truths of Theosophy are affecting the art of today, for in literature and in the drama the idea of reincarnation is accepted and freely used with its proper connotation, while references to nature-spirits, the "lives" (or

elementals) in the earth, water, air and fire, are by no means uncommon.

SYMBOLIC ART OF THE FUTURE

The art of the nineteenth century aimed at realism for it only needed to satisfy the consciousness of the period, that of the "social mind," with its perception of the relationships of form; but the art of the new age will require symbolism for its expression of the intuition, for it will represent an attempt not merely to portray form, but to convey *an impression of the living force* behind it—the life which moulds the form and uses it for the evolution of consciousness in all the kingdoms of nature.

If art then becomes the hand-maiden of Theosophy, as it was once the hand-

maiden of religion, the art of the future nourished by the eternal verities will again become the splendid minister of beauty, inspiring in the beholder aspiration and reverence, for with his seeing the artist will reveal to the less-enlightened the vision of the Immanence of God, of the One Life in all, and at last all will come to the realization of "the Hidden Life, vibrant in every atom; the Hidden Light, shining in every creature; the Hidden Love, embracing all in oneness."

Thus from the teachings of Theosophy artists will draw inspiration for the expression of the new vision of the Good, the True and the Beautiful which it is their work to reveal to mankind in the New Age.

My many and various life-activities are all referable to a single urge: the desire to discover, to create, or to communicate *beauty*. Just as the love and service of God drove my grandfather from one broken-down congregation to another, so have I been driven from occupation to occupation in the no less arduous service of beauty. . . .

Architecture, compared with other professions, is like the piece of cake which contains the ring of gold: the element of beauty enters into it, and that was to me its great attraction. "Beauty of a richer strain" I sought in colour-music, and this quest so fascinated me that when I had a chance to enter the theatre I welcomed it because of the opportunity thereby afforded to continue my experiments with coloured light, the theatre being the only place where this could be done. I went into publishing with no idea of making money, but because I wanted to publish beautiful books beautifully, and even my preoccupation with problems of the fourth dimension was because I hoped to derive therefrom new motifs for ornament.

CLAUDE BRAGDON

THE 64th INTERNATIONAL CONVENTION

OF THE THEOSOPHICAL SOCIETY

(Adyar is your real home. Come home!)

HAVE you dreamed of coming to Adyar? Have you wondered what Adyar is really like, read every scrap of information about your International Headquarters, and asked innumerable questions of the ones you knew who had been at Adyar? Have you treasured a banyan leaf or other bit of Adyar that has come into your possession? Have you actually come to Adyar once, twice, many times, and realized that at last you had come home, resolving that never again would you stay too long away from Adyar, your real, your spiritual home?

To all members of the Theosophic family, whether they live near or many thousands of miles over oceans in distant continents, Adyar is sending out a world call to attend the 64th International Convention to be held from Tuesday, 26th December, to Sunday, 31st December, 1939, inclusive.

On such an occasion as an International Convention, how auspicious such a home-coming would be!

YOUR ANTICIPATIONS OF ADYAR

You already know something about Adyar: That it has one of the finest oriental libraries in the world founded by the President-Founder; that it is a beauty spot of flowers and trees, hallowed by the shrines of all religions, and caressed on the north by the Adyar

River and wave-swept on the east by the Bay of Bengal; that it has been the home of the great leaders of The Theosophical Society and has on many occasions been blessed by the Presence of The Society's true Founders.

Naturally with this knowledge your anticipation flames high. But here we will tell you more about Adyar as *your home*.

YOUR JOURNEY TO ADYAR

You have decided to make the great adventure—you *will* come home. Write to the Recording Secretary at once of your intention, forwarding with your request for permission (if overseas) your General Secretary's recommendation.¹

Will you come to Adyar via Ceylon or Bōmbay? Or will you arrive in India via one port and leave via another? In either event, if you write to those members whose names are given on p. 575 they can be of assistance to you.

Messrs. Thomas Cook and Son, our official travelling agents, will make smooth your further way in India to Adyar, as they may have already assisted you in your steamer journey.

A day-and-a-half's journey, or less, brings you from these incoming ports to Madras.

¹ Note general data at the end of this article concerning reservations, prices of accommodations, etc.

YOUR RECEPTION AT ADYAR

You will have telegraphed to us, of course, from your port of arrival, as well as previously having made reservation from your home. We shall, therefore, be expecting you, and a friendly Adyarian with a Convention circlet around his or her arm will be waiting on the station platform to greet you when your train pulls in at the Madras Central Station (from Bombay) or the Egmore Station (from Ceylon). But if for some unforeseen reason, you come by a different train, there is no need to be distressed. All station taxis know the way to The Theosophical Society, Adyar.

And now your car speeds south along the Marina, around the turn in the road, across the bridge, and you catch your first sight of the Adyar of your dreams. The new Neon blue-and-orange seal, gleaming even in daytime in its brilliance, assures you that you are nearing the Headquarters of The Theosophical Society throughout the world. You are nearly home.

In Adyar itself volunteers make you welcome and assist you to the registration office and your quarters. You feel surrounded by friends.

YOUR ACCOMMODATION AT ADYAR

Here at Adyar you can live just as you wish. In the spacious and airy rooms of Leadbeater Chambers you are provided with western conveniences. Every room overlooks a beautiful panorama along and beyond the Adyar River, that river which *yearns over a bar to the sea*, and you can watch the sun rise a glowing ball from the distant sea or set in a glory of rainbow hues over the Adyar Bridge.

If you wish to live in Indian style, your accommodations are located in the park-like area near the great Banyan tree in the Bhojanasala and Quadrangles, and during your week's stay you can find shelter for as little as Rs. 2 a person in the temporary structures erected during the Convention period.¹

YOUR FOOD AT ADYAR

Again you have what you desire: A varied, western, wholesome and appetizing vegetarian menu in Leadbeater Chambers, or the delicious Indian meals, prepared by Brahmin cooks (both Southern and Northern Indian style).

There is pure milk from the Adyar Dairy and much of the garden produce (cocoanuts, limes, bananas, etc.) is home-grown.

Sweets, savouries, hot and cold drinks, and fruit are available throughout the day in refreshment and fruit pandals or tents, always happy meeting-places for friends new and old.

YOUR CONVENIENCES AT ADYAR

In olden days, for some, coming to Convention was a bit of an effort. Now with post-office, both outside and intercommunicating telephones in the compound, a laundry that knows how to wash cleanly and carefully, expert medical attendance always at hand, electric lighting and tap water, with adequate sanitary arrangements for all, fine cement roads, reasonable taxi service, your Adyar home rivals your everyday home. And best of all there is no crowding. Even at Convention time in this far-spread garden estate you

¹ See detailed schedule at the end of this article.

have room to breathe. Your nature-world never becomes overrun with people.

Then you can take this opportunity to procure the Theosophical books you have longed to own ; and you will delight in the beautiful specimens of old Indian art-design woven in the weaving department of Kalākṣetra, the International Arts Centre.

YOUR SERVICE AT ADYAR

All of you will long to spend a few hours during your stay in dedicating yourselves anew through service to Adyar, The Theosophical Society and Theosophy. You can not only help through the Convention rush in many capacities, if you enrol for service, but if you can manage a few extra days before or after Convention, you can have the joy of entering into the daily life of Adyar, which as a Power Centre is a dynamo of Will and Activity.

YOUR PLEASURES AT ADYAR

There is no happier or more pleasurable vacation place than your Adyar home.

Enjoying the crashing breakers of the Bay, canoeing or boating on the river, watching the fishermen spreading their nets in unison at early dawn, flashing over the tennis and tenniquoit courts, excursions to Museums and famous Temples, reading current literature in the Sellon Recreation Club, or just relaxing in the glorious ever-spring weather of an Adyar December and January will make your Convention trip a real period of physical and emotional re-creation.

But Convention provides you with the deeper pleasures of a reunion home-

coming. Glad words are interchanged, warm handgrips, and through friendly comradeship with your Theosophical brothers you go back heartened and strengthened for the year which you must spend in the turmoil and stress of this sick world of ours.

YOUR UPLIFT AT ADYAR

The Convention Programme promises you a real period of mental uplift and intuitional unfoldment. The lectures will be of the finest—two by Mr. Jinarājādāsa, just returned from a world tour; one lecture by the Vice-President, Mr. Hirendranath Datta, a speaker who clothes his erudite knowledge of Hinduism and Theosophy in words so simple and beautiful that they reach home to the heart of a child; and one lecture by S'rīmatī Rukmini Devi, the President of Kalākṣetra, who is bringing new and beautiful life to the Theosophical movement through her Art and her deep insight into the fundamental principles of education. Two outstanding Convention events are its opening and closing by the President.

Kalākṣetra (the International Arts Centre) exists but to bring back to the world the spirit of Beauty now submerged in our present civilization of ugliness, and its President, Rukmini Devi, will give her wonderful presentation of the Indian classical *Bhārata Nāṭyam*. To witness this dance is a deep spiritual experience.

But this Convention will be unique among Convention annals, for a Theosophically world-wide census is being taken of the opinions of all of us on matters of vital importance to our

Society and our Movement. The result of this census is to be reported at the Convention, and though discussions will be informal in nature, there is no question but that they will profoundly influence our Theosophical future.

YOUR REAL DELIGHTS AT ADYAR

But Adyar is more than a Convention or Administrative centre for The Theosophical Society—it is a Shrine of Shrines.

It is a Shrine of the Head, for within its Library is the wisdom of the ages.

It is a Shrine of the Heart, for within its gates are the sacred Temples and Shrines of all the major Faiths.

It is a Shrine of Beauty, for within Adyar are the sea, the groves, the wooded walks, the flowers, the river.

Adyar is a Shrine of Youth, for what are the Olcott Memorial School and the Besant Theosophical School but shrines wherein Youth is helped to unfold its Godship-to-be?

Adyar is a Shrine of the Spirit. Over it broods the Himālayan Heights. Somewhere in this Shrine of Shrines you will contact, as in a flash, your Self of selves,

your *real* Self. Perhaps an overwhelming sense of peace will steal over you as you sit quietly by the lotus pond in the Garden of Remembrance. Perhaps a flash of it will thrill you as you stand by the Shrine erected to your brother-members, faithful but unknown, who make up the soldier-army of your Society. Undoubtedly the Self in you will bow in reverence as you tread those spots made holy by the presence of our outer and Inner Leaders.

YOUR DEPARTURE FROM ADYAR

You leave Adyar when you must, never because you wish to leave it. You leave with mingled feelings, for there is in you the urge to take Adyar and all it has meant to you back into your other world and make of that other world an Adyar.

But do you really leave? Those who come and go say otherwise. Those who stay say otherwise. The link once made can never be broken. You leave, but you take Adyar with you. You leave, but the great conscious Life of the Eternal Adyar has enfolded you and in Its heart you ever remain.

THE 64th INTERNATIONAL CONVENTION

(Adyar, December 26-31, 1939)

GENERAL INFORMATION AND SCHEDULE OF RATES

INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to Convention Enquiry Office, c/o the Recording Secretary, The Theosophical Society, Adyar, Madras.

DELEGATES

All members of The Theosophical Society *in good standing* are welcome as delegates. Overseas delegates apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and

stating probable date of arrival and length of anticipated stay. (See below "Special Information for Overseas Delegates.")

NON-DELEGATES

The Convention is open also to non-members who apply for and obtain permission from the President.

REGISTRATION FEES

To be paid by every one who attends the Convention, whether visitor or resident of Adyar, including those who volunteer for service :

Delegates	... Rs. 2
Young Theosophists under 25	Re. 1
Non-Delegates over 12	... Rs. 3
Children from 5 to 12	... As. 8

(A Registration Fee is not required from non-members who belong to the family of permanent residents and have resided at Adyar since 26 June 1939.)

Payment for registration and regular or special accommodation is to be sent with the request to Convention Registration Office, The Theosophical Society, Adyar, Madras.

Important : Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

ACCOMMODATION : INDIAN

Convention accommodations are available from 18 December 1939 to 8 January 1940.

Rooms : A limited number of rooms are available in Bhojanasala and the Quadrangles as follows :

2 rooms at	... Rs. 16
24 "	... " 12
6 "	... " 9

Special Huts :

20 ft. by 12 ft. with mats	Rs. 16
10 ft. by 12 ft. with mats	" 9
Extra Charge for each cot supplied	... Re. 1
Extra Charge for each chair supplied	... As. 8

In General Quarters :

Each Person	... Rs. 2
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Guests of Permanent Residents :

Each Person	... Re. 1
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Requirements : Indian delegates will need bedding, mosquito-nets, towels, soap, drinking-vessels and travelling lanterns.

MEALS : INDIAN

South Indian, each	... As. 5
" for two in day	" 9
" with Chap-	
paties, each	" 6
" for two in day	" 11

North Indian meals will also be provided.

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m., and for the next morning's meal between 2 and 4 p.m.

ACCOMMODATION : WESTERN

For one person living in Leadbeater Chambers, *including all meals*, per day Rs. 5 (7sh. 6d.).

All meals will be served in the dining-room, and only at stated hours. Single rooms cannot be guaranteed.

Single Meals

Morning Tea (Chota Hazri)...	As. 6
Luncheon	... „ 14
Afternoon Tea	... „ 6
Dinner	... „ 14

RESTAURANT

Throughout the Convention, a *Refreshment Tent or Pandal* sells Drinks, hot and cold; Sweets and Savouries.

RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival. Reservation of rooms in Indian Quarters, or for the erection of a special hut,

must be accompanied by the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £ 2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodations are not used. (See also "Delegates.")

Note.—Application for refund of reservation fee once paid will not generally be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st and provided the accommodation so reserved is paid for by others.

CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, telephones, concrete roads, post-office, an attendant physician at a nominal fee.

SPECIAL INFORMATION FOR OVERSEAS DELEGATES

(See also General Information above, page 572)

TRAVEL IN INDIA

Travellers in India and Ceylon need *razais* or light mattresses, or a thick travelling rug; sheets; blanket or light covering; pillow, pillow-cases; soap and towels, as these are not provided in trains. These can be purchased with a hold-all at a small sum upon arrival in Bombay or Colombo, or bedding can be hired from Thomas Cook and Son, Ltd.

The afternoon train from Bombay arrives in Madras the following evening (27 hours' journey); the night trains

from Bombay or Colombo, after travelling two nights and a day, arrive early morning in Madras.

Vegetarian meals are served on the mail trains and at the principal stations, if sufficient notice is given to the guard.

Luggage Free Allowance :

<i>First Class</i>	<i>Second Class</i>
120 lbs.	60 lbs.

Ship passengers arriving at Colombo will be granted a double allowance upon showing a proper certificate from the ship's purser. Only P. and O. passengers arriving at Bombay are granted this double allowance.

APPROXIMATE COSTS

(12 pies=1 anna ; 16 annas=1 rupee [about 1sh. 6d.] ; 13 rupees=about £ 1. The Ceylon rupee, divided into cents, and of the same value as the Indian rupee, is not used in India)

Port Hotels ... From Rs. 15 down
Single Fares (no allowance for return fares) :

	<i>First Class</i>	<i>Second Class</i>
	Rs. A. P.	Rs. A. P.
Bombay to Madras	94 13 0	47 6 0
Colombo to Madras	71 12 6	40 3 2

Customary Porter's Fee is 1 anna for each carryable piece of luggage.

Taxi from Madras Railway Station to Adyar, Rs. 3/8.

Conveyance of heavy luggage by cart, extra Rs. 2/8.

HELPERS

If notified of time of arrival the Convention Committee will meet passengers at the Railway Stations in Madras and make arrangements for the conveyance of them and their luggage to Adyar.

In Bombay, Mr. P. R. Green, 1 Forjett Street, Bombay 7,

or

Mr. J. H. Bilimoria,
66 Walkeshwar Road,
Bombay 6 ;

In Colombo, Dr. T. Nallainathan,
81 Madampitya Road,
Mutwal, Colombo,

or

Mr. Peter de Abrew,
The Musaeus College,
Cinnamon Gardens,
Colombo ;

may be able to help you. In any event Thomas Cook and Son, Ltd., our official travelling agents, will be of assistance to you.

BANKING

The most convenient way to bring money is by Travellers' Cheques which can be cashed at the Treasurer's Office in Adyar. Thomas Cook and Son, Ltd., the Imperial Bank of India, and a number of other banks (names of which can be obtained from the Treasurer's Office) can handle your banking arrangements if your stay is to be prolonged.

It is essential for visitors to have a return ticket to their homes or the necessary funds in reserve to cover same.

I think there are two Adyars—ADYAR, and Adyar where lives a little colony. . . . Just as is "every common bush afire with God," so is every fragment of Adyar afire with ADYAR. ADYAR touches each one of us here at Adyar with her three Wands—of Power, of Wisdom, of Beauty, and however much we may be of Adyar, ADYAR lies about us, within us. While we are here we are changed, little or much. When we go away, something of ADYAR goes with us, for one touch of ADYAR changes us for ever.

G. S. A.

NEUTRALITY OR BROTHERHOOD ?

IX

THE chief object of The Theosophical Society is "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour." A Brotherhood meaning inevitably a definite non-neutrality when the brother's needs are apparent. The very far-reaching answer to the question : "And who is my neighbour ?" indicates clearly that the member of a different country is neighbour or brother to the stranger country, and that help required must be answered with help given. No brother in the family would remain silent if another member of the family were enduring what many in the countries of Europe are enduring today. What is the reason for the continued policy of neutrality in The Society today, where is its special wisdom or *raison d'être* ?

Dr. Annie Besant says : "Is The Theosophical Society bound to remain neutral in the great struggles which mark the close of our age and the beginning of another ?

"Is it to stand aside in selfish isolation, claiming to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and Wisdom are leading the armies of the Light against the powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to

complete the victory won in the higher worlds ?"

"Theosophy must be made practical," we have in a letter from a Member of the Occult Hierarchy published by H.P.B.; and again from H.P.B. we hear : "Inaction in a deed of mercy becomes an action in a deadly sin."

It has become clear to me that no neutrality is indicated. The word has become a misnomer ; non-intervention works out as active intervention. Neutrality results often as a help in keeping the *status quo*, terrible and awful though it may be. We are entering upon a New Era ; let us have a new code (if need be) of laws. The General Council can do this ; these laws can be altered, they are not inviolable. Do we believe the words "I make all things new," and do we at all envisage what these words mean ? Christianity has never been neutral. We have been urged to adventure greatly. Let The Society adventure greatly and champion, as a Society, the cause of the down-trodden and tortured peoples of today. It does not so greatly matter if a few members leave The Society or are offended. The Society is not stronger through having large numbers of feeble and hesitant members.

Again, why should, why must, The Society be Silent and Neutral ? Why be hypnotized "by that blessed word *neutrality*" ?

VIOLET FARQUHARSON,
England

NOTES AND COMMENTS

THE INDIAN SCIENCE CONGRESS

S. K. Mitra, General Secretary, Indian Science Congress Association, 92 Upper Circular Road, Calcutta, sends us the following information :

The 27th Annual Meeting of the Indian Science Congress will be held in Madras from January 2nd to 8th, 1940.

His Excellency John Francis Ashley, Lord Erskine, G.C.I.E., Governor of Madras, has consented to be the Patron of the Meeting.

Professor B. Sahni, M.A., Sc.D., D.Sc., F.N.I., F.R.S., Professor of Botany, University of Lucknow, will be President.

Intending members are requested to send their subscriptions to the Congress, to the Treasurer, Indian Science Congress Association, 92 Upper Circular Road, Calcutta.

Status of Ordinary Membership in the Congress is only obtainable by remittance of the sum of Rs. 10 before the 15th of July. Ordinary Members are *ipso facto* Members of the General Committee.

Particular attention is drawn to the fact that the 18th Congress, held in 1931, adopted a formal Constitution by which the Congress has been converted into a Permanent Association with continuing annual membership. The Ordinary Members of the Congress in its new form enjoy all its privileges. The Session Members (divided into three classes : Full Session, Associate

Session, and Student Session Members) enjoy restricted privileges and have no voice in matters of Congress legislation or policy.

Applicants desiring to join the Association as Ordinary Members for future years may state so on their application for Sessional Membership after the 15th of July of any year. They will then be entered as Session Members in the next coming Congress and automatically transferred to the roll of Ordinary Members from the following year.

Application forms for Ordinary and Sessional Membership in the Congress may be obtained at any time from the Office of the General Secretary, 92 Upper Circular Road, Calcutta.

Papers submitted for reading at the Session of the Congress can only be submitted by Ordinary and Full Session Members, or through Ordinary Members. Papers submitted by persons who do not belong to any of the categories of Members mentioned above will not be accepted. All authors of a joint paper should be Members of the Association.

No papers are admissible for reading at the Session by anyone who has not been enrolled as a Member by the 15th September 1939.

If you propose to read a paper it should be forwarded together with three copies of an abstract *so as to reach the General Secretary, mentioning the Section before which the paper is intended to be read, not later than September 15th, 1939*, for submission to the

Sectional Committee. Abstracts should be typewritten and must not exceed 200 words. They should not include formulæ or diagrams. *No abstracts will be printed unless accompanied by the full paper at the time of submission.*

Not more than ten minutes will be allowed for the reading of any paper. [The names and addresses of Sectional Presidents and other officers of Sections are available in a pamphlet.]

P.E.N. AND POLITICS

The writers of twenty-nine countries met in New York in May under the auspices of the P.E.N. Club (international association of Poets, Essayists and Novelists) to discuss the responsibility of writers toward the present world-crisis, and methods of preserving the freedom essential to literary creation. Among those to speak at the various sessions of the conference were Thomas Mann, Pearl Buck, Lin Yutang, André Maurois, Hendrik Wilhem van Loon, Arnold Zweig, Ralph Bates and others of international fame.

The new Adyar journal, *Conscience*, of July 15 says that after a three-day debate the conference resolved for itself the following pledge :

"Each of us will endeavour, by every effective means, to reach the consciences of those who live behind the barriers of the regimes of force, and to reawaken in them the notion of human ideals. We will endeavour also, by all means in our power, to consolidate the pacific coalition of all those peoples who would strive to arrest the progress of evil and intimidate the perpetration of aggression. . . ."

On which *Conscience* comments that "there is hope for the world when its writers take their place as a body in the ranks of a World Conscience."

THE ROYAL VISIT TO CANADA

The Canadian Theosophist begins its June number with a deeply appreciative article on the Royal Visit :

Nothing has ever happened to unify the national consciousness of the Canadian people in its previous history like the visit and tour across the Dominion of King George and Queen Elizabeth. The Great War in this respect was a flop compared with the present occasion, for in the War there were deeply divided opinions, and now there has been perfect and enthusiastic unanimity. . . .

The Bible Society prints the Bible in 64 languages for Canadian immigrants, and all the tongues, tribes, peoples and races were represented in the vast enthusiasm that greeted the Royal party in every corner of the Dominion. These immigrants came hundreds of miles to see them. In one place there was a party of foreign settlers who had come 700 miles. . . .

The visit was a huge success in every respect, and we can anticipate, as we write, that the few days to be spent in the United States will do much to break the old prejudice against royalty created by George III. . . .

A part of His Majesty's reply to Premier Bracken—"wise and weighty words, spoken not merely for Canada, but well directed

around the listening globe"—was as follows:

"No man, thank God, will ever again conceive of such arbitrament between the people of my Empire and the people of the United States. The faith in reason and fair play which we share with them is one of the chief ideals that guide the British Empire in all its ways today. It is not in power or wealth alone, nor in dominion over other peoples that the true greatness of an Empire consists. Those things are but the instrument; they are not the end or the ideal. The end is freedom, justice and peace in equal measure for all, secure against attack from without and from within. It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes that an Empire can claim to be of service to its own peoples and to the world. I would end with a special word of greeting to those of my listeners who are young. It is true—and I deplore it deeply—that the skies are overcast in more than one quarter at the present time. Do not on that account lose heart. Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things."

A CALL FOR GOODWILL AMONG MEN

The *Madras Hindu* of 19 July 1939 prints "A call for a sensible outlook towards the modern problem of national and racial hatred" made by Dr. Harry Emerson Fosdick, in the course of a recent radio talk, in America—which is not unlike Dr. Arundale's repeated calls for goodwill and setting one's own house in order as first essentials for the work of World Peace.

"We are living in the midst of a world-wide epidemic of hatred and nothing is more contagious than that. The Japanese ransack the Chinese with unbridled fury; in Palestine the Arab hates the Jew and the Jew the Arab; in Spain apparently everybody hates everybody; the Italians hate the French, the Russians hate the Germans; the Germans hate the Jews. As for the rest of us, more and more we hate the forces that are destroying the religion we believe in and the democracy we desire. . . .

"Moral indignation does have a place in life, but do not let it spoil your intelligence. . . The first effect of intense moral indignation is to muddy the stream of clear thinking. It still remains true that the more illwill the less clear thinking. Only goodwill keeps its eyes open and its head level. Only goodwill puts itself in the other's place and sees the whole situation. Only goodwill can maintain a physician's attitude and diagnose what really is the trouble behind the things that we hate.

"The second thing is this: Moral indignation has its place in life, but do not let it spoil your humility. Always there is a head-on collision between righteous anger and humility. The more one fans the flame of moral indignation against another's sin the less able or inclined is he to see his own. This is true in the very realm where probably today it is hardest for us to see it—with regard to our feeling concerning the Nazi persecution of the Jews. Such racial prejudice seems to us outrageous, and it is. Not long since, a Nazi journal called for a Jim Crow car for Jews in Germany. Jim Crow cars for Jews—

that is an outrage ! But Jim Crow cars are not a Nazi invention ; they are an American invention. The Nazis, working out their programme of racial discrimination, are borrowing some of their techniques from us. Yes ; go further ! Few things did more to turn Japan away from confidence in the West than the insult she suffered when the United States refused to put the Japanese upon the quota. That seemed to say that all other peoples are good enough to be welcomed here except Asiatics. Putting Japan upon the quota would have meant about 150 Japanese immigrants each year. We would not stand it. They are an inferior people, we said in effect, and we cannot endure 150 of them a year. That Exclusion Act stands still as one of the most senseless, needless, intolerable pieces of racial prejudice ever perpetrated by a great nation. If we have any moral indignation to spare on racial prejudice, let us spend a little of it on ourselves.

"The third thing is this : Moral indignation has a real place in man's experience, but do not let it spoil your confidence in goodwill as the only ultimately constructive power we know. Granted that by violence we sometimes can coerce, inhibit, restrain. But never yet has violence built anything. Only intelligent goodwill builds anything."

THEOSOPHIE ET POLITIQUE

This contribution to Theosophy Is the Next Step (in Politics) is taken from a Swiss journal, *La Locle* :

On peut faire beaucoup de bien aux peuples par la politique, mais on peut leur faire aussi, par elle, beaucoup de

mal : A cette heure les exemples sont nombreux.

Les hommes qui désirent franchement le bien de l'humanité ne peuvent, me semble-t-il, rester indifférents aux problèmes que la politique pose.

N'ont-ils pas, ces hommes-là, le devoir impérieux de se mêler à l'action politique, dans la mesure de leurs moyens—mais dans toute cette mesure—pour appuyer, par cette action, tout ce qui a pour but *le bien de tous*. Au contraire, ne doivent-ils pas s'opposer à tout ce qui tend à opprimer les faibles, à les empêcher de développer harmonieusement leur moi, à tout ce qui crée de la souffrance, de la misère, de l'injustice sociale ?

La théosophie qui, plus que n'importe lequel, doit être altruiste et fraternelle, doit donc collaborer à l'action politique pour la bonne cause. Son adhésion dans un parti est nécessaire car s'il reste isolé son influence peut être nulle—à moins que sa force de pensée soit particulièrement puissante. Pour ce choix d'un parti qui lui servira de champ de lutte (tout en cherchant à aimer tous les hommes, ses adversaires aussi) il devra avec soin consulter son cœur et sa raison et se bien renseigner sur les mobiles, quelquefois cachés, qui font agir les chefs de parti.

Au sein de nos Branches nous devons observer la neutralité en matière politique comme en matière religieuse, afin d'éviter tout frottement ou inimitié. (Quand donc serons-nous capable d'aborder toute question, en plaçant le cœur et la raison au-dessus des partis-pris, des idées toutes faites, des idéologies, des classes, des écoles ? . . .) En attendant, soyons neutres dans la S.T.

mais, en tant qu'individus, allons là où le travail nous réclame ; la besogne est si considérable et urgente !

Beaucoup de gens généreux, instruits, altruistes se désespèrent de voir la politique s'orienter dans une mauvaise voie, mais ils ne réagissent pas. Il en est d'autres qui laissent faire par indifférence, par insouciance, par ignorance, par dégoût peut-être de ce qu'ils n'approuvent pas. Cette attitude est coupable. Par leur inertie ils donnent, les uns et les autres, un appui à l'action du mal. Leur responsabilité est engagée.

Il en est qui disent en voyant la situation tragique actuelle : "C'est le karma qui s'accomplit ; on ne peut s'opposer à son action." Et, socialement et politiquement ils ne font rien contre l'œuvre des mauvais bergers. Ils se renferment davantage dans leur tour d'ivoire. Leurs pensées comme leur passivité, indirectement, donnent un appui aux politiciens égoïstes dont la puissance et la gloire sont leurs dieux. D'ailleurs connaissent-ils les voies du Karma ? . . . Et si le Karma a besoin d'eux, de leur force, de leur intelligence, de leur volonté dans les luttes actuelles ?

Les temps sont devenus si graves de toute façon que les théosophes, tous, doivent mettre les mains à la pâte et travailler activement à l'avènement de jours meilleurs.

L'action politique leur donne une possibilité. Où et comment ?

C'est à eux de le comprendre.

THE WORLD'S GREATEST THINKER

Psychic News, of 10 June 1939, congratulates Sir Oliver Lodge who was 88

on Monday, June 12, in an article reviewing his beliefs and work. "He is the most revered man in Great Britain, if not in the world, and has been described as 'the World's Greatest Thinker'." The article concludes thus :

The Grand Old Man of Science, and the greatest champion of psychic truths, having passed the span of life allotted by the Bible by nearly a score of years, now awaits the call which for him means reunion with his own loved ones and the colleagues to whose communications he has so frequently testified.

Death holds no terrors for him. He awaits its coming, knowing that it spells release from physical bondage. He has prepared a series of tests which, if successful, will prove his own identity after he has passed on.

He is held not only in esteem but with affection, for millions love this giant among men whose service to humanity has lasted all his life—in Science and Religion, and his espousal of Proved Survival.

Although he has affirmed his knowledge so often that it is difficult to make a selection from his many works, here is one of his outstanding proclamations :

"I tell you with all the strength and conviction I can utter that we do persist, that people over there still take an interest in what is going on here, that they still help us and know far more about things than we do, and are able, from time to time, to communicate with us."

J. RAMSAY MacDONALD AND REINCARNATION

An interview between Mr. MacDonald and A. Edwards in 1936, published recently in *The Christian Science Monitor*,

contains the following illuminating paragraphs:

"Tell me, Mr. MacDonald, have you changed your convictions as a result of your experience in working with the Conservative Party—or are you still a Socialist?"

His reply came after a period of apparently profound thought. I have never quite understood what it meant, but here it is:

"Mr. Edwards, I have had the benefit of experiences never before given to a man—none of my colleagues have had my experience of the inner workings of both sides. My experience has taught me that more than ever Socialism is the only way out." He added that he was finished with "party strife," though he could never forget the way he had been treated by his colleagues. "I feel," he concluded, "that between laying down this life and taking up the next, there should be a period of rest for meditation and contemplation, and to get one's bearings."

"THE NEXT STEP" CAMPAIGN BOOKLETS

These Booklets will enable Lodges to present varied aspects of Theosophy to their audiences in a fresh guise. The Theosophic truths are applied here to the different problems of life.

The range of subjects is wide: Art, business, education, economics, humanitarianism, industry and leisure, medicine, nationalism, internationalism, politics, psychology, psychotherapy, science, statecraft,

religion and philosophy. Then different view-points have been developed in those that deal with *Science and Social Responsibility*; *The Approach of Eastern and Western Psychology*; and *An Understanding of Heredity*.

Dr. Arundale has written especially for the Campaign on three subjects, and promises to write on several more.

Complete Set of Booklets, As. 14. ps. 6 (India only); abroad: 1sh. 4d., 30 cents.

The total number of Booklets will be 21; this includes

Three longer Booklets, 100 for Rs. 6-12-0 (India only); abroad: 11sh., \$ 2.70.

These are on *Economics, For Those Who Suffer*, and, *For Those Who are Happy*. At double the cost, the Lodges will be able to sell these at 2d. each, 1 an. 6 ps., or 4c.

Sets of 100 Booklets:

(a) About 5 of each subject, longer and shorter forms, for: Rs. 4-3-6, 6s. 4d., \$ 1.60.

(b) Shorter form, 18 subjects. These will be sent as required by the purchaser: either all subjects, 5 or 6 of each; or all of one subject; or 100 of different subjects chosen by the purchaser.

Rs. 3-8-0 (India only); abroad: Rs. 3-11-0, i.e., 5s. 6d. or \$1.35.

ALL ORDERS and communications are to be addressed to the PUBLICITY OFFICER, THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS, as the Booklets for this Campaign are being issued from there and *not*, as in the last Campaign, from the Publishing House.

POST-FREE, for cash with order, preferably, international money order. Cheques, etc. to be made payable to PUBLICITY OFFICER as above.

ERRATA

In the article "Theosophy Is the Next Step: Is It for Science?" in the July THEOSOPHIST, on page 384, line 23 (of col. 1), for their *read* its, and for heavy-side *read* Heavyside.

BOOK REVIEWS

More Lives than One : Autobiography of Claude Bragdon. Alfred A. Knopf, New York. Price \$ 3.75 net.

It is always a most happy occasion for me when a new book by Claude Bragdon falls into my hands—an event perhaps predetermined, as is usually the case when some subtle touch of the spirit, inestimably fine and precious, is vouchsafed one, whether through a book or by personal contact.

For many years the works of this author have held for me an absorbing interest; he appears to possess in an outstanding degree the quality of awareness that an artist writing along spiritual and occult lines should have developed, the indefinable technique of the spirit that pierces through the mere objective mind of the reader and goes straight to the heart, causing even the spaces between the lines of his text to be alive and electric with implied meanings.

Every Theosophist and occult student should read *More Lives than One*. Naturally perhaps, I enjoyed most keenly the sections "My Literary Life" and "My Occult Life" with which the large volume marches to its close. The pages relating Mr. Bragdon's meeting with the "young Cingalese" known to Theosophists as C. Jinarājādāsa, held me in high tension, and left me with the wish to know more than what the few pages give to the reader.

I found the following stimulative and interesting: "This meeting with Jinarājādāsa marked the beginning of my

participation in a movement which I continue to believe of major importance; but more than that, the man quickened something in me. To every one comes, in some form, the Angel of the Annunciation, and he performed that office: my true occult life began only with his advent, because from him I learned to see everything from an altered viewpoint."

Commenting on the first lecture he heard of Mr. Jinarājādāsa's, on the Law of Karma, Mr. Bragdon says: "There was nothing new in it to me, because that law was to my thinking as ubiquitous and inevitable as the law of gravitation itself." He speaks of the tie existing between Mr. Jinarājādāsa and himself thus: "I believe that the sort of friendship existing between Jinarājādāsa and myself is always karmic; that it is the resumption of a relation established in antecedent lives. What this relation had been, and when, and where, I believed he knew, but he gave me no hint of it until years afterwards, when he sent me a little book of counsels and maxims, on the fly-leaf of which he had inscribed: 'C. B. from C. J. From a Pharaoh's grandson to a Pharaoh's architect'."

In the Section on "My Personal Life" the author confesses: "Another idea I have about myself is that I am a reincarnated Oriental. Though I have never been to Asia, ever since I read those Theosophical books in my father's library I have felt it to be my spiritual home . . . I like to surround

myself with objects of Eastern art and to dress in Oriental robes ; I wear on my finger an ancient silver and turquoise ring brought from a Thibetan lamasary by Nicholas Roerich, who placed it there . . . I even *look* like an Oriental."

So we find this great and good man, like other great and good men of the past and present—Robert Browning, Emerson, Tennyson, Goethe, Edison, Luther Burbank—subscribing to the doctrine of Reincarnation, feeling that life is a continuity and "the old soul takes the road again" as the poet John Masefield proclaims, returning again and again after periods of rest and assimilation in the heavenly realms to this field of endeavour, until life's problems are all worked out and Nirvāṇa, life's goal, is attained.

I quote one last illuminative paragraph in which he refers to his literary life, it is poignant :

"As for authorship, this is probably my valedictory. These are lives I have lived, deaths I have died, and though whatever of good there is in them will go on living after a fashion, I am not preoccupied with any of them any more. But as regards my occult life, the story of which follows, that case is different, that grows more bright as the others lose their lustre—like a light when darkness falls. For this last recorded life is by no means ended : like Cyrano's white plume I shall bear it with me to the heavenly threshold. It has been lived for that."

In summing up the gifts, experiences, knowledge of life accruing to him, our author speaks in a memorable phrase of two stars that shine alone in untarnished brightness :

"Love, pole-star of my youth and manhood, and the Ancient Wisdom, pole-star of my age and agelessness."

The spirit of strength, the warrior-spirit, is disseminated through every chapter of this remarkable book, joy is in the pages too, and much beauty [and above all, originality] ; but in a review of this length one can but dimly shadow forth its purpose and faintly indicate its appeal. Claude Bragdon's is a bright, winging spirit, the word *ageless* does indeed describe him. His openly expressed belief in Theosophy, his fearless acceptance of the Law of Karma and the doctrine of Reincarnation should have a salutary effect on any reader who happens to be in the class of apparently frenzied seekers so much in evidence today, rushing heedlessly, passionately, sweepingly onward like fevered moths, perhaps to be caught and dazzled by the spurious light disseminated by the magicians of the Dark Forces, who are "always seeking recruits" as C. W. L. has warned us. Never has there been a time when this has been so true as today. The Truth may not always sound inviting, but when our intuition is truly awakened we shall unfailingly recognize it when we meet it. A book like *More Lives than One* serves a double purpose, it stimulates and it enriches. It glorifies Theosophy, it explains life and it elevates mankind.

MAE VAN NORMAN LONG

Some Unrecognized Factors in Medicine, published by Theosophical Research Centre, London, 1939. Price 5sh. ; postage extra.

The books published by the Theosophical Research Centre, London, seek to present to the public a comprehensive view of various aspects of human culture against the background of Theosophical teaching. The book under review seeks to present to the public a comprehensive view of Medicine seen in the light of Theosophical teaching. Some members of the Medical Group are fully qualified Doctors of Medicine; others are deep thinkers interested in Therapeutics; and all are earnest students of Theosophy and the Ancient Wisdom as well as of Modern Science and Modern Medicine. The result is a valuable and unique publication blazing a new trail in the field of Medical Research.

There are evidences everywhere of the right use of the rigid reasoning employed by the keenly intellectual scientist of the modern day as well as of the vivid flashes of intuition in the light of which the Newtons of all ages take their gigantic leaps "from the falling apple to the falling moon." In the introductory chapter, the authors describe the origin and purpose of the present publication in the following terms:

"The book is the work of a group of students who met regularly to study the problems of health and disease in the light of certain eastern teachings on these subjects. It was felt that as medical teaching and practice in both East and West were the result of a serious and scientific approach to the problem of health, much might be gained by an attempt to align the older and traditional theories of Hindu tradition, in particular, with some of the

modern western theories. The viewpoint of the group was friendly to both these lines of thought: it was felt that each had valuable material to provide which might possibly be complementary. This was found to be the case."

An exactly similar approach to the study of the subject was undertaken by the Secretary of a Committee appointed by the Government of Madras about 18 years ago; and his findings and conclusions are contained in a comprehensive memorandum on "The Science and Art of Indian Medicine" published as a part of Volume I of the Committee's Report to the Government. Many of the findings and conclusions contained in this report are similar—sometimes strikingly similar—to the views contained in the book under review. To take one instance only; the views regarding the germ theory of diseases expressed in this book are very similar to the views on the same subject contained in pages 41 to 50 of the Secretary's Memorandum noted above.

Certain views, however, as, for example, the Theory of the Prānas and the Hypothesis that a Human Being possesses not only a physical body but etheric, emotional and mental bodies also are dealt with here at some length, which is doubtless necessary for western students to whom these may appear as strange and unproven doctrines. They do not receive any elaborate marshalling of evidence in Indian books because they are looked upon in the same light as the postulates of Euclidean Geometry which are taken for granted, and form the foundational and fundamental bases on which all diagnosis and treatment are founded; and so long

as they work true in practice—that is, so long as the diagnosis and treatment based on these theories prove satisfactory—no elaborate discussion is considered necessary for the continued acceptance of their validity. In Ayurveda, these hypotheses form part of what is known as the Thridosha Theory (generally translated as the “Humoral” Theory, although it would be quite misleading if it were understood to be the same as the “Humoral” Theory of the Greeks). This theory is the one all-sufficing basis on which Ayurvedic Physiology, Pathology, Pharmacology, Diagnosis and Treatment have been founded all through the ages.

One conspicuous omission from the standpoint of eastern teaching is that this Thridosha Theory has not been worked out in the book under review; but the authors themselves have realized that the Indian side has not been sufficiently stressed in this first Edition and assure us that, in future, this omission will be made good. When that is done, certain passages relating to Indian teaching will doubtless be modified as, for example, the reference on page 38 where the table of details regarding areas influenced by Vital Airs would require revision—specially in regard to “Vyāna” which, according to Ayurveda, circulates all over the body and influences all regions and not only the region of the Spleen as stated in the table.

The book is a very able and stimulating production in a hitherto unexplored field of synthetic and compara-

tive study. It is interesting and thought-provoking in its positive conclusions as well as in its brilliant suggestions and hypotheses offered for investigation and research.

G. S. M.

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